THE WORKES OF THAT LATE *REVEREND DIVINE* Master DANIEL DIKE, Batchelor in Diuinity.

The First PART.

CONTAINING

Sermons on the CXXIIII *Pſalme.*
A Treatiſe of Repentance.
A Treatiſe of Chriſts Temptation.
The Deceitfulneſſe of Mans heart.

COMFORTABLE SERMONS VPON THE CXXIIII PSALME.

Being thankefull Remembrances for Gods wonderfull Deliuerance of vs from the late GVNPOVVDER-TREASON.

Preached before the Lady ELIZABETH *Her Grace, At Combe.*

By DANIEL DIKE, Batchelor in Diuinity.

PSAL. 18.50.

Great Deliuerances gineth he vnto his King, and sheweth mercy to his Anointed, euen to Dauid, and his seed for euer.

PSAL. 102.18.

This shall be written for the generation to come, and the people which shall be created, shall praise the Lord.

Seene and allowed.

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TO THE MOST GRATIOVS LADY,

the Lady ELIZABETH, *eldeſt* Daughter to our Soueraigne Lord IAMES, by the grace of GOD, of *Great Britaine, France* and *Ireland*, King, Defender of the FAITH.

MOST GRATIOVS LADY: *It is reported of* Tiberius, *that hee taxed the indiſcretion of the* Ilienſes, *comforting him long after the death of his ſonne, with this anſwer*: That he alſo was ſorry for them, becauſe they had loſt that worthy Cittizen Hector, *one dead many hundred yeares before. I might feare likewiſe leſt this gratulatory ſeruice, ſomething of the lateſt, might finde the ſame enterainment* with your *Grace, which their conſolatory with him: knew I*

Suet. in Tiber.

not how vnlike the case is of consolation and gratulation. For griefe commonly being worne away in time, the late comforter is a Comforter both miserable and ridiculous; miserable, by application of remedy, causing healed wounds to bleede afresh; ridiculous, vnseasonably and out of time doing that which time it selfe hath done before him, bringing a hand-kerchiefe to wipe away teares already dryed. But ioy being an affection more pleasing and agreeing to our nature, and so (specially in greater obiects) not so soone vanishing, lateneſſe in gratulation may not in like manner bee imputed. If it might in other occaasions of ioy, yet certainely not in this, which is no lesse than as it were the resurrection of this whole Iſle from the dead, whereby wee may bee sayd to haue receiued againe our parents, children, husbands, wiues, kindred, and acquaintance; Heb. 11.9. *as* Abraham is sayd after a sort to haue receiued Isaac from the dead. *And therefore it iustly claimeth a constant and continuing ioy: which if it obtaine not at our hands, but that wee bee as they, who seeing* Iohn 5.35. Iohn to be a shining and a burning light, reioyced for a season in him; *it cannot be lyable to censure, by a fresh supply of oyle, to refresh the fainting light of the Lampe, and by the renewed remembrance of so ioyfull a worke to reuiue the languishing spirits of our ioy. Which endeauour performed in this Treatise, after approbation receiued from those whose iudgement and learning I humbly reuerence, I am here bold to offer the reading of it to your* Grace's eyes, *which before was vttered in your hearing; yet not altogether the same, but inlarged with some additions; though not so much added*

added now, as purposely shortened then, in regard of the time.

May it please your Grace *to interprete this my paines as a testimony of this my most dutifull affection towards you; the desert of your many Peerelesse indowments affecting mee the more, because a daily eye-witnesse of them in the house where those two Honourable Personages the* Lord *and* Lady Harington, *most carefully and dutifully doe attend your* Grace.

I trust none will iudge such Bookes vnfit for you, that knoweth your excellent graces, apt, as for any good learning, so for this spirituall Doctrine, being thereto applyed. And such is the Will of God, that they which are but young should bee informed of his benefits, and namely the great deliueraunces wherewith hee hath deliuered them and all his people; which, as I haue intended in this Treatise, so I beseech your Grace *to giue mee leaue to remember you how soone God hath begunne to manifest his speciall Prouidence ouer you, that you may beginne as soone to manifest your obedience to him. Therefore did God make you like his Sonne, in that his earely persecution, when with him your were faine to leaue the place of your abode for feare of those bloudy* Herods, *that you should be like him also in your as early growing* in grace and wisedome, and fauour with God and man. *Betimes hath hee giuen you euidence of the vnsoundnesse of that treacherous Romish religion, that betimes you might learne to hate it with a perfect hatred, and with no lesse perfect loue to embrace the sincerity of that religion, wherein hitherto you haue been so happily taught and protected.*

Matth.2.

Luke 2.

Matth. 18. Esay 9. 3.

Now that great God which chargeth the Angels of Heauen with the least of his little ones, *vouchsafe that honourable patronage and protection vnto your* Grace, *the choycest of that number, that being preserued from all dangers whatsoeuer, you may bee reserued for the great good of the Church; that as she reioyceth already in the blossomes of your Spring, so she may hereafter much more reioyce,* euen according to the ioy in Harueſt, *in the fruits of your Harueſt. Amen.*

Combe, May 28.

Your Graces in all duty moſt

deepely bounden ſeruant,

DANIEL DIKE.

THE

THE EPISTLE to the READER.

THou doeſt (I doubt not Chriſtian Reader) duely conſider and beare yet freſh in minde, how of late in this our State and kingdome, thrice in three yeeres ſpace hath the Axe beene brought downe to the root of the tree, whereby we all were euen at next doore to ruine and deſtruction; and how alſo within the ſame three yeeres, yeere after yeere, hath Ieſus Chriſt the dreſſer of our Vine-yard ſtood vp for vs in the gap, keeping from vs the blow of God his vnſheathed iudgement, keeping on vnto vs the courſe of his vndeſerued mercie, that neither by the death of her, whoſe life was our light more than forty yeeres ſpace, came that vpon vs which wee much feared, and our enemies long time expected; neither by the peſtilence after, which kindled amongſt vs, & killed of vs thouſands and ten thouſands, were we wholly conſumed, or our land greatly diſpeopled; neither by the

the plot and powder of thoſe helliſh miſcreants intending to bring vpon vs a ſodaine, fearefull and irreparable ouerthrow at once of all, was our King and Kingdome, the Peeres and people of our land, ſo much as by the loſſe of one only haire hurt and indammaged.

The Lord our God for the ſake of his Son hath thus againe & againe ſtayd the ſtroke of his hand comming downe vpon vs, and called in his decree ſent out againſt vs, for no other end, but that reſerued by his mercy, we ſhould ſeeke after iuſtice; hauing long reſpite to amend our liues, we ſhould bring forth fruits worthy amendment of life; and ſtill enioying our ſtate and ſtanding in his Vineyard, ſhould at laſt delight him with the good and pleaſant grapes of truth and holineſſe. Whereunto that we may be brought, he hath not onely inlarged by his lenity the ſpace of our Repentance, but alſo called vpon vs by his remembrancers to repent: ſo both waiting for, and working alſo our conuerſion, vouchſafing vs grace of deliuerance for the triall of our thankefulneſſe, and adding vnto that grace the grace of feruent and frequent exhortation to make vs thankefull. A great mercy it is, that he ſhould ſo ſpare vs being but a barren figge-tree, but a double mercy that hee ſhould (as our Sauiour ſpeaketh in the Goſpell) alſo digge and dung vs about, to make vs fruitfull. A great mercy it is, that of late he hath deliuered vs from ſuch a danger, ſo villanous in reſpect of them that plotted it, ſo horrible in regard of them that were to bee indangered by it,

Luke 13. 8,9

ſo

ſo craftily contriued, ſo maliciouſly purſued, ſo neerely effected, as that the like our fathers fathers before vs haue neuer heard of; and our childrens children after vs will euer ſpeake of. But conſider if hee hath not ſeconded this his mercy with as great a mercy: in that to the end we might not receiue this grace in vaine, he hath ſent vs many his faithfull ſeruants to rouze vs out of our carnall ſecurity, to raiſe vs from the death of ſinne, to moue vs to thankefulneſſe for his infinite mercie, and to make vs awefull of his vnpartiall ſecuritie. Which, how other the Miniſters of Chriſt haue well performed, I am not now to ſpeake of: this I ſay, that hee, whoſe worke doth here preſent it ſelfe to thy view, hath in fulfilling his miniſtery, aimed at this, and not miſſed his marke: hath ſet his heart to procure Gods praiſe for his auditors, for reducing our life from the gates of death, and hath had the hand of God graciouſly vpon him, to furniſh and fit him for this ſo great a cauſe and ſeruice of God and his Church. In which, what hee once did (as his place required) vnto certaine more priuately deliuer, that doth he now (as the Churches good requireth) vnto all more publikely offer.

The ſubiect doth commend the worke: the worke doth well beſeeme the ſubiect; the drift and gift of the Author, I aſſure thee, doe moſt ſweetely conſpire to inflame thy minde with a ſacred heate, and deſire of ioyning thy heart and tongue vnto the Quire of Saints and Angels in that their ſeruice of ſounding *Hallela-Iah*. Vnto

which

which duty of prayſing God, wee earthly lumps, and leaden ſpirited men, are hardly incited. Who knoweth not in the day of the Lords wrath, how needfull it is that the Prieſts of the Lord ſhould call the people to ſackcloth and faſting, leſt otherwiſe they ſhould turne to ſlaying of bullocks and feaſting? But farre greater neede is there, that vpon receiuing rare and extraordinary fauours of God, *Moyſes* and *Aaron* ſhould direct and prouoke Iſrael to true thankeſgiuing, leſt otherwiſe they turne to vaine and wanton iollity. For as it is a rarer thing rightly to weild proſperity, than patiently to beare aduerſity: ſo is it harder for a man after deliuerance to be dutifull in rendring thankes and praiſe vnto God, than in danger to be earneſt and inſtant in calling vpon the name of God. Ten lepers as yet vncleanſed, cry all alike loud vnto Chriſt in crauing his helpe: but being once cleanſed, of ten but one returnes to giue him thankes for obtaining their ſuit. *Pharaoh* in his diſtreſſe could ſay, *Pray to Iehouah for me*: but eaſed of his ſmart he would neuer ſay, Praiſe the Lord with me. *Hezechias* a good and godly King, was in his ſickeneſſe reſpected, vpon his praying with deuout humility: but after his recouery, was reproued for *not rendring according to the reward beſtowed vpon him.*

Luk. 17. 13, 15.

2 Chro 32. 25

So hard it is euen for the beſt to giue vnto God his right of glory and praiſe, for the mercies receiued at his hands. And yet are the mercies of God no mercies in mercie to wicked and vngratefull men, but truely iudgements, as being meanes of heauier

heauier iudgements in time to come. Many of Israel that passing *through the Sea, sang with Moses* and *Miriam* triumphantly for their deliuerance out of Egypt; shortly after fearefully fell, ouerthrowne of God in the wildernesse: and why? They seeing his wonders, learned not to feare him, but shewed themselues wretched and vngrateful murmurers. The Israelites vnder the second *Ieroboam* preuailed mightily against their enemies; and yet euen then saith the Prophet, *Reioyce not, O Israel*: and why? They amended nor their idolatry and other sins, as the Prophet there also sheweth. And to many of vs (I doubt) the publike ioy of our late deliuerance will be priuately but wofull gaine: a gaine of time, for the deferring of their punishment deserued; but a gaine withall of sorer vengeance in time to bee powred vpon them: and why? For that few (I feare) haue any whit more departed from sinne, escaping this iudgment that was ready to haue seized vpon vs, because of sin.

1 Chro. 10. 1, 2, 3, 4, 5, &c.

Hos. 9.

That therefore it may be a mercy vnto thee to see the King in glory, the State in safety, the land in prosperity; a mercy to sit quietly vnder thine owne vine, to eate thy bread with comfort, to lie downe in security, to rise in peace; a mercy to enioy thy goods and lands, the wife and children that God hath giuen thee; a mercy to haue liberty of going vp to the house of God, to haue the word, the Sacraments, and prayer in open assemblies; of all which thou haddest beene depriued, had not the cursed Papist of his cruell purpose beene defeated: that, I say, the fruition of these things

in

in a maner recouered by our late deliuerance, may bee vnto thee mercy, no iudgement; ſtriue to grow in grace, and to goe forward in the practic- of true Thankfulneſſe. Which if thou mindeſt, this Treatiſe following may be a bleſſed meanes herein to further thee: the argument thereof tending to ſtirre vp vnto this great duty, ſo generally neglected. Let therefore the matter of this Treatiſe draw thee on to peruſe the ſame, and thou ſhalt finde in the manner of the handling, the matter ſo plainly opened, ſo orderly diſpoſed, ſo learnedly vttered, ſo pithily, ſo purely, & powerfully deliuered, that hereafter the very name of the Author (I doubt not) will giue his workes credit and countenance ſufficient with thee. In aſſurance whereof I paſſe thee ouer to reade ouer and ouer againe the booke it ſelfe, wiſhing that it may by the grace of the ſame Spirit wherewith it was penned, be vnto thee of that good in the reading of it, as the authour intended, and did wiſh thee in the publiſhing of it.

Thine wholly in him whoſe of
right thou wholly art.

N.W.

THE

THE OPINION OF A Learned Brother touching this TREATISE.

AMong al the gratulatory Treatiſes that I haue ſeen for our late deliuerance from the bloudy deſignements and flagitious practices of the Romaniſts, whoſe religion is well marked out by this cognizance. They eate their God, and kill their King, *I do ſpecially commend vnto thy reading (according to mine vnderſtanding and priuate apprehenſion) theſe diuine and right profitable Meditations vpon the* CXXIV. *Pſalme. The frame and compoſition whereof is from art and iudgment, the Doctrines naturall, the prooſes pertinent, the applications faithful; the ſtile argueth the authors skill in the* language of Canaan, *without all vaine and fooliſh affectation, the common poyſon of this age.*

Reade and peruſe with prayer and diligence, and thou ſhalt finde the truth of my report, which I thought good to ſet downe for thine encouragement, without any preiudice to other good and commendable endeauours of the ſame nature. For in this caſe better it is to bewray ignorance, than to conceale affection, being a day of good tydings; and ſhall any man doe well to hold his peace? 2 King. 7. 9.

But there is an obiection caſt in the way, as the dead body of Amaſa, *to hinder the paſſage and entertainc-* 2 Sam. 20.

ment

ment of this Treatise, namely, that gratulation now is out of date and too vnseasonable, the danger is past and gone, the wonderment of the Lords mighty Worke is outworne, and more than halfe forgotten.

Alas, is the sharpe edge so suddenly made dull of our seeming ioy and thankefulnesse for that immediate preuention (O the mercies of our God are aboue all his workes!) *of an vnrecouerable downefall of our present and future happinesse? hath our reioycing been with the Pharisee* in tongue and countenance alone? *is our deuotion so momentany, and our thankefull Remembrance as the* morning dew, *that so soone the renewed memory of our great Deliuerance should become wearisomnesse vnto our spirits, there being but the watch of a night, and the turning of an hand betweene vs and so deadly desolation?*

Luk. 18. 11

Certainely England is iustly charged with * *Israels errour, whose* prayers and prayses ended so soone as they passed the Red Sea.

* As it is diuinely obserued, and set downe by the hand of a ready writer; Θεοῦ ἡ γὰρ μνήμη ἐστὶ βραχεῖα τάχιστα ἡ χάρις Psal. 118. 24.

What cause therefore haue such who desire to consent and obey, *and* to prayse the Lord in the Land of the liuing, *to bee euer taking* the cup of saluation *in their hands, and readily to embrace all fresh supplies and new remembrances, whereby our slumbring affections may be awakened, and we at the length prouoked to set the record of this marueilous mercy in the Kalender of our hearts for euer?* For surely it is the day which the Lord himselfe hath made.

But I am passing the bounds of my purpose of setting downe my conceit of the Treatise: *I will onely adde this caueat,* Sinne no more, lest a worse thing happen.

SOME

SOME SHORT MEDITATIONS

on the 124. Psalme, seruing to excite vs to thankfulnes for our late deliuerance.

1 *If the Lord had not beene on our side, may Israel now say:*
2 *If the Lord had not beene on our side when men rose vp against vs:*
3 *They had then swallowed vs vp quicke, when their wrath was kindled against vs:*
4 *Then the waters had drowned vs, the torrent had gone ouer our soule:*
5 *Then had the swelling waters gone ouer our soule.*

WE had no sooner returned againe (*Gracious, Honourable, and welbeloued*) to this place of our rest and abode, but my mind immediately began to returne afresh to her former meditations of that our late, so mighty and mercifull deliuerance; wherein *Gods*

The occasion of chusing this Text.

might and *mercy* seemed to striue together for the *preheminence*. For we went hence indeede, as into *a little kind of exile*, not much vnlike those Iewes, carrying out *precious seed*, though not *with weeping eyes*, yet *with wauering mindes*, doubtfull of the *Harueſt*. But I saw how we returned (almost within the space of so many *dayes* as they did *yeeres*, so timely was our harueſt aboue theirs) euen (as the selfe same Iewes did) *with ioy, and bringing our sheaues full eared, and ripened* with *the blood* of those traitours, as with the *latter raine*; yea, *with triumph* and *victory*, as it were diuiding the spoile, and *washing our feete in the blood of our bloody aduersaries*. Wee went hence, not much vnlike *Dauid*, who for feare of vngracious *Absalom* was constrained to leaue his *Ieruſalem*, yet had many faithfull ones cleauing fast vnto him in that his danger.

Psal. 126. 6.

Psal. 126. 6.

Isay 9. 3. Psal 58. 10.

2 Sam. 15.

So your *Grace* and *Honours* likewise, in that sodaine flight, and remoueall from this place of your quiet repose, (occasioned by many vnnaturall *Absaloms*, vnhappy *sonnes of Belial*) had sufficient and plentifull proofe of the faithfull and feruent affections, not of some particular *Ittaies* and *Hushaies* onely, but euen of this whole Countrey, and that ancient and famous mother-City thereof, where (as in another *Mahanaim*) you found so safe shelter and honorable harbour all this while. But as in that your flitting, me thought I saw *Dauid* with his traine, going out of his *owne place* and *Princely Palace*: so in your returne, the generall attendance of that whole worthy and worshipfull

ſhipfull ſociety, ioyfully accompanying you hither, brought to my *minde*, yea almoſt repreſented to mine *eye*, the ſame *Dauid*, in great royalty, returning home, after the ſlaughter of *Abſalom*, honourably attended, and ioyfully congratulated by his ſubiects of all ſorts, ſtriuing in a commendable emulation, who ſhould goe furtheſt in the declaration of *loue* and *loyaltie*. Whereupon comparing *your going out*, and the manner thereof, with this *your comming in againe*, I could not, but in the humble acknowledgement of Gods powerfull prouidence and protection, both *in our out-going and in-comming*, renew the remembrance of that our memorable deliuerance; and in the renewed remembrance thereof, enter more ſeriouſly into the Meditation of thoſe duties, which, for the ſame, the Lord expecteth at our hands. At our hands, I ſay, in more ſpeciall manner, by how much we are further intereſſed in this his mercie, than many other of our brethren.

2 Sam 19.

Pſal. 121. 8.

For this purpoſe I haue choſen, and am now accordingly purpoſed to interpret this Pſalme vnto you. The Author is *Dauid*, that *ſweet ſinger of Iſrael*, and the Prophet by whom God penned this Pſalme. The occaſion in particular is not ſet downe: but it appeareth, that it was ſome *ſpeciall Deliuerance*, as from *Abſalom*, or elſe the remembrance of thoſe *many deliuerances*, both in *Dauids* owne time, and formerly. For they muſt needes bee deceiued, that make the preſeruation of the Church in the *Babylonicall* Captiuitie, the occaſion; ſince this Pſalme was made by *Da-*

2 Sam. 23. 1.

1 Of *Dauids* compoſing this Pſalme.

Bucer in hunc Pſalmum.

uid many hundred yeeres before that captiuity.

The generall drift of the Pſalme.

The Pſalme is *Euchariſticall*, that is, a *profeſsion of thankefulneſſe for mercies receiued.* The argument, whereby they inforce themſelues to thankfulneſſe, is taken from the right ſubiect, to whom thankſgiuing is due, namely, he that is the ſpecial and onely cauſe of our preſeruation. It is thus to be framed: *He, and hee that onely deliuered vs out of moſt deadly and deſperate danger; is to be praiſed: The Lord, and the Lord onely deliuered vs out of ſuch danger*; Ergo, *Praiſed be the Lord.* The *propoſition* is to be vnderſtood: The *Aſſumption* is ſet downe in the firſt verſes: And then the concluſion in the three laſt.

And diſpoſition thereof.

In the Aſſumption conſider; firſt, how it is illuſtrated generally, by the certaine truth thereof: 1. in theſe words, *May Iſrael now ſay*; that is, *it is ſo certaine and vndoubted a truth, that Iſrael may boldly and confidently auerre it, without any ſticking at it.* 2. in the repetition of the ſame words againe in the 2. verſe. Secondly, The *ſpeciall parts* whereof, which are two; 1. the deſcription of thoſe dangers wherin they were, in 3,4,5. *verſes.* They are ſet forth in *metaphoricall* terms to be very extreme dangers, like to the dangers of him that is in the way of *a wilde rauenous beaſt*, that comes running with his mouth wide open, readie to deuoure him quicke; or like to the dangers of *thoſe houſes* that are aſſailed and ſet vpon with *ſtrong ſtreames* and *violent torrents* of *ſwelling waters.* And theſe dangers are ſet out further by the *cauſe* whence they came, 2. verſe

The ſpeciall braaching of the parts.

1

2

1

when

when men roſe vp againſt vs, and 3. verſe, *when their anger was kindled againſt vs*. Where theſe men and their anger are compared to *barbarous and ſauage beaſts*, and their fierceneſſe and fury; which is ſuch, that (without any more adoe) they ſwallow downe quicke the prey they meet with; yea, to the *ſenſeleſſe creatures* of *fire* and *water*, and their violence, that without all mercy make hauocke, not being able to reſtraine themſelues.

2. The ſetting downe of the meanes, whereby they eſcaped theſe dangers, 1. and 2. verſes: *If the Lord had not beene on our ſide, &c.* where the cauſe is made to be *the helpe and preſence of* GOD, which is deſcribed by the time, *when men roſe vp againſt vs*. Theſe are the two parts of this *aſſumption*: for ſo much the very words muſt needs import, when it is ſaid, *If the Lord had not been on our ſide, wee had beene ouerthrowne of our enemies*; Namely, 1. That they were in great danger of deſtruction. 2. That yet they eſcaped it; becauſe God was on their ſide. 2

And this is the reſolution of the aſſumption, the antecedent of the *Enthymeme* of this Pſalme: of the concluſion, the conſequent of the *Enthymeme*, how it is to be reſolued, wee will ſhew when wee come to it.

To begin then with the generall illuſtration of the aſſumption from the certainty thereof, *May Iſrael now ſay*: Here it plainely appeareth, that *Dauid* compoſed this Pſalme for the vſe of *Iſrael*, as a forme of thankeſgiuing (which they ſhould vſe) for their deliuerance, and therefore the words

The generall illuſtration of the aſſumption, from the certaintie thereof.

Whence ariſe theſe Doctrines.

1. *Doct.* Set formes of prayer lawful

may be read, *Let Iſrael now ſay.* Where learne, 1. *That ſet formes of Prayer are lawfull, euen vpon extraordinary occaſions, where the Spirit of Prayer is more effectuall than at other times:* The very times then teaching them to pray, that prayed not before, opening the lips before ſhut, inlarging the heart before ſtraitned, and abundantly filling and furniſhing both *minde* and *mouth* with *meditations* and *words*, that before were to ſeeke for both. And yet if euen in theſe extraordinary occaſions there may be place for ſet frames of prayers, how much more in our daily and ordinary occaſions, when our dulneſſe and ſlowneſſe being far greater, (as alſo the aſſiſtance of the Spirit is farre leſſer) doth much more craue the ſuccour and reliefe of ſuch like helpes?

Vſe.

I note this againſt thoſe fanaticall ſpirits, that preſuming, I know not vpon what preſence of the Spirit, would cry downe all manner of *ſet formes of Prayer*, both in *publike* and *priuate* vſe, yet ſo, that care is to be had of thoſe which compoſe formes of Prayer for others vſe, that they bee ſuch as may deſerue this title to be prefixed, *May Iſrael now ſay.* 2. *That wee muſt by all good meanes labour to preſerue the memory of GODS great and glorious VVorkes, either of Iudgement vpon the Enemies, or mercy towards the Church.* For this was the reaſon that *Dauid* ſet himſelfe on worke in penning this Pſalme, *that it might be a memoriall euen to all Generations of the many deliuerances of Iſrael.* And for the better furthering of this his purpoſe, beſides his penning

But how?

2. *Doctr.* Memory of Gods ſpeciall workes muſt be maintained.

of

of it, hee cals vpon them to vſe it, being penned, *Let Iſrael ſay.* For oftentimes many worthy memorials and monuments (through the negligence of men) grow out of vſe and requeſt, and become a prey to the *moths*, and to *ruſt*, as the Booke of *Moſes* in *Ieſias* time found hid in a *nooke of the Temple.* Hence it was that in times paſt the Holy Fathers would not let ſlip any memorable act of Gods prouidence, without ſetting ſome ſpeciall *Marke* and *Memento* vpon it, whereby it might continue *freſh* in their memories, yea and of ſucceeding generations after them. That valley wherein *Iohoſhaphats* aduerſaries were ouerthrowne, was called *Beracah*, that is, *the valley of bleſsing*, that that valley might no ſooner bee named, but that famous ouerthrow of thoſe proud aduerſaries might preſently preſent it ſelfe vnto their mindes and memories: for the very ſelfe-ſame cauſe did *Iacob* call the name of that place where God appeared vnto him, *Bethel*, though before it was called *Luz*: and *Dauid* the place where *Vzza* was ſmitten, *Perez-vzza*; and *Abraham* the place where *Iſaac* was deliuered from the bloudy knife that was entring into his throat, *Iehouah-ỹreh.* And diuers ſuch like examples there are of places receiuing their denomination from the ſtrange workes of God done in them, that ſo by this meanes, in the very Name, the Workes of God might the more eaſily be carried and conueyed vnto the memories euen of following generations. Hence likewiſe it was, that the cenſers of thoſe ſeditious

2 Chro 34.14

2 Chro. 20.26

Gen. 28.19.

1 Chro. 13 11

Gen. 22. 14

Numb. 16. 37, 38.

rebels were commanded to bee taken out of the burning, that broad plates for the couering of the Altar might be made of them. To no other end, than that it might be a remembrance of that remarkable iudgement of fire vpon *Corah* and his cõplices. The like care of deliuering that famous deliuerance of the Iewes out of *Hamans* hands, from forgetfulneſſe, was that which moued *Mordecay* to appoint the dayes of their deliuerance to be ſolemnized as holidyes, yea, and to be called by the name of *Purim*, that the very name might bring to their mindes the deuilliſh deuice of *Haman*, in caſting of lots for their deſtruction. Where (by the way) let it be marked, that if thoſe Iewes ſtucke not to celebrate the memory of that their victorious deliuerance, which could not but be very odious and diſtaſtefull to the Perſians, of whom they had ſlaine many, and amongſt whom they liued as ſojourners and exiles; what a ſhame then muſt it be for vs, that liue as free men in our owne Countrey, and as Lords ouer our enemies amongſt vs, if wee ſhall be found ſlow and ſlacke to honour the like worke of God with the like memoriall? To theſe examples may be added *that ſolemne anniuerſarie feaſt of the dedication of the Temple*, in remembrance of the mighty and miraculous deliuerance thereof out of the hands of vſurping and polluting tyrants, by *Iudas Machabeus*. Theſe and many other ſuch like examples (whereof the Scripture is ſo plentifull) being as it were *a cloud of witneſſes*, ought to bee of ſpeciall vſe to vs at this day, who haue receiued a deliue-

Verſe 40.

Eſter 9.21, 22

1 Mach. 4.59

Heb. 12.1.

rance

rance that may seeme to obscure all other deliuerances that were before. And God loueth to haue his lateſt mercies not the laſt in our remembrance.

Specially of the lateſt, when they may compare with any of the former, ſuch as is our late deliuerance. Exod 20.2.

Nay, ſo would he haue his lateſt mercies remẽbred, that he himſelfe wil take his ſtile from them, as, after the Iſraelites departure from Egypt, Gods ſtile was this, *The Lord God that brought thee out of the Land of Ægypt.* But afterward vpon the acceſſe of another as mighty and memorable deliuerance, that ſtile was changed: *The day is come (ſaith the Lord) that they ſhall no more ſay, The Lord liueth that brought vp thè children of Iſrael out of the land of Egypt; but, The Lord liueth, which brought them out of the land of the North, &c.* If then before, Gods ſtile among vs in *England* were this, *The Lord that confounded the inuincible Nauy of the Spaniards*; the date thereof is now expired, and the dayes are come wherein it ſhall be ſaid no longer, *The Lord the vanquiſher of the inuincible Armado*; but, *the Lord the confounder of the treaſonable practice by Gun-powder to deſtroy the Parliament, and afterward the whole Kingdome.* A victorie deſeruing the Erection of *eternall Trophees*, to be written not onely in *Bookes*, but alſo *in all our hearts, with a pen of yron, and a point of diamond*, with characters indeleble. For the which both Gods *glory*, and his enemies *conuiction*, our *owne* preſent, and poſterities future good, doe earneſtly call vpon vs. That as there bee many, who (in imitation of *Dauid*) by their writings haue laboured to eternize the memory of this Renowned worke of God: ſo all of vs might doe the like, by tradition of

Iſa. 23.7,8.

Ier. 17.1. And that for theſe 4. reaſons.

of liuely voyce, the father to the childe, and those children to their children, successiuely declaring it, and so propagating and perpetuating the memory thereof to all posterities.

1. *Reason.* Gods glory.

First, *Gods glory*, no lesse, nay much more, craueth this at our hands, than the desert of a victorious Generall doth the erection of a *Trophee* and *monument* of the Victory. What? shall those *Heathen Emperours* bee so honoured, and shall not *God*? who indeed is *a man of warre*, and who alone, *with his owne right hand*, and not (as they) with the helpe of any aide of souldiers, getteth himselfe the victory? shall not he (I say) be much more honoured with *eternall Monuments* of his *Power* and *Prowesse*? And shall *workes mechanicall* (in which is any speciall *artifice* and *workemanship*) be graced with the wishly eye of the beholder, feeding it selfe with the sight thereof; and shall not our eyes much more *giue witnesse* to *Gods* strange and admirable (and yet withall amiable) workes? And shall it be an indignity to a skilfull workeman, hauing brought to perfection some rare and precious worke, if no body would daine the casting of their eyes vpon it? how much more then to *God*, if his maruellous workes so full of *wisedome* and *power*, shall not with a *magneticall attraction*, draw towards them the eyes of vs all, attentiuely and with obseruation to take a through view of them? Especially since God himselfe hath called vs thereunto, and inuiteth vs on to this so goodly a sight, Psalme 66. 5. *Come, and behold the Workes of God: hee is terrible in his*

Exod. 15. 3.

Psal. 98 1.

Iob 29 11.

Psal. 66. 5.

doings

doing towards the sonnes of men. Psalme 111, Many high stiles are there set vpon the Workes of God, that they are *great, glorious, wonderfull, beautifull*; and therfore *to be sought out of all them that loue them.* Vers. 2. 3. 4.

Though *God* should hold his peace, and *giue* no such glorious titles vnto his Workes, *they themselues* call vs vnto themselues, and bid vs come and behold their beauty; yea, though *they themselues* were silent, *this their Beautie* speaketh. For there is not any (no not of the least or lowest) of Gods ordinary and daily Workes, which doth not presently (at the first sight) shew both *the workeman*, and *the Excellency of his workemanship.* How much more then his *speciall* and *extraordinary* workes, which haue in them so liuely markes and expresse characters of that diuine might and maiesty? Psalme 9.16. *The Lord is knowne by executing iudgement: the wicked is snared in the worke of his owne hands.* Hence the Psalmist speaking of the strange workes of God which his ancestors had seene, calleth them *the goings of God*; *They haue seene, O God, thy goings.* Now looke how by seeing *the print of a mans foot*, we conceiue presently *that such a Creature hath beene in that place*; so when we see *these admirable workes of God*, we cannot but acknowledge his *Prouidence*, and cry out with the skilfull finger of God, *surely God hath beene here.* So that a man may euen *trace* God, and (as the Apostle speaketh) euen *grope him with the hand*, in these his so wise and worthy workes. Psal. 9 16. Psal. 68. 24. Exod. 8. 19. Gen. 28. 16. Acts 17. 27.

And hence ariseth the second inducement, and 2. *Reason.*

inuita-

Enemies conuiction.

inuitation vnto the ſerious conſideration and conſeruation of theſe ſpeciall workes of Gods in our memories; namely, *that hereby the wicked may bee conuicted, and the mouth of iniquitie ſtopped*, Pſalme 107. 42. For whereas when God held his Arme ſtill in his boſome, they were not afraid, blaſphemouſly to aske, *Where is now there God?* in theſe powerful workes, (God plucking out his hand, and wounding the hairy pate of his Churches enemies) anſwereth them to the full, ſaying, Here is that God whom you asked for, here he is, making *his arrowes drunke with the blood, and his ſword eating the fleſh of his foes.* Then are they huſhed preſently, and forced to ſay with thoſe heathen, *The Lord hath done great things for them*; with thoſe *Magicians, The finger of God*; and with thoſe, Pſal. 58 11. *Verily there is fruit for the righteous: doubtleſſe there is a God that iudgeth the earth.* So true is that of the Pſalmiſt, *how terrible art thou in thy workes? through the greatneſſe of thy Power* (namely, witneſſed in thy workes) *ſhall thy enemies be in ſubiection vnto thee.* That then we may be able to confute and confound the *barking and ſnarling Atheiſt*, and other aduerſaries of the Church, it is neceſſarie *that our memories ſhould be rich treaſuries and ſtore houſes, in which theſe excellent VVorkes of God may be preſerued.*

Iob 5.16.

Pſal. 79.10.

Pſalm. 68.11

Deut. 32.42

Pſal. 116.2.
Exod. 8.19.
Pſal. 58.12.

Pſal. 66.3.

3. *Reaſ.* Our owne.

Specially as (beſides this conuiction of our aduerſaries) *wee ſhall by the ſame meanes benefit our ſelues, furthering and fortifying our Faith, feeding our hope, and nouriſhing and increaſing that ſpirituall ioy which wee haue in God*, Pſalme 58.10, 107, 42.

But

But if *our owne benefit* preuaile not with vs, yet at leaſt the reſpect of the good of *the poſterity after vs*. For it may ſo fall out, that *future generations* may make greater vſe of Gods Iudgements, than that *preſent age* which they moſt concerned, aud which was an eye-witneſſe of them. Haply becauſe *the preſent beholders* ſtand amazed and aſtonied at the greatnes of them, and ſo haue not their mindes ſo free, rightly to iudge and make vſe of them, as the *poſterity* may haue. O then let vs not be iniurious to our poſterity, let vs not defraud them of ſo rich a treaſure as the knowledge of this late valiant exploit of the Lord: though we be regardleſſe of our ſelues, yet let vs haue ſome care of thoſe that ſhall riſe vp after vs, paſſing ouer this ſo noble and notable a worke of God in the beſt manner vnto them, as we are commanded, Pſal. 78. 6. that ſo *the children as yet vnborne may riſe vp and tell it to their children*.

4. *Reaſ.* Poſterities good.

Pſal. 78. 6.

But it may here bee asked, when *Dauid* here wiſhed *Iſrael* to take vp the words of this Pſalme, thereby to maintaine the memory of their deliuerances; what *Iſrael* it is that he meaneth? *For all are not Iſrael that are of Iſrael*.

Queſt. Rom 9. 6.

Anſw. There is a two fold *Iſrael*: 1. *the pure Iſraelite, voide of guile*, as it is exemplified in *Nathaniel*, which is called the *Iſrael of God*: 2. the *baſe* and *formall* Iſraelite of S. *Paul*, that hath nothing but the *forme and outward faſhion of Religion*; the outward *Iew*, that hath nothing to ſhew for the approuing of his *Iſaelitiſme*, but *circumciſion in the fleſh*, and *the vizar of outward profeſſion*: but as for for *power* and *life*

Anſw. Pſal. 73. 1.

I Iohn 1. 47. Gal 6. 16 2 Tim. 3. 5.

2. μόρφωσιν, εἰ κονα, formam, imaginem. Suid Rom. 2. 28.

life of godlineſſe, *that he* hath denied. And therefore howſoeuer in outward profeſſion hee be *within*, yet by his workes he ſheweth himſelfe to be one of thoſe that are *without*; euen *a ſtranger and alien* from God and his Couenants. As *Dauid* in this regard is not afraid to call the *Ziphims*, *ſtrangers*, though otherwiſe *Iſraelites* by *birth*. Now the Prophet meaneth here the *former Iſraelite*: for the *other Iſraelite* ſhould lye, in ſaying *that God was on his ſide, and that his helpe ſtood in the Name of the Lord*: both which *Dauid* here inioyneth *his Iſrael* to ſay. So then here it appeareth, *that the cauſe of theſe deliuerances was Gods being on the ſide of the right Iſrael: and yet the other Iſrael, Iſrael* in name onely, and *according to the fleſh, carnall and nominall Iſrael*, partaked with the true *Iſrael* in theſe deliuerances.

Reuel. 2. 8. 15

Pſal. 58. 3.
Pſal. 54. 4.

Doctr. 3. Wicked men may thanke the godly for their deliuerance.

Where we are occaſioned to conſider how beneficiall the godlies preſence and conuerſement is vnto the wicked, notwithſtanding that great hurt which they ſuſtaine both by them and for them. For the *Sodomites* ſake *Lot* was carried captiue; that was all the good he got by being among them: but for *Lots* ſake the *captiued Sodomites* were *reſcued* and *reſtored*. Thus doth God gratifie his Children with the preſeruation of the wicked that conuerſe among them: as *Paul*, with the grant of the liues of thoſe infidels that were in the ſhip with him; and here the *Iſrael* of God, with the ſafetie of the baſe *Iſrael*, that were promiſcuouſly and confuſedly ſcattered among them.

Gen. 14. 12, 16

Iob 22. 30.

Acts 27. 14.

Vſe. Let then the *wicked* ſee how much they are

are beholding to *the godly*, and so (for shame) learne "to make more of them. That thou, a prophane "wretch, diddest escape the late danger of that "bloudy treason, whence was it? Because God "was on thy side? Nothing lesse: but because he "was on the side of his owne *Israel*, whose prayers "and humiliations he respected. Therefore, thou "being in this good company, farest the better, and "sharest with them in this blessing. And yet (for al "this) wilt thou not giue ouer that in-bred spight "and malice against this *Israel?* doest thou not see "that in striuing to root out this *Israel*, thou striuest "against thine owne good, and so art not thine own "friend? For this *Israel* whom thou hatest, is thy "onely shield and shelter against the tempest of "Gods iudgement; which being once taken away, "thou art laid wide open to the violence of the "wind, and weather. Be not so foolish then as the "*Stag* in the *Embleme*, which by *biting the boughes of* "*the tree*, vnder the which she lay hid from the "hounds and hunters, bewrayed and betrayed her "selfe into their hands. And thus much for the ge- "nerall authority of the antecedent of this argu- "ment: let vs now come to the speciall parts.

Two speciall parts of the assumption. The first concerning their danger, whence.

The first is, concerning those great dangers they were in, euen of vtter subuersion, set forth in borrowed termes, of being swallowed vp quicke, of hauing the waters passe ouer them, &c.

Doct. The Church, whilest in her progresse and pilgrimage, subiect to danger.

Where we may obserue the state of the Church *and Israel of God*, whilest it is a pilgrime here on earth; namely, *that (by reason of the great loue of God to her) shee is subiect to the great enuie and*

enmity

enmity of man. As *Iacobs* ſpeciall and extraordinarie loue towards *Ioſeph*, as his darling, procured him the deadly hatred and ſpightfull enuy of the reſt of his brethren. Hence it is that the Church on earth is called the *Church militant*, becauſe of thoſe many cruel and crafty aduerſaries which ſhe is to conflict withall. Therefore alſo likened *to a ſhip toſſed with tempeſt on the Sea*; to a *vineyard*, into which the wilde Boares of the Forreſt make inuaſion, rooting and eating it vp. And thus God will haue it to be, that by this meanes wee may haue experience *of faith, hope, patience*, and many other graces on our parts; and of *power* and *mercy* on Gods part. And alſo, that there may be kindled in vs *a longing deſire* after the future happineſſe of the *Church triumphant* in heauen.

Gen 37. 4.

Iſay 54. 11.

Pſal 80. 13.

Vſe. If then either the Church in generall, or any particular members thereof meet with ſuch croſſe friends, we are not to thinke it ſtrange, knowing it is the lot and portion of *Iacob* thus to bee yoked. Let vs then content our ſelues with this our condition as long as we are here. *To deſire freedome from all the oppoſitions of enemies on earth, is to deſire that the Church might triumph on earth, before it come into the Heauens, and ſo receiue the garland before the race bee runne, the crowne before that good fight be fought.* Nay, to deſire this, is to deſire a parity betwixt earth and heauen; and that *the Church warring on earth*, might bee *checke-mate to the Church triumphing in heauen*, whoſe peculiarity it is to be freed from all diſturbance and diſtraction by auerſe power;

2 Tim 4. 7, 8.

er; which Christ *Iesus* shall then so vtterly quash and quaile, that his Churches enemies shall *become his footstoole, iudgement shall be brought forth into victorie*, and nor the least sound of any contradiction any longer to be heard.

1 Cor. 15. 24, 28. Psalm. 110. 1. Math. 12. 20.

These dangers are set forth (as wee shewed in the beginning) by the *causes* of them, in those words, *when men rose vp against vs*; and, *when their wrath was kindled against vs.*

The description of their dangers by the causes whence.

It may seeme strange that these wicked and wretched enemies, monsters rather then men, should be thus moderately spoken of, and haue no other name, then this of men, giuen them; which of al others they least deserued, as hauing in them nothing of man but outward shew and shape, being rather beasts, yea *deuils* in the forme and fashion of *men*, then *right men*. But hereby the church would shew, that she did leaue the further censuring of them vnto *God their righteous Iudge*; and would also further amplifie their wickednes, who being men, did yet in their desires and dispositions bewray a more then *beastly immanitie and inhumanitie.*

Doct. 1. Concerning the excelsiue and hyperbolicall crueltie of the wicked beyond that which is in beasts, because 1. It spareth not the dead. *Vrsi non seuiunt in cadauera.*

In the description of these men and their anger by the furie of wilde beasts, fire and water, wee learne, *Of how bloudie, boisterous and barbarous natures the enemies of the Church are: no mad beast of the forrest so raging, so rauenous as they, so farre doe they exceede them in this kinde.* For whereas the crueltie of some beasts is onely vpon *liuing men*, and not vpon *their dead corps*; this crueltie of *Sions* enemies extendeth it selfe euen as the kindnesse of her

friends doth, *Ruth.* 2. 20. both to *the liuing* and to *the dead.* Psalme 79. *The dead bodies of thy seruants haue they giuen to be meate to the fowles of the Heauen, and the flesh of thy Saints to the beasts of the earth.*

Psal 79.2.

2. It prouoketh and delighteth it self in the cruelty of the beasts.

Where we see, that *the beasts cruelty* is oftentimes set on worke by *these mens cruelty*; and the beasts would bee lesse cruell, if these cruell aduersaries would let them alone, and offered not fit matter to feede, and occasion to prouoke their cruelty. The wicked then taking delight in the cruelty of beasts, against the Seruants of God, oftentimes setting them on vpon them as their prey, (which was the vsuall death of many Christians in the Primitiue Church, appointed also for *Daniel* by his enemies) doe thereby plainely shew, *that they are more cruell than the beasts themselues.* For the sauage beast is content to bee cruell himselfe, and hath not (as these men haue) besides his owne *naturall* and *in-borne* cruelty, a *generatiue* and *seminall* cruelty, whereby hee maketh others like cruell with himselfe. Of this cruelty, so farre surpassing that which is in beasts, *VVicliffes* bones, *Bucer* and *Phagius* their dead bodies, some yea before martyred by the Papists in the fire, long after their buriall, are famous and noble witnesses.

Dan 6

3. It is a generatiue.

Fox in Martyrolog.

Againe, whereas the fiercest beasts that are, by submission haue beene mitigated and appeased; so deadly and irreconciliable is the enmity of *the seede of the Serpent* against *the seede of the VVoman*, that nothing can asswage the same. Whereupon *Salomon* saith, that *the mercies of the wicked are*

4. An vnpeaceable cruelty. *Leoni tantum ex feris clementia in supplices, prostratis pareit Plin. histo* 8. Gen. 15, 16. Prou 12.10

cruell.

cruell. Hence therefore it is, that the wicked are not onely compared, for their bloudy and butcherous mindes, vnto the wilde beasts, as *Vnicornes*, *Serpents*, *Dragons*, *Aspes*, *Bulls*, *Boares*, *Beares*, *Leuiathans*, *Leopards*, *Lions*; and haue their *horns*, *tuskes*, *teeth*, *talants*, *poyson*, *pawes*, *mouthes*, *mawes*, and *iawes* giuen vnto them: but becauſe they goe beyond (as we ſaid) all theſe, they are here alſo compared to the ſenſleſſe creatures of *fire* and *water*. To the *fire* in the third verſe, *when their wrath was kindled againſt vs*: to *water* in the 4. and 5. verſes, becauſe nothing is ſo mercileſſe as *fire* and *water*, they doing that which they doe, naturally, and ſo neceſſarily, not being able to doe otherwiſe. *The fire* cannot of it ſelfe make an end of burning, till the matter it feedeth vpon be wholly conſumed: it is one of thoſe foure, which ſay not, *It is enough*. Neither can *the violent ſtreame of water* ſtay or ſtint it ſelfe, or ſay vnto it ſelfe that which God ſaith, *Thus farre ſhalt thou goe, and no further*. So it is with *thoſe wicked ones*, that haue made themſelues *drunke with the blood of the Saints*; *cuſtome* is turned into *another nature* in them: they haue ſo long bathed and ſoaked themſelues *in bloud*, that they are now throughly habituated and radicated *in cruelty*, being no more able to change this their *red-skin* died in bloud, than the *Blackeamoore* is to *change* that his *blacke skinne*. Hence it is that *Dauid* (as ſome thinke) called *Saul Cuſhi*, which ſignifieth an *Æthiopian*, to ſhew, that his inueterate hatred being naturalized in him, was become as vnchangeable as the *Æthiopians* hide.

Pal 22.21,15. & 58 4. & 80. 12.
Prou.17.12
Pla 74.13,13 Iſay.

Equal to that which is in fire and water

Prou.30.15, 16.

Iob 38.12

Reuel.17.6

Ierem 13.23. *Pagn. in lex.* Pſal 7.5. *Quia vt Ethiopum, Hebr. Cuſhim dictorum, pelles mutari non poſſint, ſic neq; Sauli odium in Dauid.*

Rom.3.13. Pro.30.15,16

Nay, the more they drinke of bloud, the more they thirſt after it, like the dropſie man. Hence it is that *their throat* is compared to an *open ſepulcher*, whoſe voice is, *Giue, giue*, and can neuer be ſatisfied, no more then the *barren wombe*. Wee neede not gòe farre for examples to proue this; we neede not repeate things of former times, as *the perſecution in Queene Maries dayes*, the *Pariſien maſſacre*, *the Spaniſh nauie*, and the infinite *and* exquiſite tortures therein prepared for vs. This late example, freſheſt in our memories, and putting downe all the former in crueltie, is ſufficient. For whereas in other attempts, wee onely ſhould haue taſted of their vnnaturall mercileſneſſe; in this laſt, not onely *wee* (whome they ccunt their *enemies*) but alſo (together with our ſelues) many of *their owne friends* and *fauourers* ſhould haue beene blowne vp: wherein they ſhewed themſelues worſe than beaſts, hauing no reſpect of thoſe of their *owne kinde*; and ſo ſhewed themſelues right *Herodians*, naturall ſonnes of that old butcher *Herod*, who is reported in that Bethlemiticall maſſacre, for the making of all ſure, not to haue ſpared his owne ſonne: which as it gaue occaſion to *Auguſtus* to ſay, *It was better to be* Herods *ſwine then ſonne*; ſo this practice of the *Papiſts* may alike occaſion vs to ſay, that it is better to be the Popes *beaſt then barne*, *dogge then darling*. And whereas in other Treaſons *the Lords Annointed* was onely aimed at; here alſo *the very flower* of the chiefeſt and choiſeſt of the whole land ſhould haue beene cut off in a moment, at one blow. As though it had

Partit cognatis maculis ſimilis fera. Iuuen.

Ὄρνιθος ὄρνις πῶς ἂν ἀσυνέστιος φάσσων, Æſch.

Leonum feritas inter ſe non dimicat: Serpentum morſus non petit ſerpentes, ne maris quidem beluæ ac piſces, niſi in diuerſa genera ſæuiunt, Plin. li. 7. Philo apud Centuriaſt. centur. 1 lib. 1 ca. 3 Macrob. Satur.

O. Porcum quam prolem.

had not beene puniſhment enough for *the whole body to bee made headleſſe*, vnleſſe (for feare it might get ſome new head againe afterward, and ſo reuiue) by their mangling and martyring of *the ſeuerall parts*, it were alſo made *memberleſſe*. So true in them ſhould that of *Salomon* haue beene, *A ſtone is heauy, and the ſand waighty; but a fooles wrath is heauier than both.* And it is better to meete a Beare robbed of her whelpes, than a foole in his anger. Prou. 27.3. Prou 17.12.

The vſe of this Doctrine, concerning the cruelty of the wicked, is two-fold. *Firſt*, when we haue experience thereof, it muſt teach vs, not ouermuch to wonder thereat: for they doe not other than is their kinde. In *the integrity of nature*, man indeed was *God* vnto man; but now, in this *corrupt and degenerate nature*, man is become a *Wolfe* vnto man; and what maruell is it to ſee Wolues deuouring ſheepe? So then it is no maruell to ſee wicked men breaking out into ſuch extremity and outrage of madneſſe; nay, it were a maruell on the other ſide, if they ſhould not doe ſo: as it were a great maruell, if a *Wolfe* ſhould be in the flocke among *the ſheepe*, without doing of harme. It is a wonder then, that there being ſo many *Wolues* and *Lions*, that is, men of *Lioniſh* and *Woluiſh* diſpoſitions, there is no more hurt done than is: the cauſe whereof is not in the *Lions* or *Wolues*, whoſe teeth water after their prey, being in their eye-ſight continually; but the curbing and reſtraining Power of GOD, that chaines them, and confines them within their limits,

Vſe 1. I

Homo homini Deus
Homo homini Lupus.

mits, and ſo will not ſuffer them to runne out vnto that violence that their owne nature head-ſtrongly carrieth them vnto.

Vſe 2. Secondly, this muſt cauſe vs to ſubmit our ſelues meekly and quietly, yea ioyfully and thankfully, to thoſe corrections which Gods owne hand immediatly inflicteth vpon vs, yea, & to pray with *Dauid*, *2 Sam 24.14. that we may rather fall into the hands of God, than of man*, becauſe (as the ſame *Dauid* addeth) there is great *mercy with God*, euen in his very corrections. *Hab. 3.2.* For *in his anger* (as the Prophet ſpeaketh) *hee remembreth mercy*, which makes him to correct vs (as it is in *Ieremies* prayer) with *iudgement*, *Ier. 10.24.* and not in *fury*, that is, with wiſedome and diſcretion, and moderation, proportioning his corrections to our weakeneſſe, and ſeeking our good in and by them. But if we be giuen ouer into the hands of the wicked, there is no mercy to bee found at their hands, no moderation to be expected: there will be no hoe with them, till they haue made a finall diſpatch of vs, no more than there is with the fire, which will not goe out, till the combuſtible matter be wholly waſted. They can neuer finde in their hearts to ſay that to *themſelues*, which God did to his *deſtroying Angell*, when hee was ready to haue ſmitten *Ieruſalem* with the peſtilence, *2 Sam.24.16. It is enough, put vp thy ſword*; or that which was ſpoken to *Abraham*, *Gen. 22.12* ready to ſtrike his ſon, *ſtay thy hand.* Nay, we may not look for that fauour at their hands, that *theeues* & *robbers* by night vſe to ſhew, who giue ouer ſtealing when they haue enough, and leaue ſomething behind them, as the

grape-

grape-gatherers alſo doe ſome grapes, *Obad.* 5. No, herein they doe ſhew themſelues like to this torrent, and inundation of waters, that carrieth down and ſweepeth away whatſoeuer is in its way, demoliſhing and ouer-turning *bridges* and *houſes*, euen with the very *foundations* thereof.

Thus was it with thoſe *Edomites*, who at the deſtruction of *Ieruſalem* cryed amaine, *Raze it, raze it to the foundation thereof.* Nay, ſo farre are they from hauing any relenting compaſſionate hearts towards vs, being at their mercy, that there can be no greater pleaſure or delight vnto them, than to ſee the vtmoſt of their cruelty executed vpon vs. As that wicked *Faux*, the *Deuill* in this action, being asked, What he would haue done after the fire had bin put to the powder? anſwered, that he would *GOE SEE THE SPORT IN THE FIELDS.* A right *Edomite*, that could with ſo ioyfull an eye haue beholden the *day of his brother, and haue reioyced ouer the children of Iudah in the day of their affliction.* It was but a cruell ſpeech of *Abner* to *Ioab*, *Let the young men now ariſe and play before vs.* He accounted *fighting*, which could not be without *bloud*, to be but matter of *game and paſtime*; which yet was more tollerable in him, ſpeaking of that fight which was to be betwixt perſons of inferiour ſort, and equally matched among themſelues, ſo that they might on both ſides *giue* as good as they took: But here to account it a matter of ſport and merriment, to ſee, not *the refuſe of the people*, but *the Lords anointed, the breath of our noſtrils, our gracious Queene, and all their Royall Iſſue, the Sage Counſellours, the*

Obad. 5. Τὸν (Χάμαξαρον) δ' ὅτ' ἀστεγέα περαιερ γμέναι ἰσχανόωσιν, ἔτ' ἄφρεα ἴσχ ἀλωάων εἰδηλέων ἐλθόντ' ἐ ατίνης ὅτ' ἐπιβρίσῃ Διὸς ὄμβρος, *Iliad E. Sternit torrens agros, ſternit ſata læta, boumq; labores, præcipiteſq; trahit ſyluas, Aen.* 2. Pſal. 137. 7

Obad. 12.

2 Sam 2 14

Lam 4.20.

the reuerend Bishops, the worthy Lords, the generous Gentlemen, yea, *three whole famous Kingdomes*, as hauing but *one necke*, cut off at one blow, and that treacherously, they not being able in any sort to defend themselues: this cannot but argue a minde that hath euen *sold* and wholy emancipated it selfe vnto cruelty. But who is able to apprehend the thousand part of that sauage and barbarous butcherie: which we to our great woe should haue felt in case they had preuailed? Their former practices, and this late plot, are sufficient to teach vs how they are hardened in their hard-heartednesse, and confirmed in their crueltie; that not the least dram of any mercy may bee expected at their hands.

1 King. 21. 20.

Therefore let vs intreat the Lord, of all temporall iudgements, to keepe this furthest from vs; that wee may not bee deliuered to that mercilesse generation, *whose teeth are swords, and their iawes as kniues*, to eate vp the people of God: let vs desire the Lord, rather *to humble vs* some other way, *to correct* vs himselfe, to take vs into *his owne schooling*, and herein to shew himselfe a tender and indulgent Father towards vs, by correcting vs *himselfe*, and not trusting his hard-hearted slaues with the correcting of vs, who know not to make an end of scourging of vs, till they haue also made an end of vs whom they scourge.

Prou. 30. 14. Psal. 57. 4.

A neerer cause of that destruction likely to befall Israel, is here noted to be the violent vehemencie of the anger of their aduersaries: *When their wrath was kindled against vs.*

Where

Where we may see *how mischieuous and murtherous the rage of anger is, and whither it carrieth those that are led and moued thereby, euen to the vilest and most outragious excesse of wickednesse that may bee.* As wee see heere in the enemies of Israel, whose wrath would haue driuen them to this mercilesse and miserable massacre of Gods people. *Sauls fury* was that which spurred him on to the darting of his speare at innocent *Dauid.* So truely is *anger* called a *short madnesse,* as differing from *madnesse* onely in *time.*

Doct. 3. Concerning the rage of anger.

1 Sam. 18. 11.

Ira breuis furor. Horat. Ab insania tantum tempore differt.

Let vs learne then so to be angry, *that we sin not;* to moderate and qualifie our anger, yea to curbe and bridle it, lest otherwise in giuing place to it, we doe withall *giue place to the Deuill,* who is at our elbow alwayes, at such occasions, ministring oyle to the fire of our fury, that we may cast our selues headlong, euen into most deepe and desperat mischiefes. *Nehemiah,* in that his iust and holy anger conceiued against the gouernours for their oppression, did not presently in all the haste flye vpon them, but first paused a while, considering and consulting what course were best for him to take in reprehending and reforming of them. And if wee must be thus iealous ouer our iust and lawfull anger, how much more then ouer our rash, heady, and heedlesse anger?

Ephes. 4. 26.
Ephes. 4. 27

Nehem. 5. 6. 7

Lastly, to conclude this first point, concerning the description of those many perils imminent and impendent ouer the Israelites; let vs marke how long *the Psalmist* dwelleth in this description, and how copious hee is in the amplification thereof,

Vse. In the more large application therof to the late mercy of our deliuerance,

That then thou mayest see what it is God hath done for thee in this thy late preseruation, and so what thankes they are thou owest for the same, it shall be good for thee, in thy more serious meditations, to represent vnto thine eyes, and so to present thy minde with the fearefull sight of that *blacke and bloody day*, wherein the face of all things should haue beene so suddenly and miserably changed. Behold *Ægypti darkenesse* inuading the Church. *Babels confusion* in the common-wealth. Behold (euery naturall childe) the desolate widdowhood and orbitie of our common mother, this *English Israel*, sitting in ashes, childlesse and comfortlesse, seeing her tendrest infants baptized in their owne bloud; and like another *Rachel*, lamenting the *Herodian* massacre, and refusing comfort, because her children are not. Behold, not *Abraham* commanded by God, and glad to heare the inhibiting voice of God; but rather *Ismael* (commanded by his owne blood-thirstie heart, grieued to heare God countermanding, and saying, Stay thy hand; yea, loth to beleeue that it is God, but rather the Deuill;) Behold, I say, this cursed *Ismael*, with his butcherly tooles approaching to the throat of poore *Isaac*, bound vpon the Altar. Behold the whole land in her most pitifull nakednesse, as hauing her chiefest staues and staies taken from her; *The strong man, and the man of warre, the Iudge, and the Prophet, the prudent, and the aged.* See the hatchers which were found *laid to the roots of the trees*, flying thicke and three-fold in our woods, hewing and hacking downe,

Exod. 10. 12
Gen 11. 12.

Mat. 2. 18.

Faux his speech after his apprehension, that he was sure it was not God, but the Deuil, that hindred that worke.
Isa 3. 1, 3.

Ma. 3. 10.

"downe, not the *lower ſhrubs* onely, but the good-
"ly *tall Cedars* of *Lebanon*, yea, that princely and
"royall Cedar, hauing ſo many goodly boughes
"and branches, *vnder the ſhaddow whereof wee all*
"*thought to hide our ſelues*. See (I ſay) the *fire*
"*comming out of the bramble, and conſuming the Cedars*
"*of Lebanon*; yea, our fence and hedge, and all
"the ſtrong ſtakes therein; and ſo that being
"downe, the wilde Boares of the Forreſt running
"and ruſhing in, and rooting vp the Vineyard of
"the Lord. Then maieſt thou ſee the torrent of
"their fury making as great a torrent of our bloud,
"ouer-flowing the ſtreets; *deſtructions come to a per-*
"*petuall end*; *Our Cities leuelled with the ground*; *Ma-*
"*trons rauiſhed*; *Virgins defloured*; *all ancient lawes*
"*defaced*; *the name and the memoriall of our Iſrael ra-*
"*zed and rooted out*; *a Chaos of confuſion, and a more*
"*than Cyclopicall anarchy ouer-whelming and ouer-*
"*turning all things*. And yet ſtill in thy medita-
"tions mayeſt thou leade thy minde along fur-
"ther with *Ezekiel*, *to ſee more*, not onely *abomi-*
"*nations*, but alſo *deſolations*; yea, that *abomina-*
"*tion of deſolation* it ſelfe, perking vp into the *holy*
"*place*, vanting and ietting it in the temple of God;
"the pure and cleere light of *the Goſpell* flying be
"fore that groſſe and palpable darknes of *that my-*
"*ſtery of iniquity*; the *candleſtickes*, that held forth
"this light, broken in pieces; and ſo millions of
"ſoules in that thick and foggy darknes, as it were
"choaked with a dampe, deſcending down to the
"*darkneſſe of the deepe*, to the place of *vtter darkenſſe*.

When thou art now come thus farre to

Lamen. 4. 20.

Iudg. 9. 15.

Pſal 80. 30

Pſal 9. 6.

Ezec. 8. 6, 13, 15. Dan. 9 27. Mat. 24. 15.

2 Theſſ. 2. 7. Reuel. 2. 5.

Mat. 22 13.

Exod.8 6. "a moſt fearefull ſpectacle, euen one of *Egypts* "plagues (nay, far exceeding them all) preſenteth "it ſelfe vnto thine eyes; Thoſe *Ieſuites*, or rather

Reuel. 16.13 *Iebuſites*, the *croking frogs* ſpoken of in the *Reuelation*, which before lay hid in their obſcure mudde,

Luke 22.53 loe how then in that darke and diſmall day (as being *their very houre, and the power of darkeneſſe*) they would haue come forth in ſwarmes, couering the face of the earth, crawling vp into our

Gen.21.14. chambers, yea, into our Churches: loe then *Hagar* and *Iſmael*, not long ſince caſt out with bagge and baggage, ioyfully reentring againe, and inſolently crowing ouer honorable dame *Sarah*, and driuing her with her *Iſaack* out of the Family. What eyes could haue endured this ſo lamentable and ſhamefull a ſight, whereat that *great eye of the world* would haue cloſed it ſelfe, and the heauens themſelues haue bluſhed? or what eares could haue abidden the hearing of thoſe deboſhed *Vitells*, walking amongſt heapes of dead carkaſes, and breathing out that vnſauorie voice, ſtinking worſe then the carkaſes themſelues; *An enemie ſlaine ſmelleth well: a Citizen better?* Would there not then haue beeene cauſe to haue wiſhed with *Ieremy*, that our heads were *fountaines of teares*? nay, would there not then haue beene matter enough for another *Ieremy* to haue made another booke of *Lamentations*? Might we not then haue hung vp *our harpe on the willowes*, and betaken our ſelues to the ſinging *of doleſull ditties and mournefull Elegies*? Might wee not then haue ſaid, *How doth the Citie remaine ſolitarie, that*

Sueton. in Vit. optime olere hoſtem interfectum: ciuem melius.

Ierem.9.1.

Pſal.137.2.

Lamen. 1.2,3

was

was full of people? she is a widdow; she weepeth continually; The wayes of Sion lament, because no man commeth to the solemne feasts: all her gates are desolate; the Priests sigh; her virgins are discomfited; the Foxes runne vpon the desolate mountaines of Sion. And againe: *O God, thine enemies are come into thine inheritance; thy holy Temple haue they defiled, and made Ierusalem heapes of stones: the dead bodies of thy seruants haue they giuen to be meate vnto the fowles: their blood haue they shed like water, and there was none to bury them.* And againe: *thine aduersaries roare in the middest of thy congregations, and set vp their bannners for signes: they haue cast thy Sanctuary into the fire: they haue burnt all the Synagogues of God in the Land: we see not our signes: theere is not one Prophet more, &c.* If wee shall in this manner seriously meditate of those miseries which our aduersaries would haue brought vpon vs, we shall notably prepare our hearts for the magnifying of the riches of Gods mercy, that hath preuented these so many mischiefes: then shall wee see how much we are beholding vnto God for our *liues, liberties, eating our bread vnder our owne figge-tree,* the inioyment mutuall one of another, and of his holy Gospell; of all which hee hath now as it were let a new Lease to vs, and caused them all, being neare death, with the Eagle to *renue their youth againe.* And this doubtlesse is the cause that men are so little thankeful for this so great a deliuerance, because they want eyes to see the height, depth, bredth and length of that *Ocean* of misery prepared for them. Which if they

Lamen. 5.20.
Psal. 79.1,2,3
Ps. 74.4,7,8,9
1 King. 4.24.
Zach. 3.10.
Psal. 103.5.

they could ſee (as who may not ſee, that will but vſe his eyes?) then alſo they ſhould ſee, and ſeeing admire and adore a farre more infinite *height*, *depth and length* of Gods mercy in their deliuerance. And thus much of the firſt part of this *aſſumption*, the *deſcription* of thoſe dangers the Church was in. We now come to the ſecond part, wherin we haue the meanes of their eſcaping out of thoſe dangers, namely, the help of God, which is made the ſole and ſolitarie cauſe: *If the Lord had not beene on our ſide.*

Ephes. 2. 18.

The ſecond part concerning the meanes of their deliuerance out of thoſe dãgers. Whence.

Doctr. 1. Gods immediate prouidẽce worketh for his Churches preſeruation

Where we may learne, *That howſoeuer there is neuer any deliuerance out of any danger, without the Prouidence of God; yet otherwhile this prouidence is more plainely and palpably to be diſcerned; there comming no ſecondary cauſes betwixt our eye and it:* ſo that we muſt needs be inforced to acknowledge this prouidence the onely cauſe, and to ſay, *If the Lord had not beene on our ſide, wee had periſhed*; which argueth an vtter defect *of*, or elſe, at leaſt, great impotence *in* the meanes. Here then is place for that of the Pſalmiſt, *The Lord with his owne right hand hath got himſelfe the victorie.* Here is no *partner* to ſhare with him; and ſo to detract or defalke any thing from his intire, abſolute, and plenary praiſe: here is no *Saule*, to whom *thouſands*, or *Dauid* to whome *ten thouſands* may be aſcribed; but *God* goeth away ſheere with all. This immediate working of God, and ſtretching out of his owne *naked arme*, to reſcue and releeue his Church, hath very plainely diſcouered it ſelfe in this our late deliuerance. For howſoeuer there may

Pſalm 98. 1

1 Sam 18. 7. Application thereof to the preſent occaſion, where Gods immediate prouidẽce is ſhewed in our deliuerance, by the conſideration of theſe particulars.

may appeare some shew of meanes, yet they are such, as do rather further illustrate the prouidence of God.

First, a Letter was written; in which these things may be obserued. I. Writing of the Letter. Where 3.

First, that it discouered the plot, onely *in generall*; so that if there had not beene a further marke of God, wee had beene neuer a whit the better for it. 1.

Secondly, that *the Letter* was not intended by the writer for *our* good; but onely *his*, to whom he wrote. Therefore wee are no more beholding to this scribe for our preseruation, than *Dauid* was to the Philistims, who by their inuasion of the land recalled *Saul* from pursuing after him. 2. 1 Sam. 23.27, 28.

Thirdly, it is to be considered, whence it was that this Letter should be thus written: surely it can be ascribed to no other cause, than *the immediate hand of God*, that thus bereaued him of that craftie and cunning policie, wherein they had formerly carried all things; and now, in conclusion, caused him to play the foole, in betrusting a man, *not throughly tried*, with *so great a secret*. 3

Secondly, *that Noble man* that receiued the Letter, presently reuealed it, and so gaue occasion of further search and inquiry to be made into the matter. Yet *Gods Prouidence* is nothing hereby *obscured*, but further *cleered*: for whence was it, that that Noble man should bee made an instrument hereof? whence was it, I say, that contrary to the aduice of the writer, hee should make so good vse of those letters? Surely that bloudy and II. Reuealing of the Letter.

treasonable Religion did not teach him so to doe. It was then *the speciall Worke of God*, that moued him hereunto. And thus the prouidence of God by this meanes is more manifested, than if the Letter had been written to some zealous detester of popish superstition.

III. His Maiesties apprehension of the Letter.

Thirdly, aboue all other meanes, the *Lords Annointed* excelleth; who, being *wise as an Angell of God*, doubted some plot. But whence was this, that his *Maiesty* should thus excell, not onely *all others, but (euen his whole so wise and experienced a Councell) but himselfe also?* whence (I say) could this bee, but from some *speciall instinct from GOD, in whose hands are the hearts of Kings*, and are affected and possessed with *thoughts* and *apprehensions*, according to *his owne will and pleasure?* And though something may bee giuen in that already spoken of, to secondarie causes; yet that afterward *the Malefactor*, when hee was to be apprehended, should be without, who, if he had beene within, had done the deed in part; what cause then shall there be assigned of this, but *the onely ouer-ruling Prouidence of God*? So then not any of all these three any thing letteth, but *that Gods sole Power and Prouidence may alone triumph in this our deliuerance.*

2 Sam 14.20.

Prou. 21.1.

Vse.

Neither doubt I, but that both his *Maiestie* and *that honourable Lord* are ready to put from *themselues* the praise thereof, and yet to yeeld it wholly *to God*; hauing their mouthes opened to say with the Psalmist, *Not vnto vs, not vnto vs; but vnto thy Name, O Lord, giue the glory.* Let then

Psal. 115.1.

that

that voice of *ioy and deliuerance* be heard in the houses of the righteous: *The right hand of the Lord hath done valiantly; the right hand of the Lord is exalted; the right hand of the Lord hath done right valiantly. Let vs not sacrifice to our nets*: but with Israel here say, *If the Lord had not been on our side*, (and repeating it againe for further affection) *If the Lord had not beene on our side when men rose vp against vs, they had then swallowed vs vp quicke, &c.*

Psa. 118. 15, 16

Hab 1. 16.

But here it shall be good for vs to consider a little of those wayes which God taketh, *when by his immediate providence he helpeth his Church against her aduersaries*. I finde foure speciall of these wayes noted in Scripture.

And farther explication of it, by these courses which God taketh, working immediately for his Church: which are 4.

The first is; when by casting other occasions in the wayes of our aduersaries, he diuerteth them from her: and then it fareth *with these mighty* Nimrods that hunt after the precious soules of men, as *with common and ordinary hunters*; who in pursuit of one beast, finding another, leaue the former, and follow the latter. An example hereof we haue in *Dauid*, whom when *Saul* was in hunting, as a *Partridge in the mountaines*, the Lord started vp the *Philistines*, as a new game for him, and so withdrew him from *Dauid*? And did not the Lord vse the same holy Art in deluding those *our Hunters*? Were not they almost as neere vs, as *Saul* was *Dauid*? Had they not then come vpon vs, and taken vs, had not God by a messenger bringing the vnwelcome and vnexpected tidings of *their owne danger*, recalled them from vs? So that your *Grace*, your *Honours*,

1. Diuerting of the aduersaries from her, by other occasions. Gen. 10. 8.

1 Sam 26. 10, 1 Sam. 23. 22.

So was it with vs.

and all of this family, may in more ſpeciall manner ſay, *If the Lord had not beene on our ſide*, in ſpeciall ſort, ouer and beſides his being on the ſide of the reſt of our brethren, *our ſoules had long e're this dwelt in ſilence.*

Pſal. 94. 17.

2. Striking them with ſome iudgement.

The ſecond is, when God ſtriketh the aduerſary with ſome fearefull iudgement, either in body, or minde, or both; whereby hee diſableth them for effecting their purpoſes. Thus *Sennacherib* and his hoaſt was ſmitten by *Gods Angell.* Thus *Valens* the Emperours hand, when he tooke his pen to confirme the ſentence of *Baſils* baniſhment, ſtrucken of God, *ſhooke* and *ſhrunke*, not able to hold the penne. Thus *Ieroboams* hand, ſtretching out it ſelfe againſt the *Prophet*, withered. And thus, no doubt, rather than ſuch a miſchiefe ſhould haue happened, ſhould it in the iuſt iudgement of God, haue fared with that vnhappy hand, which ſhould haue kindled *that fatall fire.* Rather (I ſay) than it ſhould haue beene able to haue effected ſo diſaſterous an action, God would haue made it, in the very act of putting forth it ſelfe, like the haud of infamous *Ieroboam.* Thus alſo God deliuered *Eliſha* from that great army of the *Aramites*, come out againſt him but one poore ſilly man: hee ſmote them with *blindneſſe* and *dizzineſſe of braine*, ſo that the Prophet droue them (like woodcocks into the net) into the middeſt of *Samaria.* And thus God likewiſe deliuered vs at this time, by *blinding* and *beſotting* the traytors, that they ſhould communicate their counſels vnto others, when they were almoſt come to the

2 Sam. 19. 35

Sext. Aurel.

1 King. 13. 4

2 Kin. 6. 18, 19

This courſe alſo was taken in our deliuerance.

the vpſhot, notwithſtanding *that depth of ſilence and ſecrecie*, wherein for a long ſpace they had hid them before. Which alſo was the ouerthrow of *Abſalom*, and ſo the deliuerance of *Dauid*, in that God ſtrook him in the braine, and infatuated him, that he ſhould reiect the *good counſell of Achitophel* (good for his treaſon, otherwiſe no leſſe *peſtilent* than *politicke*) and to apprehend and embrace the counſell of *Huſhai*, directly ouerthrowing thoſe very intentions which (ſeemingly) it ſupported.

2 Sam. 17. 14.

The third is, when God *ſoftneth* and *ſubdueth*, *meekeneth* and *mitigateth* the hearts of the aduerſaries; as he did *Pauls*, whom he arreſted and ſeized vpon by his ſpirit, as he was fiercely and furiouſly marching out againſt the *Chriſtians*.

3. The turning of their harts, as of the Ægyptians towards the Iſraelites. Acts 9. 3, 4.

The fourth is, when God himſelfe diſcloſeth the deepe counſels of the enemies; as he did to *Eliſha*, the plots and purpoſes of the *Aramites*; and of theſe *late traitors*, to our *gracious King*.

4. Telling tales of them. And this alſo may be exemplified in our preſeruation. 2 King. 9. 9.

Againe, we may further note from hence, *How that God is not onely a beholder, but alſo a party in thoſe afflictions which euill men raiſe vp againſt the Church.* In theſe contentions and daily conflicts betwixt *Iſrael* and *Amaleck*, the *people of GOD* and the *Church of the malignant*, God doth not behaue himſelfe like politicke and worldly wiſe men, who can ſit ſtill and looke on, whileſt in contention the aduerſe parties are fighting together; but they themſelues will not ioyne with either of them: no, *God* is no ſuch *Neuter*, hee will be a *party*, he will take *a ſide* preſently, and that ſhall be *the right ſide*, the ſide of his *owne Church*.

Doct. 2. God taketh the ſide of his Church in all oppoſitions againſt her, as a party intereſted in them.

Hence it is that God doth ſo often in Scripture intereſt himſelfe in the *troubles of his Children.* As when *Saul* was going out againſt the *Chriſtians*, ſee how *Chriſt* himſelfe, maketh himſelfe as one of them; *Saul, Saul, why perſecuteſt thou MEE?* And when *Senacherib* opened his mouth to belch forth the venome of his malice againſt *Hezechiah*, the Lord asked him, *Againſt whom haſt thou railed, and whom haſt thou prouoked to wrath? EVEN THE HOLY ONE OF ISRAEL.* For it cannot be otherwiſe, but that God being in ſo *ſpeciall league*, and hauing ſo *neere communion* with his Church; ſhould haue common, as friends, ſo alſo enemies, together with her ſelfe. The conſideration of which point is very profitable.

Acts 9.4.

2 Kin. 19.22

Vſ 1. Comfort to the Church in all troubles in aſſurance of happy iſſue. Iay 63 9.

For firſt of all, it yeeldeth great comfort for the children of God in their afflictions by wicked men; foraſmuch as they know that they haue God on their ſide; he is in company with them, *troubled in all their troubles*, being very ſenſible of all their *iniuries*, as *contumelious indignities* vnto himſelfe; when they are touched, feeling the *apple of his owne eye* touched. Courage then, poore *Chriſtians*. If God be thus on your ſide, you may boldly dare to the very teeth the proudeſt aduerſaries, and challenge them with *Paul*, ſaying, *Who can be againſt vs?* You may then ſafely ſay with *Dauid*: *I will not bee afraid though tenne thouſands of aduerſaries ſhould riſe vp againſt mee*; and againe, *The Lord is the ſtrength of my life, of whom ſhall I bee afraid?* When a *ſide in Battaile* goeth to the worſt, ſo doe all that are on *that ſide*. So then, if wee

Zach. 2.8.

Rom. 8 31.

Pſal. 3.6.

Pſal. 27.1.

ſhould

ſhould be ouerthrowne, God himſelfe, who is on our ſide, ſhould alſo be ouerthrowne: but this is impoſſible, and therefore it is as impoſſible that we ſhould be wholly ouerthrowne: and it is as eaſie for the wicked to root out *Chriſt* out of *Heauen*, as his *Church* out of the *Earth*. For hee is on the *ſide* of his Church, as the *head* is on the *ſide* of the *body*: ſo that if Chriſt can be a *bodileſſe head*, the *Church* alſo may then be a *headleſſe body*.

God in Scripture is often compared to a *ſhield*, in regard of that *defence* which hee yeeldeth to his Church and Children. Now the ſhield is betwixt the *body* and the *dart*, fencing off the blow; and if there come any *dart*, it muſt light firſt on the *ſhield*, and paſſe through it into the *body*. See then how ſafe we are, that haue ſo *impenetrable a ſhield*. If any hurt come at vs, it muſt firſt come to our *ſhield*. But *GOD is our ſhield*, who cannot bee hurt. God is ſaid to carry his Church *as the Eagle doth her young ones vpon her wings*. What neede we then to feare any arrowes? *That Eagle*, on whoſe wings wee are mounted aloft, flieth higher than any *arrow*: and if an *arrow* ſhould come ſo farre, yet it muſt firſt paſſe through the *body* of our *Eagle*, before it come to vs that ſit on the *top* of his *wings*: yea, but there is no paſſage for any *arrow* this way; that *vnlucky arrow* which lighteth on *this body*, findeth it as a *wall of ſtone*, from which it reboundeth backe vpon the *Shooter*. Why then ſhould wee bee ſo fearefull, *O wee of little faith?* becauſe the *winds*

God compared to a ſhield Pſalme 3.3.

Mat. 8.24,25, 26.

are vp and blow ſo fiercely, the *ſea* rageth, and the *waues* thereof ſtorme, and threaten *ſhipwracke*? Yea, but let vs content our ſelues, *Chriſt Ieſus* is in the *ſhip* with vs, what need we then keepe ſuch adoe with thoſe *weake Diſciples*? We ſhall haue no other hap than he hath: if he be drowned, then ſhall we too, not elſe. But can *Chriſt* be drowned? can hee miſcarry? or can we bee ſafer any where elſe than in *Chriſts* company? Surely much rather would I bee in a *broken and rotten ſhip*, toſſed with the tempeſt in the middeſt of the Ocean, ſo *Chriſt* be there, than be in the *ſtrongeſt ſhip* in the hauen where *Chriſt* is abſent For, where *Chriſt* is, here is ſure ſafety, and certaine ſaluation in the middeſt of all dangers: as on the contrary, where he is not, there is vndoubted deſtruction, euen in the middeſt of the deepeſt and ſtilleſt peace, and ecureſt ſafety that may be.

Chriſts preſence our profit.

2 nſtruction t get God on the ſide: 1 Of our perſon,

Againe, if God in all contentions take a ſide, it muſt teach vs all, earneſtly to labour *for the getting of God on our ſide*, on the ſide, I ſay, firſt of our *perſons*, then of our *cauſe*. Of our perſons, by being vnited vnto his Son *Ieſus Chriſt* by *faith*, and ſo being accepted *In* and *For* him. It is neceſſary that we ſhould firſt get *God on our ſide* in this manner, namely, on the ſide of our *perſons* For oftentimes God is againſt *that cauſe*, which otherwiſe he fauoureth, being handled and managed by *perſons* whom he reſpecteth not.

2. Of our cauſe,

Secondly, wee muſt get God on the ſide of our *cauſe*, which we ſhall then doe when the *cauſe* we take in hand ſhall be *iuſt* and *right*. Then ſtanding

our

out in *ſuch a cauſe*, as in ſtriuing for *the maintenance of the faith once giuen to the Saints*, or any part or parcell thereof, we may be ſure God will not be wanting therein vnto vs. And when thus both our *perſons* and *cauſe* ſhall bee liked of God, wee cannot but in the end *proſper* and *preuaile*. As here this *Iſrael* did, whoſe *perſon*, being the *Iſrael of God*, could not but be accepted, and whoſe *quarrell* was the moſt righteous that could be, it being the true Religion of God, which through their ſides their aduerſaries ſtroke at. Iud 3.

Further, this doctrine ſhould bee *terrible* to all them that ſet themſelues againſt the leaſt of *Chriſts little ones*; for in ſo doing they proclaime open warre againſt the *Heauens*, and fight againſt *God himſelfe*: but they are like to get little by this; it will be hard for them to *kicke againſt the prickes*. O then that they could ſee how in *puſhing* at any of the *liuely ſtones of Gods Temple*, they ſpurne at the *corner ſtone* it ſelfe, which will make them for euer being able to *ſpurne* againe. How dareſt thou then once ſo much as to lift vp thy *foot*, yea, or to wagge the leaſt *finger*, to *touch the Prophets of the Lord*, or to hurt *his Anointed*, which euen *Kings* when they haue done, haue felt *GOD* their *aduerſarie*, and ſo haue beene rebuked of him? And yet wilt thou *prouoke the Lord to anger? art thou ſtronger than he?* art thou able as an equall match to make thy part good with him? Be well aduiſed, and imitate the wiſedome of that King, which *going to warre, firſt ſitteth downe, and taketh counſell whether he be able with ten thouſand to meete him*

3. Terror to the enemies of the Church.

Act. 9. 5.

1 Pet. 2. 5.

Pſal. 105. 15

Pſal. 105. 14

1 Cor. 10. 22.

Luke 14. 31.

him that commeth against him with twenty thousand. Though there need no great consultation for this matter; *Gods weakenesse is stronger than the greatest strength of man*; with the very *blast of his mouth*, or *breath of his nostrils*, he is able to rend thee in peeces. O thou man, that in fighting against the *Church*, doest by the same meanes fight also against *God*, how canst thou looke to preuaile in so audacious an enterprise? Thou mayest doe well to spare thy labour, and not to trouble thy selfe in vaine, as we see of late the *Popish Traitors* haue done, because *they fought against God*, who was on the *side* of the *Parliament House*, and was not onely *present in*, but also the *President of* that *honourable Councell*; and therefore they were no more able to blow vp that lower *Paliament House* here beneath, and Gods Lieutenant therein, than that vpper *Parliament House of Angels* and *Saints* in heauen, and God himselfe sitting as King in the middest thereof.

1 Cor. 1. 25 τὸ ἀσθενὲς τοῦ θεοῦ. Iob 4. 9.

Neither should this onely daunt vs from *fighting against*, but also draw vs on to *fight for Israel*; *for hee that is not with Christ, is against him. Otho*, when he saw his side the weaker, and going to the walles, counselled his souldiers to prouide for their safety, by *hying them to the winner*. It were good for vs to giue the same counsell to our selues, not as *Otho* to his, taught by our owne woefull experience (though yet better then, than neuer:) but like wise *Prometheuses* before-hand, hauing our eyes in our head to see the storme comming a farre off, euen in the faireſt and cleareſt Sunne-

4. Encouragement and allurement to all, to ioyne themselues to Israels side though afflicted, because the victory is hers *W. seeme then to close with the winner.* Matth. 12. 30. *Tacit. hist. l. 2 Irent propere, ne remorando iram victoris exasperarent.*

Sunne-ſhine; for howſoeuer for a while *Moſes*, hands waxing faint, *Iſrael* may goe to the worſe, and *Amaleck* may preuaile; and when they ſhall not haue *ſought God in due order* by a ſerious and ſufficient humiliation, a breach may bee made among them by the *Beniamites:* yet, when *Moſes hands* and *Iſraels penitent hearts*, ſhall haue recouered and regained themſelues, than woe to *Amaleck* and *Beniamin*, and whoſoeuer they are, that with *Sathan* ſtand vp againſt *Iſrael*. For aſſuredly, *Iſraels ſide* being *Gods ſide*, muſt needes in the end be the *winning ſide*. If God, and his *Iſrael* ſided by him, ſeeme to flie before their purſuers, it is but a politicke ſtratageme of the Lord, like that of the *Iſraelites* flying before the men of *Ai*, to draw them on forward, for further aduantage againſt them, giuing them *a little lightning before death*. For at laſt God will awake, *as one out of ſleepe, as a ſtrong man, that after his wine crieth, and will ſmite his enemies in the hinder parts, and put them to a perpetuall ſhame*. Gods Arke may remaine captiue *for a while* with the *Philiſtims*, and they may *ſhout* and *triumph* at this their ſo noble a conqueſt: but how long will this hold? ſhal not their diuelliſh *Dagon* at the laſt make *curteſie* to *Gods Arke*? ſhall not the *Arke* glorioufly and victorioufly returne home out of her *captiuity*? It is wiſedome then for thee to bee on the ſide of *Gods Arke*, though *captiued*; with *Moſes* to ioyne thy ſelfe to the *Iſrael* of God, though *inthralled*; *to lay hold on the skirts of a true Iew*; not onely (with thoſe *Perſians*) *after* his *victory*, but euen *before*, when to carnall eyes there is

Exod. 17. 11.

2 Chron. 15. 13

Iud. 20. 21, 25

2 Sam. 24. 1.

Ioſh. 8. 5.

Pſa 78. 65, 66

1 Sam. 4. 10

1 Sam. 5. 3.

1 Sam. 6. 12.

Heb. 11 25, 26
Zach. 8 23.
Heſt. 8 17.

is no appearance of any thing, but *vtter ruine*. For God being on *his side*, he muſt needes be *the winner and gainer* in the end. And it is far better, of a *loſer* to turne *winner*, than contrarily of a *winner* to turne *loſer*.

5. Inſtruction to Iſrael to be on Gods ſide, as God on hers

Laſtly, if God be on *Iſraels* ſide, againſt her enemies, then it ſtandeth with good reaſon that *Iſrael* ſhould bee on *Gods ſide* againſt his enemies. If God haue holpen vs againſt theſe our ſo deadly foes, what a ſhame then ſhall it be for vs to be in the number of ſuch as the *Meroſhites* were, curſed by *Deborah*, *becauſe they came not out to helpe the Lord againſt the mighty*? The Lord ſtirre vp the hearts of our whole State, to fight as earneſtly againſt this common aduerſarie of our faith, in Gods cauſe, as God of late did fight againſt them in our cauſe. God would not ſuffer them to *lay our glory in the duſt*; and ſhall they any longer be ſuffered by vs to obſcure the *Glory* and *Goſpell* of God, by peruerting and poyſoning the ſoules of men with their *damnable doctrines*? Nay, ſhould we not all in our places be as zealous now for *Gods glory*, as hee hath beene for *ours*? Hath he fought *for vs* all this while, that wee ſhould now fight *againſt him*? which all they doe, that liue in any breach of his commandements: they take part with *ſinne* and *Satan*, Gods moſt *deadly enemies*, againſt *God himſelfe*. This is the retribution which God (for the moſt part) findeth at our hands for this ſo great a mercy. Men goe on in all *vngodlineſſe* and *vnrighteouſneſſe*, *prophaning of the Sabbaths*, *drunkenneſſe*, *vncleanneſſe*, and *bloudy blaſphemies*.

Iudg.5.23.

Pſal.7.5

where

wherewith, as with ſo many *darts*, they *pierce* through *the ſides* of the Lord. Is this our being on *Gods ſide*, for his being *on ours?* may we not now iuſtly complaine of our ſelues with *Ezra*, *Seeing thou our God haſt ſtaied vs from being beneath, and haſt giuen vs ſuch deliuerance, ſhould we returne to breake thy commandements?*

Leuit. 24. 11.

Ezra 9.13.14

This helpe of God towards *Iſrael* is ſet forth (as we ſhewed aboue) by the *time* when it was exhibited, *When men roſe vp againſt vs*, euen with *wide and gaping mouthes*, ready to deuoure vs.

The diſcription of Gods helpe by the time of the exhibition therof, whēce ariſeth this Doctrine: *God often deferreth his helpe to the very laſt pinch.*

Where we may ſee, into how *deſperate* and *inextricable* dangers Gods children oftentimes are brought, before *ſaluation* and *deliuerance* ariſe vnto them. They are at *the very brinke of Death*, and at *the very mouth of the pit*, before the reſcuing hand of God appeare, like *fire-brands* almoſt *conſumed*, before *taken out of the fire*; like *Iſaac* hauing the very *knife at their throat*, ready to bee *ſacrificed*, before the counter-commanding voice be heard. So that with *Dauid* carrying their ſoules *in their hands*, they may ſay, *Verily there is but a ſtep betwixt vs and death.* Thus was it often with *Dauid* himſelfe, as when he was hemmed in on euery ſide with *Sauls* army, and ſaw no way to eſcape: and againe afterward, when the people of *Ziglag* were ready to ſtone him. So was it alſo with *Iehoſaphat* and *Hezechiah*, when thoſe huge armies were come to the very gates of *Ieruſalem*: neither doth God doe this without weighty reaſons.

Zach. 3. 2.

Gen. 22. 10.

Pſal 119. 109. 1 Sam. 20. 3

1 Sam. 23. 26.

1 Sam 30. 6.

2 Chr. 20 & 32

And that for theſe reaſons:

And namely, firſt of all, that by this meanes he might

1.

Greater manifestation of his owne glory. Psal. 124. 2 Cor. 4. 6.

might make his glory the greater, when thus in a moment and turning of a hand hee turnes the wheele, and causeth light sodainly to spring forth, not onely *In*, but *out* of *darknesse*. To breake a *twigge*, is easie, and may be done with the little finger almost: but when it is growne to a *strong and confirmed tree*, then to breake it, and that as easily as another would doe a *twigge*, is an euident proofe of a right *Samson*-like strength. For God to haue restrained the enemies when they were but *weake Incipients*, in their first end, and raw beginnings, would not haue seemed so great a matter: but then to rebuke them, when they are growne to their *full height* and *ripenesse of perfection*, that they may seeme to mans reason *past recalling*; this (I say) doth farre more fully commend the power of God vnto vs. And for God to haue put out the fire, when it was onely in conceiuing flame, might haue seemed easier: but in the middest of the rage, when broken forth into most furious flames, and so become a deuouring fire, then to restraine it, that it hurt not *Shadrach*, *Meshach*, and *Abednego*, that are in the middest of it, this cannot but in our eye seeme a farre greater matter; and a farre most sensible euidence of Gods omnipotency must it needes be to vs, to be plucked *as brands out of the fire*, than to bee kept *wholly vntoucked thereof*, when threatningly it made towards vs. Hence it is, that God in Scripture euen glorieth that his *aduersaries* are so *strong*, his *Church* so *weake*, because then hee thinketh there is matter and fit occasion for him to

Dan. 3.

Amos 4. 11.

to manifest the glory of his power and puissance. *The earth mourneth and fainteth: Lebanon is ashamed, and hewed downe: Sharon is like a wilderneſſe, and Bashan is shaken, and Carmel. Now I will arise, saith the Lord: Now* (when things are thus desperate) *will I be exalted, now will I lift vp my selfe.* Esay 33.9,10.

Secondly, that as his *Glory* may bee the *greater*, so also (that which is for the most part alwayes ioyned with his glory) his *enemies shame*. To whom it cannot but be very ignominious, then to bee disapointed, when they were growne so confident in their hopes, that they made themselues sure of obtaining their desires; to bee throwne downe, *When they had exalted themselues as the Eagle, and made their nest among the starres, and said in their heart, Who shall bring vs downe?* Thus God let *Senacherib* goe on for a while, prospering and preuailing, insomuch as he grew *proud* and *presumptuous* against *Hezekiah*, hauing already deuoured him and his, in his presuming hope. God could haue curbed him *at the first*, and neuer haue suffered him to haue come so neere the wals of *Ierusalem*. But he would not, because he would bring him to a *greater shame*. Therefore it is said, *he returned home with shame*, being thus defeated. So God could haue confounded *Haman* in his first rising, but he let the *Laurell tree* to flourish and spread himselfe out for a while, that afterward his decay and sodaine withering might bee the more fearefull: he let him goe on to the very making of the gallowes for *Mordecay*, that his shame might bee the greater in being *hanged* thereon him-

2.
The greater shame of his enemies.

Obad. 3.4.

2 Chro. 32.21
Psa. 37.35,36

Est. 7. 10.

himselfe. And thus he let *Goliah* goe on a while, *bragging* and *brauing* the *Israelites*, and by this *craking* and *crowing* ouer them, to strike terrour into them, that his ignominie might be the greater, being killed with his owne sword. Thus God
1 Sam 17. 51. suffereth these *proud Cedars* to perke vp to the very *Clouds*, and to threaten the very *Skies*, that by this meanes being neerer to the *Thunder-bolt*, they might as the more *easily*, so the more *feare-fully* be ouerthrowne. Thus he letteth these *hil-lockes* to grow vnto *mighty Mountaines*, daring the very *heauens*, that so hauing them as it were neerer at hand, he might the sooner and sodainer
Psal. 144. 5. Zach. 4. 7. *bow downe the Heauens, and touching these mountaines, turne them into plaines*, yea, wholly disperse and dissolue them into smoke. Thus are wicked men oftentimes lifted vp on high, that their fall might bee the sadder. Thus God letteth loose *the reines* vnto them, that afterwards he might giue them a *soddaine ierke*, that their hearts, the more they were filled *with confidence before*, they more both hearts and faces may bee filled *with confusion afterward*. That so it may appeare how *the reioycing of the wicked is short*; and that *the ioy of Hypocrites is but a moment*; and that *the laughter of fooles is but as the cracking of thornes vnder the pot*; and
Iob 20. 5. Eccles. 7. 8. Amos 8. 9. that their *Sunne setteth at noone day*. For euen when they haue the prey in *their hands*, readie to put it into *their mouthes*, then doth God sodainely plucke it from them, and so verifying the pro-
Multa cadunt inter calicem supremaque labra. uerbe, *Many things fall out betwixt the cup and the lips*, dasheth all their ioyes; yea, not onely so, but

making

making themselues a prey to his owne anger, turneth all their *gladnesse* into *griping griefe*, all their *mirth* into *mourning* and *melancholy*: whereof we haue a most famous example in these late traitors, whom it pleased God in his iust iudgement to feede with *false hopes*, letting them goe on freely and smoothly without *rub*, vntill they were come to *the very point of execution*, and of bringing forth *that vgly mis-shapen monster*, whereof they had so long trauailed in child-birth, so that now they began to applaud themselues, reioycing as a woman deliuered of a man-child, that forgetteth *the anguish of her trauaile*, and glorying, as he that *putteth off the harnesse* after the victory; *God and man had decreed our destruction*, nothing might hinder their plot and proiect. God could haue discouered them when *first* they began to weaue this web, in their first consultation; but he would haue them to proceede so farre, euen to the *last threed* of their web almost, that their reproach in weauing *Penelopes* web, in missing of their purpose, and in failing in the last act of their tragedie, might be the greater. The Lord occasioning vs by all this meanes in a holy kinde of triumphing to insult ouer them, (when wee see them to haue conceiued *chaffe*, and brought forth *stubble*) as *Dauid* ouer his enemies; *O enemie, destructions are come to a perpetuall end: thou hast destroyed the Cities: their memoriall is perished with them.* As if "wee should now say to the Traitors; *Yee haue* "*blowne vp the Parliament house, sacked the Citty,* "*established the Masse, altered the gouernment,*

Which is exemplified in the late Traitors.

Iob 16.21.

Tr shams Letter, spoken as though they had God at command. But they might haue learned of the Heathen Poet, that which since they haue by their owne experience. Αλλ' ἀναγκάσαι θεὸς ἂν μη ϑέλοντα ϑέσϑαι τὸ ἀνήκεστον. That is, no man can constraine God against his will. *Sophocl.* Isay 33.11. Psal. 9.6.

"aduanced your ſelues to thoſe high places of Honour "you dreamed of: GOD giue you ioy of your Earle- "domes of Warwicke, &c. And againe in another place: *Compaſſe about Sion, and goe round about it, and tell the Towers thereof, and marke well the wall thereof.* As if he ſhould ſay; *The aduerſaries threatned to doe this and that, to breake downe the wall, to burne the Towers, to ſacke the whole City. Why? but all things ſtand as they did: let vs goe ſee, and ſearch through the whole Citty, if but the leaſt harme bee done.* So may wee ſay; *Marke well the Parliament houſe, behold the wall of London, compaſſe the whole City, ſee if ſo much as the leaſt tile bee ſhaken downe with that terrible Gunpowder.*

Pſal. 48. 12, 13

3. To procure better entertainment for it at our hands.

Thirdly, God thus deferreth his helpe to the very laſt pinch, that then being the more ſweet vnto vs, by reaſon of our greater need, it might alſo be the more welcome, and entertained with greater thankefulnes.

4. Our experience of that grace which is in vs.

Fourthly, that we might haue the better proofe and ſounder experience of that *Faith* and *Hope* which we profeſſe our ſelues to haue, in our *peace* and *ſecurity*: for ſudden extremity is the beſt triall hereof: for, as in ſudden feare the *bloud* gathers to the *heart* to guard it; ſo the powers of the ſoule in like caſe, doe in like ſort combine themſelues, that they may bee eaſily iudged of. The worldly man, diſtraught with theſe vnlooked for exigents, ſhewes his hope to be but as *the ſpiders web*: the true Chriſtian finding his heart ſetled and eſtabliſhed with the peace of God, approueth

Ioſ. Hal medit

Phil. 4. 7.

ueth his hope to be that liuely hope, *which maketh not ashamed.* 1 Pet. 1 3. Rom 3. 3.

Fiftly, that with *Paul*, hauing *receiued the sentence of death in our selues*, we might learne with the same *Paul*, to *trust not in our selues, but in GOD, raising vs from the dead*; and withdrawing our eye from all other things, might say with *Dauid*, *Should I not lift vp mine eyes to the mountaines, from whence my helpe commeth? comforting our selues in the Lord our God*, as the same *Dauid* did, being ready to be stoned; and saying with *Iehosaphat*: *O Lord, wee know not what to doe; but our eyes are vnto thee.* For when all humane hopes and helpes faile, then is the helpe of God at hand.

5. The vse of the Doctrine, That wee might trust in him in our greatest extremities. 2 Cor. 1 9. Psal. 121, 1. 1 Sam. 30 6. 2 Chro 30. 12.

And hitherto of the antecedent, wherein is contained the groūd of the thanksgiuing: the thanksgiuing it selfe, the consequent inferred vpon this antecedent, followes in the verses following. 2 Part of the Psame.

6 *Praised be the Lord, which hath not giuen vs as a prey vnto their teeth.* Verse 6.

7 *Our soule is escaped, as a bird out of the snare of the fowler: the snare is broken, and we are deliuered.* 7.

8 *Our helpe standeth in the name of the Lord, who hath made both the heauen and earth.* 8.

The thankesgiuing set downe in the beginning of the 6. is afterward further described. The diuision of the second part.

1 By the repetition of the cause or ground of the thanksgiuing, *viz.* the benefit receiued, which is set forth in two similitudes, in the end of the 6. and in the 7. verse. 1.

2 By an effect, if not a part of their thankefulnesse, in the 8. verse. 2

2. Members of this second part.
1. The thanksgiuing it selfe Whence arise *Doct.* 1.
The minde opened to set God in the benefit, openeth likewise the mouth to thanke God for the benefit.
Psalm. 68.24.

First then of the thankesgiuing it selfe, and then of the further illustration of it.

The thankesgiuing it selfe in these words, *Praised be the Lord.*

Where first note, how the Prophet as soone as he had apprehended the goodnesse and mercy of God in the deliuerance of *Israel*, and in the former verses described it, doth here presently in this verse breake forth into thankesgiuing for the same, Psal. 68.24. *They haue seene, O God, thy goings, the goings of my God and King, which art in the Sanctuary*, that is, in their deliuerances, whereof before they saw manifest tokens (as it were the very markes and prints of thy footsteps) of thy power and prouidence. But what followed vpon this their sight? Reade the next verse: *The singers went before, the players of instruments after: in the midst were the Maydens playing with timbrels. An open eye then to see Gods prouidence in those blessings wee receiue, causeth an open mouth to magnifie that Prouidence of God for the blessing.*

Vse 1. And therefore thou that hast so dumbe a mouth in praising God, hast but a darke eye in seeing *the goings of God.* A man may see and feele the *outward benefit* it selfe: but this will not enlarge his heart to thankefulnesse, vnlesse he be able to discerne God *In the benefit*, and to apprehend *his might, his mercy, his prouidence, his protection, his fatherly eye of watchfulnesse ouer vs*, and *bowels of compassion* towards vs, as the originall causes thereof.

Doctr. 2. 2 In this example of the Prophet let vs take notice

notice of that duty which we owe to God for his *ſpeciall and extraordinary mercies*, namely, *to offer the ſacrifice of Thankeſgiuing*. No bleſſing of God is there ſo vſuall, or ſo ſmall, which deſerueth not thankes, nay, which in truth doth not farre *excell aboue all thankeſgiuing and praiſe*. For, *as his Name is*, [namely infinite] *ſo likewiſe is his praiſe*, namely his deſerued praiſe. We then, being ſuch poore weaklings as we are, *finite Creatures*, can neuer yeeld him *infinite praiſes*, anſwerable to *his deſerts*. But when God in his bleſſings *inlargeth* his *graciouſneſſe*, then muſt wee alſo, in our bleſſing his name for them, proportionably *inlarge* our *gratefulneſſe*. And hence it is, that the people of God, as in their more than ordinary troubles, haue exceeded *in their mourning*, by *holy faſting*; ſo vpon occaſion of the more ſpeciall and rare fauours of God, ſuch as come not euery day, they haue as much exceeded *in their mirth by holy feaſting*; whereof reade that of the Pſalmiſt, *The poore ſhall eate* (namely at this holy feaſt of the celebration of Gods mercies) *and bee ſatisfied: they that ſeeke after the Lord, ſhall praiſe*. And to this pertaineth that which *Dauid* ſpeaketh of the *cup of ſaluation* in another place.

But becauſe the performance of this duty is thought ouer-eaſie of moſt; let vs ſee wherein it conſiſteth: for that not euery one that ſaith, *praiſed be the Lord*, is, *a true thankeſgiuer*.

First, that thou mayeſt well and worthily performe this duty, is required the *fitneſſe of thy perſon*, that thou be meete in regard of thy perſon to

Thankſgiuing is due to God for al, ſpecially his ſpeciall mercies.

Nehem 9.5.

Pſal. 48. 10.

Pſal. 22. 22.

Pſalme 116.

To this thankſgiuing are required I. Gratefulnes of the perſon of the thankſgiuer, as a preparation to thankeſgiuing.

giue thankes. For if *thy perſon* bee not gratefull, that is, acceptable to God, thou canſt neuer be truely gratefull, that is, thankefull to him. But though thou ſhouldeſt ſpend all thy dayes in giuing of thankes, all this would bee *odious* and *diſtaſtefull* to him; ſo little thankes ſhouldeſt thou haue at his hands for theſe thy thankes: *the dung*
Mal.2.3. *of thy ſacrifice ſhould bee throwne in thy face.* The Apoſtle would firſt haue thee fulfilled with the Spirit, as powerfull to ſtirre thee vp to ſpirituall ioy in thankeſgiuing, as wine is to naturall or carnall men: and *then*, not *before*, would he heare thee
Ephe.5.18,19 *ſinging Pſalmes, and giuing thankes alwayes vnto God*
Pſal.33.1. *in the Name of Ieſus Chriſt. It becommeth the vpright to be thankefull*, ſaith *Dauid*. As who ſhould ſay, *It is an vncomely thing for a prophane man to giue thankes.* Vnfit it is, that that mouth which vſually *blaſphemeth* God, ſhould alſo *bleſſe* God; that
Iam.3.10,11. out of *that fountaine*, which ſendeth forth ſuch *bitter bannings* and *curſed curſings*, ſhould alſo come forth any *ſweet and ſauory words of bleſ-*
Prou.17.7. *ſing. The lippe of excellency* (ſaith *Salomon*) *becommeth not a foole*, no more than *lying* doth *a worthy* (that is, a wiſe) *man*, oppoſite to his foole. *Good words* looſe their grace and reliſh in *the foule mouth of a foole.* To him therefore God ſaith,
Pſalme 50. *What haſt thou to doe, to take my name* (which is holy) *into thy mouth*, (which is *foule* and *filthy*) either in *prayer* or *praiſe?* We our ſelues would not willingly be praiſed by men *praiſeleſſe*, and wholly *worthleſſe*: much leſſe then ſhould God be praiſed by vnworthy men. May not *he*, as well as *wee*, account

account their *praiſe* a *diſpraiſe* and ſtaine to his glory? This was the reaſon why Chriſt would not let the deuils ſpeake his praiſe, *becauſe he needed not the praiſe of the impure: neither is praiſe ſeemely in the mouth of a ſinner.* Therefore if wee would bee meet inſtruments of ſounding foorth *Gods praiſe*, we muſt be firſt *ſanctified*, and ſo ſet in right tune by God himſelfe. *Dauid* therefore, though a man already *ſanctified*, yet in regard of his fall, thinking himſelfe both *vnworthy* and *vnable* to praiſe God, feeling as it were his mouth *ſtopped* with thoſe his more grieuous ſinnes, calleth for God, as it were with *a coale from his altar to touch his tongue*, and with *his key to vnlocke the doore of his lippes: Lord, open thou my lips, and my mouth ſhall ſhew forth thy praiſe.* As long then as a man lies in his ſinne, he is tongue-tyed, nay, his mouth is muſled, and his lippes ſealed and claſped. Looke then how vnpleaſant the voice of a *liſping* tongue-tyed ſtutterer is, or *the noiſe* of him that offereth to ſpeake with his mouth ſhut; ſo with God are the thankeſgiuings of the vngodly. For a man can not ſay, *that Ieſus is the Lord*, [namely ſo, that Chriſt ſhould indeed be glorified by his ſpeech] but by the ſpirit, with whom the wicked haue no acquaintance.

Theophyl. in Luc. 4. *Non ſinit dæmonia loqui, quia non indigebat immundorum laude: neque enim ſpecioſa laus in ore peccatoris.*

Iſaiah 6.

Pſalme 51.

1 Cor. 12. 3

Secondly, being thus prepared, the duties which thou muſt performe, are theſe:

II. Duties to be performed after this preparation: Which are

The firſt belong to thy *heart*. There muſt *thankfulneſſe* beginne, as *Dauid* ſaith, *My heart is prepared, my heart is prepared, O God: I will ſing, and giue praiſe.* Vnleſſe the inſtrument of *thy heart*, and the

I. Of the heart Pſalm. 57. 7.

ſtrings thereof be firſt well *tuned*, the ſong of the *tongue*, though neuer ſo *pleaſant*, is *diſtuned*, and all the melody thereof *marred*: like as if *the skilfull Muſician*, whileſt he is ſinging, though neuer ſo ſweetly, ſhould play vpon a *diſtuned inſtrument*, thereby *the grace* of his ſong is alſo loſt. That which an euill and harſh ſounding inſtrument is to a good voyce, that is *an vnthankefull heart* to *a thankefull mouth*. Therefore the Apoſtle maketh all the melody of ſpirituall mirth in thankeſgiuing to come from *the heart*: *Speaking vnto your ſelues in Pſalmes and Hymnes, and ſpirituall ſongs, ſinging, and* (that you ſing not in Gods eare, as many, out of tune) *making a melodie in your hearts to the Lord*. Many falſe ones there are among vs, that with repining hearts grudge and grieue that this treaſon tooke no better; who yet ſet a good face vpon it, aſſuming to themſelues the face and faſhion of reioycers, and teaching their tongues to *ſpeake the language of Canaan*, in thankeſgiuing: like *Rufus*, that came to *Vitellius* after his victory, *carrying* (as *Tacitus* ſpeaketh) *ioy and gratulation in his countenance, but heauineſſe in his heart*. This *praiſing* of God is of no *price*, becauſe *the heart* reclaimes againſt *the mouth*, and bites in the words of thankſgiuing vttered by it.

Epheſ. 5. 19

Eſay 19. 18.

Tacit. hiſt. li. 2. Lætitiam & gratulationem vultu ferens, animo anxius.

And they are theſe:

1 Serious agnizing and recognizing of Gods mercies

But what are the actions of a thankefull heart? They are theſe:

Firſt, the *agnizing, ſerious recognizing and recounting* the mercies of God, and his *power, prouidence, goodneſſe, wiſedome*, and ſuch like properties in them. An example hereof we haue in

Dauid,

Dauid, who in that Pſalme of thankeſgiuing for the ordinary workes of Gods Creation, in the through-notice hee tooke of Gods *Wiſedome* in them, cryeth out *Epiphonematically*, *O Lord, how manifold are thy workes, in wiſedome haſt thou made them all!* ſhewing his thankfulneſſe by his agnizng of Gods wiſedome. Pſal. 104.

Secondly, the *reſting* and *reioycing of the heart in them*, in regard of that ſweet comfort and contentation it findeth in them. Pſal. 94. 1,4. *It is a good thing to ſing praiſe, &c. for thou Lord haſt made mee glad by thy workes.* And in *the* 16. *Pſalme*, which is a Pſalme *Euchariſticall*, this *claſping*, as it were, of the heart about the benefit, and ſo kindly welcomming of it, is notably expreſſed, verſe 6. *The lines are fallen vnto me in pleaſant places: I haue a goodly heritage.* Surely *the diſcontented heart*, that cannot be ſatisfied with the liberality of God in his benefits, is *an vnthankefull heart.*

2 Reſting of the heart with a ſweet contentation in them. Pſal 94. 1,4

Pſal. 16. 6.

Thirdly, *the reciprocation of like affection to God*, when the heart returneth the ſame affections to God, for the benefit which God hath witneſſed to her in the benefit, *melting in kindneſſe* towards him, and grieuing at her inability of making any iuſt requitall. This was in *Dauid*, when he ſaid, *I loue the Lord, becauſe hee hath heard my prayer.* And afterward, *What ſhall I retribute, &c.* how few are the hearts thus affectioned to God?

3 Reflection of like affection.

Pſalm. 116.

Fourthly, *the hope and confidence of our hearts*, whereby vpon experience of Gods former *mercies* and *power*, caſting, and as it were, *rolling* our ſelues vpon him, we ſtill continue to giue him the

4. Confidence of the heart in God for the time to come. Pſalme 37.

the praiſe of his *ſtrength* and *goodneſſe*. Therefore ſo ſoone as the Prophet had ſaid; *Praiſed bee the Lord, which hath not, &c.* he addeth in the 8. verſe, as it were to declare how he prayſed the Name of the Lord; *our helpe ſtandeth in the Name of the Lord.* But of this point more ſhall be ſpoken in the opening of the 8. verſe.

II. Of the tongue, whoſe duty. 1 Theſ. 5. 18

Secondly, when *the heart* hath thus done her part in thankſgiuing, (which is that thankſgiuing the Apoſtle meaneth, ſaying, *In all things*, or *in all times*, that is, *continually*, *giue thankes*) then *the tongue* ſucceedeth, and ſecondeth *the heart* in this holy duty, and ſo becommeth *the beſt member* of the whole body, euen the *glory* thereof, as it is often called in Scripture *.

* Gen. 49. 6. Pſal. 16. 9. & 30. 13.

Generally.

Generally *the tongues* duty and part is to bee as it were but the *Eccho* of *the heart*, reflecting and reſounding the ſame notes which *the heart* already hath vttered.

Specially.

More ſpecially yet to ſpeake of them; ſome there are which concerne *our ſelues*, others which concerne *others*.

I. Reſpecting our ſelues: in 1. Confeſſion of Gods worthineſſe. Matth. 6.

Our ſelues, theſe:

1. *Confeſſion* (as we are commanded in that abſolute forme of thankſgiuing by our Sauiour) of Gods *kingdome* and *power*, and ſo conſequently of that *glory* which for both is due vnto him.

2. Of our own vnworthineſſe, Gen. 32. 10

2. *Confeſſion* of our owne *vnworthineſſe*, by reaſon of our ſinnes, euen of the leaſt of the *mercy* and *truth* which God hath ſhewed vs. This is a neceſſary point *in right thankſgiuing*, that we doe thus abaſe our ſelues: or elſe (which is the ſpeciall matter

matter in thankeſgiuing) *we doe not wholly giue all the glory to God.* This was the errour of the Phariſe his thankſgiuing, that it wanted this *nullifying* of himſelfe; *I thanke thee, O God, that I am not as others; I giue almes; I pay tithe of all I haue; I faſt twiſe in the weeke, &c.* Loe, how he crakes; marke how he exalteth & dignifieth himſelfe. But in *true thankſgiuing*, all the Glory muſt bee aſcribed to God; which cannot be wel done, without the *vilifying of our ſelues.* Hence *confeſſion of ſins* is called *the giuing of glory to God.* *Ioſhua* calling vpon *Achan* to confeſſe his ſin, ſaid: *My ſon, giue glory to God.* And *Ezra* prouoking the *Iſraelites* to the like duty, ſaid, *Yee haue treſpaſſed againſt the Lord, &c. now therefore giue praiſe to the Lord.* Therefore we ſhall ſee how the holy Men, in praiſing God for his mercies, haue praiſed him in this manner. *Dauid* giuing thankes for that gracious promiſe of eſtabliſhing the kingdome in his houſe, *Lord* (ſaith he) *who am I, or what is my fathers houſe?* And in the Pſalmes magnifying Gods glory in the rich furniture of the whole world for mans vſe, *Lord* (ſaith he) *what is man, that thou ſhouldeſt thus remember him?* Hee thought he could not ſufficiently amplify & magnifie *Gods glory*, but by *extenuating* and *miniſhing*, yea, wholly *depreſsing* of mans. If then, in a right manner wee would thanke God for this our late deliuerance, we muſt with humble hearts acknowledge our *owne deſert*, not onely of *the danger* we were in, but alſo of *the euill it ſelfe*, whereof we were in danger, namely, that we had deſerued for our cold loue and ſimple entertaiment of the Goſpell,

Luke 18.

Ioſh. 7.

Ezra 10. 10, 11.

2 Sam. 7. 18.

Pſalme 8.

Application of this point to the preſent occaſion.

Reuel. 2. 5. Ier. 14. 21

2 King. 16. 11.

Pſal. 77. 9.

2 Kin. 21. 13

ſpell, *that the Candleſticke ſhould haue beene remoued*; the *Throne of Gods glory caſt downe*, *Antichriſts throne and the Altar of Damaſcus erected in the Temple*; and ſo all thoſe ſweet ſpirituall mercies *ſhut vp in diſpleaſure*. Yea not onely *thoſe*, but euen the *temporall* alſo, that the Lord ſhould haue *ſwept vs away with the beeſome of deſtruction*, *ſtretching ouer vs the line of Samaria, and the plummet of the houſe of* Ahab, *wiping England as a man wipeth a diſh, which hee wipeth, and turneth it vpſide downe*. Thus if we ſhall giue our ſelues *the ſhame* of our owne merits and deſeruings, we ſhall in ſo doing giue vnto God *the due and deſerued glory of his mercy*. The office of the tongue in thankſgiuing reſpecting others, is

II. Others which are, 1. Commemoration of Gods mercies vnto them. Pſal. 22. 22.

Exod. 13. 11

1. *A Commemoration or annunciation of Gods mercies vnto them*, of which *Dauid* ſpeaketh often in the Pſalmes, *I will declare thy Name to my brethren, in the middeſt of the congregation I will praiſe thee*. And this was inioyned the *Iſraelites* (as that wherin they were to declare their thankfulneſſe) to rehearſe vnto their children the manner of their deliuerance from the *Ægyptian* bondage.

2 Prouocation of others to this duty. Pſalm. 148.

2. That which is the end of the former, *a prouocation and excitation of others to this duty*. In the which *Dauids* zeale is ſo exceſſiue, that hee calleth not onely vpon *Men*, but *Beaſts* alſo; yea, *the ſenſleſſe creatures*, as *the heauens* and *earth*, that they ſhould ſet forth the praiſe of the Lord. True thankfulnes is not onely *Immanent* in the thankſgiuer, but alſo in a manner *Tranſient*, in that it propagateth, or at leaſt laboureth to propagate the like thankfulneſſe vnto others.

And

And thus are wee to praiſe God with *our lips*, which *Hoſea* calleth the rendring *of the calues of our lips.* Hoeſea 14.3

There remaineth yet a third action, to make vp this duty of thankſgiuing, and that is, when to the *verball thankeſgiuing* of *our lips* wee ioyne *the reall thankeſgiuing of our liues*, by the renued obedience thereof glorifying his name. Otherwiſe our *lip-labour* is *loſt-labour* and in vaine, *if yet* loſt onely and *in vaine*, and not alſo bringing much loſſe and dammage vnto vs, as being *a fearefull taking of his holy Name in vaine*, which hee may not let goe vnpuniſhed. Gal 3.4. Exod. 20.

III. Of our liues.

This praiſing of God with *our liues*, is either when *the corruptions* of our life are ſacrificed, which is *Mortification*, that *euchariſticall ſacrifice* the Apoſtle meaneth, *Ro.* 12.1. or our life it ſelfe, which is *martyrdome*, called by S. *Paul a ſacrifice*. And ſurely no other ſacrifice can it be than of thankeſgiuing. And no better ſacrifice of this kinde can there be than this, wherein we may ſeeme to make ſome ſhew of like retribution; for whereas God hath giuen vs his Sons *body and bloud*, wherefrom as out of a *fountaine* all other mercies ſpring; here in martyrdome, for this we returne vnto God the *Euchariſticall* ſacrifice, of our *owne body* and *blood*.

1. Sacrificed in martyrdome. Phil. 2.17. σπένδομαι.

2. Sanctified in mortificaon.

But of this kinde of praiſing God with *our liues*, I meane not to ſpeake at this time, as not being ſo pertinent to our preſent purpoſe. Therefore to returne vnto the former kind of praiſing God with *our liues*, not *martyred* by *perſecutors*, but *mortified* by the *Spirit*, with our *liues* (I ſay) *refined* and *reformed*,

reformed, we ſhal find how euery where the Scripture beats vpon it, as an *eſſentiall and principall part of thankeſgiuing*. The queſtion is made in one Pſalme concerning the thankfull man, *Who can expreſſe the noble acts of the Lord, and ſet forth all his praiſe?* the anſwer is made in the words following, *Bleſſed are they that keepe iudgement, and do righteouſly*. As if hee ſhould ſay, *None are able to render condigne praiſe vnto the Lord: but if any come neere it, it is they that leade a holy and vpright life*. So *Ezra* to the *Iſraelites*, *Giue praiſe to the Lord*. But how muſt that be done? do his will, *put away your ſtrange wiues*. So the Pſalmiſt, *Praiſe waiteth for God in Sion*. Yea, but what is this praiſe? *To thee the vow ſhall be performed*, which ſpecially is to bee vnderſtood of the *morall vow* of *new obedience*. As alſo that of *Ionas*, *I will ſacrifice with the voyce of thankſgiuing: I will pay that I haue vowed*. Amongſt men nowadayes this promiſe, *I will be thankefull*, is vnderſtood as well of the *thankefulneſſe* of the *purſe*, *of Mony-thankfulnes as Mouth-thankfulnes*. The which interpretation and expectation of thankfulnes, though it be not approueable (for the moſt part) among *men*, yet *God*, when we promiſe thankfulneſſe, may iuſtly expect, beſides this *worldly*, alſo an *actuall* thankfulnes, the offering the *calues* of our *hands*, as of our *lips*, the paying, though not of *mony*, yet of our *vowes*, ſpecially *the vow of our Baptiſme*. Otherwiſe God wil account vs ſo much the more vnthankfull, by how much we exceed in our *verball thankſgiuing*; for herein we adde vnto *vnthankefulnes* (odious enough of it ſelfe) *hypocriſie*, that

Pſal. 106. 2.

Verſe 3.

Ezra 10. 11.

Pſal. 65. 1.

Ionas 2. 9.

A large exhortation to this laſt duty of thankeſgiuing by many arguments.

that is more odious; & not being content in being *iniurious* to God, in denying him his right, we will alſo be contumelious in making faire of giuing it, when wee meane nothing leſſe; than the which, what can bee a greater mockery? Wouldſt thou then approue thy thankfulnes to God for this his late mercy & kindnes? ſee then that thou anſwer him in *kindnes*. As hee hath done ſomething for thee, ſo do thou ſomething for him and his glory: as he hath renued vnto thee all the former comforts of thy life which thou enioyedſt, ſo doe thou now likewiſe renue thy former *obedience* and *repentance*. But it is otherwiſe with moſt. If going on in ſinne with a *hard* and *impenitent heart*, if in the ſtrength of theſe mercies of God lately renued vnto vs, to renue our former wickednes, and ſo to ſerue the *deuill* with a ioyfull and merry heart, *be thankefulneſſe*, then indeed wee haue abundantly ſhewed our ſelues thankfull; & how can any challenge vs for, or vpbraid vs with vnthankfulneſſe? But if true thankfulneſſe conſiſt in that wee haue ſhewed, how haue we then obeied that cõmandement, which after deliuerance granted to our praiers, requireth *glorifying of Gods Name*? or how can wee free our ſelues from that imputation which the Apoſtle caſteth vpon the heathen, not honouring God in their liues, acording to the knowledge of him in their minds? *They glorified not God, neither were they thankefull*. May we not iuſtly be checked in the matter of thankſgiuing, as thoſe Iewes were in the matter of *humiliation*? *Wilt thou cal this a thankefulneſſe acceptable to the Lord, to glauer on*

Pſal. 50. 15.

Rom 1.

Eſay 58.

me

mee a day or two with thy ſmooth tongue and fawning lips? to feede me with a few ſweet and ſugred words? Is this the thankſgiuing that I haue required, to haue faire words giuen me, & foule deeds? that you ſhould *couer your hatred of me with lying lips?* that affording me words *ſofter than butter*, you ſhould yet nouriſh warre in your hearts againſt me, and ſhortly after in ſtead of theſe *hony* and *oily* words, I ſhould heare words as the *prickings of ſwords* in my ſides; the ſame teeth biting me with *blaſphemy*, that ere-while bleſſed me *with words of thankeſgiuing*. If we feare the ſeuerity of this iuſt reprehenſion, why doe we ſtill continue *vnthankefull?* thinke we that this vice is not as odious with *God*, as it is with *men*; who haue accounted it a *bundell* and *fardell of all other vices?* Nay, we may aſſure our ſelues that *ingratitude* is ſo much the more odious to *God* than *man*; by how much *gratitude* is *more due* to him than to *man*; man being onely ſometimes a *Conduit-pipe* to conuey the bleſſing vnto vs, whereas God alwayes is the *fountaine* from whence all bleſſings come. Or looke we that euer thoſe bleſſings ſhould be bleſſed vnto vs, or thriue with vs, which we vſurpingly ſeize vpon, without paying God firſt his impoſt? nay ſurely, as *thankefulneſſe* to God for our *afflictions* turneth them into *bleſsings* (whereof *Iob* yeeldeth a memorable example) ſo on the other ſide, *vnthankfulneſſe* for good is no leſſe powerfull to turne *mercies* into *miſeries*, *bleſsings* into *curſes*, whereof we may behold an example as *feareſull* as *famous*, in *Sennacherib*, & in the *Sodomites*: In *Sennacherib*, who was

Prou. 26. 26. Pſal. 55.

Prou. 12.

Vnthankfulneſſe hatefull to God and men.

Ingratum cum dixeris, omnia dixeris.

Iam. 1. 17.

Iob 1. 21. compared with 42. 10.

2 Chro. 32.

for

for no other end passed ouer by the Angell, than *that hee might be reserued as a prey for the crueltie of his owne sons.* Had it not beene better for *Sennacherib* to haue died in company in the *field*, by the hand of *the destroying Angell*, than escaping that stroke, to be singled out afterward to dye *alone in the house of his god*, by the hand of *his sonnes?* In the *Sodomites* also, whom it pleased God to rescue together with *Lot*, out of the hands of their enemies: But because *their hearts* were nothing *moued* nor *mollified* with this kindnesse, see what followed after. This *their preseruation* was but *a reseruation* of them for further and farre more *fearefull iudgements*, when as shortly after, God from *Heauen reuealed his wrath*, in raining downe *fire* and *brimstone* vpon them. Had it not been farre better for them to haue perished in the hand of those Kings, than being freed from that captiuity, to fry afterwards in those sulphureous flames, the fore-runners and beginnings of the eternall flames of that vnquenchable fire? So shall it fare with all such, that notwithstanding this their deliuerance, continue in their sins, imitating the beastly lusts, and liues of those impure & vnnaturall *Sodomites*, *whose vine* is of the *vine of Sodom, and of the vines of Gomorrah*; whose *grapes are grapes of gall, and their clusters bitter*: better had it been for such to haue been consumed with *that Gunpowder* of the *Traitors*, than escaping that fire, to *heape vp wrath*, that is, fuell to feed, and so further to inrage the fire of Gods wrath against them in *hell* for euer. But if we shall shew our selues thankfull in that sort that

Gen. 14.

Rom. 1. 8. Gen. 19.

Deut. 32. 32.

Rom. 2. 5.

haue been described, then we shal find in a happy experience of our owne, the truth of that saying, *The ascending of our gratefulnesse to God, is the descending of Gods graciousnesse to vs.* This mercy being thus seasoned and sanctified to vs by our thankefull entertainment thereof, shall be a *pawne* and *pledge* of further and those greater mercies. God that hath *begun* with our enemies, will also make *an end*: he that deliuered vs *from the Beare*, will also deliuer vs *from the Lion*, yea euen from that *roaring Lion*, the arch-enemy of our saluation, and *from euery euill worke, and so reserue vs for his euerlasting kingdome.* But if thou proceed on still in thy sinnes, not feeling thy heart any thing bowed or bettered, this deliuerance, as it is an vndoubted signe of thy being already deliuered vp to the incurable and incorrigible hardnes of thy impenitent heart: so likewise is it an ominous presagement of some greater mischiefe that awaiteth thee, that in thee the prouerbe may be true, *from the smoake into the flame*, and (as the Prophet speaketh) *from the Lion to the Beare, or Serpent.* And thus much for the thanksgiuing it selfe: let vs come to the description thereof, which is two-fold.

Ascensus gratiarum descensus gratiæ.

2 Tim. 4. 18.

A fumo in flammam. A cinere ibus in carbones.

Amos 5. 19

The first is from the repetition of the cause of their thanksgiuing, namely, *the benefit of their deliuerance, through Gods helpe, out of the hands of their aduersaries*, the which is set forth by a double similitude.

The 2 member, the description of the thanksgiuing.

1. By the repetition of the cause thereof, their deliuerance set forth by 2. similitudes

The first is in the end of the 6. verse, *which hast not giuen vs as a prey to their teeth*: wherein their deliuerance is resembled to the deliuerance of the profitable

1. Similitude from the deliuerance of the profitable beasts out of the mouthes of the wilde and rauenous.

profitable harmeleſſe beaſts, from the violence of the rauenous beaſts, as *Lions*, *Beares*, &c. See *Amos* 3.12. And here it is to be marked, that in this ſimiſitude lyeth couched an argument, to proue the aſſumption of the Pſalmiſts argument, namely, *that by Gods helpe onely they were preſerued.* The argument is this:

Amos 3.12. Whence.

Hee that alone could haue deſtroyed vs, and yet did not, he is the onely cauſe of our preſeruation. This is wanting.

But God could haue deſtroyed vs alone, and yet would not. This is included in theſe words, *which hath not giuen vs as a prey*: in which, as the latter part, *that God did not deſtroy them*, is directly affirmed; ſo the former, *that God, if he would, might haue giuen them into their enemies hands, and ſo deſtroyed them*, is neceſſarily implyed. This is the force of the firſt ſimilitude.

Which ſetteth before our eyes firſt of all, that which in the former part of the Pſalme hath already been largely handled, namely, *the cruelt of Sions aduerſaries.* In which regard they haue the *teeth*, yea *ſharpe and keen teeth*, and *ſtrong grinders* of *fierce* and *furious beaſts* here giuen vnto them: what ſtrength is in ſuch teeth, ſee *Dan.* 6.24. Now looke with what violence *thoſe Lions* there brake the bones of thoſe caſt into their dens, with the ſame, would theſe our late *Lyons* in *mans ſhape* haue cruſhed vs, had not God digged out thoſe *teeth* of theirs, and made them *toothleſſe*. And looke how hungerly & ſauorly the wild beaſt fals to his *prey*, and with how great delight he deuoures it,

Doct. 1. Concerning the cruelty of the wicked, handled before, but here inlarged with ſome variety of meditation Dan.6.24.

it being his meat and ſuſtenance; with no leſſe delight would they haue ſwallowed vs down: which one of them (as wee heard) was not aſhamed to profeſſe, ſaying; *hee would goe and ſee the ſport.* *Cæſar* yet wept when he ſaw the head of *Pompey* his enemy: but *theſe wretches* would euen haue fed their blood thirſty eyes with the moſt miſerable ſpectacle of the death of a whole kingdome, as the *Philiſtims* did theirs with beholding *Samſons* blindneſſe: and that vile *Vitellius* profeſſed hee did his *with ſeeing the death of Blæſus his ſuppoſed enemie.* Such is the ſweetneſſe that the murtherous eyes of thoſe cruell monſters take in ſuch ſights, that it is farre more pleaſant and delectable vnto them, than ſleepe it ſelfe; inſomuch that they cannot *ſleepe*, vnleſſe *they haue done euill*, and *their ſleepe departeth, vnleſſe they cauſe ſome to fall.* But and if they haue ſuch *Crocodile eyes, ſo full of bloud*, as though with them alone they would murther vs, what ſhall we thinke of their *mouthes?* If their *eyes* long, no maruaile, if their *teeth* water after their prey. Here it will not be enough to fill the *eye* and the gredy appetite thereof, vnleſſe theſe *teeth* here mentioned be alſo ſatisfied, and the *belly* it ſelfe, that *crauing Sepulchre* be ſatiated. Aſſuredly, *bread* giues not that contentment to the *hungry ſtomacke*, that *blood* doth to *theirs*: *Doe not all the workers of Iniquity* (ſaith the Prophet) *know, that they eate vp my people as they eate bread?* we may ſay of our popiſh *agents*, *As they eate their breaden god.* And is it any maruel then, if they haue *teeth* for vs their *enemies*, when they haue *teeth* for the rending

Plutarch in Cæſar.

Iudg. 16. 25.

Tacit hiſt. lib. 3. Auditu eſt ſæuiſſima Vitellij vox, qua (iſa enim verbare feram) ſe pauiſſe oculos, ſpectata inimici morte, iactauit

Prou. 4. 16.

Pſal. 14. 4. Tremel. readeth this place ſomething otherwiſe: but euen ſo it ſerueth for this our purpoſe.

ding and tearing in peeces, not only of their *their friendes*, whom they were purposed to haue cut off together with *ours*, but also of their *owne God*, whose precious body and bloud they themselues are not ashamed to professe that they champ with their teeth, *Polyphemus*-like, euen then when they would seeme to be Gods guests at that holy Supper. No maruell, if *those teeth* which are so inured daily to the grinding of their *gods*, make no bones at *men*: what mercy can they shew to *men*, that are so vnmercifull to their owne *god*, as to put him to death betwixt their owne *teeth*? A thing so scandalous in the eye of *Auerroes* the *Mahumetan*, that it caused him to say, *Since the Christians eate him whom they worship for their God, let my soule bee with the Philosophers.*

In 12. Metaph. apud P. Ram. Comment. de relig lib. 4. c. 8 Quoniam christiani manducant Deum quē adorant, sit anima mea cum Philosophis.

This must teach vs to pray, *Giue not the soule of thy turtle doue to the beast.* Will those teeth sticke at *Gods Turtle Doue*, which professe themselues sharpened *for God himselfe?* And though they sharpen and prepare their teeth for vs, yet may we not discourage our selues. For the more mad they grow, the more mercifull will God be vnto vs, and the nearer may wee perswade our selues that the time of their restraint is: wel may we promise to our selues, that God will breake *the teeth* and *iawes of these Lyons*, when we see them so fearefully *roaring*, and fiercely *ramping* after their prey. For God giueth this as a reason why he would represse *Sennacheribs* violence against *Israel*, because it was growne to that excesse & extremity: *I know* (saith God) *thy dwelling, thy going out, and thy coming*

Vse 1. Prayer. Psal 74. 19.

2 Assurance of Gods mercy, the more their madnes rageth.

2 King. 19. 27, 28.

ming in, and thy fury against me. And because thou rageſt against me, and thy tumult is come vp to mine eares, I will put my hooke in thy noſtrils, and my bridle in thy lips. And *Dauid* ſheweth, that then is the ſeaſon for God to worke for his Church againſt the enemies, when things are at the worſt. Pſal.119.126 *It is time for thee to worke, O Lord, for they haue almoſt deſtroyed thy Law. The rage then of our aduerſaries cruelty* may *yeeld comfort vnto vs,* as a *preſage of their ruine at hand: for no violent thing is perpetuall. And when Sathan in his inſtruments beginneth ſo to ſtorme,* and take on, it is an argument, he perceiueth *his time is but ſhort.* Reuel. 12.12.

Doct. 2 Our liues in Gods hands.

But for our comfort againſt this cruelty of our aduerſaries, wee learne further, *that our liues though neuer ſo much ſought for by them, are not yet in their hands, but in the hands of God, and at his diſpoſing; which hath not giuen vs as a prey vnto their teeth.* We are then in *Gods hand,* the ſureſt hand that can be, and cannot come into *their hands,* vnleſſe God paſſe vs out of his hands, and ſo giue vs vnto them.

The conſideration hereof ſerueth:

Vſe 1. Truſt in God

1 Pet 4.19.

Firſt, to make vs truſt in God, and call vpon God, committing our ſoules to him as a *faithfull Creator,* and keeper of them, when they are aymed at by any wicked aduerſaries. When *Dauids* enemies conſpired againſt him, and conſulted to take away his life, yet he truſted in God, and ſaid, *Thou art my God.* Pſal.31.13,14. But what was the ground of this his truſt? Reade the words following: *My times are in thine hands,* and *not in mine enemies:* whereupon Verſe 15. he

he alſo prayeth in the next words, *Deliuer me from the hands of mine enemies, &c.*

Secondly, to comfort vs in the greateſt rage of our enemies: we are in *Gods hands*, *in whoſe hands is our breath*, and *all our wayes*: he is Lord both *of life and death*; who, as he is the *onely giuer*, ſo alſo *the onely taker away of our Life*: No enemies, though neuer ſo many and mighty, are able to take vs *by force* out of his hands: hee muſt *willingly part with vs*, and giue vs (as here the Pſalmiſt ſpeaketh) before they can get the fingering of vs. *Thou couldeſt haue no power ouer me* (ſaid our *Sauiour* to *Pilate*) *vnleſſe it were giuen thee from aboue*. If the Deuill cannot hurt the *leaſt pigge* without leaue giuen of God, how then ſhall any of his impes be able without his leaue to hurt the *Church of God?* Are not *they* farre weaker than their maſter and father the deuill himſelfe? And are not *we* far worthier and of much greater value than ſwine?

2. Comfort in all dangers. Dan. 5. 23. Ioh. 19. 11. Matth. 8. 31. Matth. 6. 26.

Thirdly, to teach vs *patience* when we are vnder the hands of any of theſe aduerſaries: for how could we come there, vnleſſe God had giuen vs vnto them? And if it be Gods doing, then we muſt be *dumbe*, and *ſay nothing*, becauſe he will doe nothing but for our good: if he doe giue vs as a prey to their teeth, it is, that being Gods corne, being there grinded, we might make good bread: as *Ignatius*, to be martyred by the *wilde beaſts*, ſaid, *I am the bread of the Lord, and muſt be ground with the teeth of the Lions, that I may be cleane bread for Chriſt, who is the bread of life for me*. Wee are *Gods husban-*

3. Patience. Pſal. 39. Euſeb. lib. 3. cap. 30. 1 Cor. 3. 9.

dry. If he giueth vs when we are fallow ground, into the hands of these plowers, and suffer them to *make long furrowes vpon our backes*, it is, that hee himselfe may goe before this plough, as a Seedsman, sowing that seed which afterward fructifying, may yeeld a goodly crop vnto himselfe.

Psal. 129.3.

Thus much for the first similitude: let vs now come to the second; wherein their deliuerance is likened to *the deliuerance of a bird out of the snare of a Fowler*: wherein *the aduersaries* are compared to *fowlers*, their *subtill denices to snares*, the Church to a *bird*, and *the danger of the Church* by these aduersaries, to *the danger of a bird taken in the snare*.

2 Similitude from the deliuerance of a bird out of the snare.

Now in this similitude there is something more than the former. There *Gods not giuing them vnto their aduersaries was* mentioned: here *his taking or snatching them out of their hands*, being as it were already giuen vnto them. There onely *their deliuerance from their enemies*: here ouer and besides that, *the confusion of their enemies*, *The snare is broken*.

How it differeth from the former. Heace,

Where we may obserue, *that though chiefely we are to reioyce in our owne good, and the gracious blessing of God vpon our selues; yet we may, nay, wee ought in this our ioy to haue a secondary respect to the iust iudgements of God vpon our aduersaries; though indeed not so much ours as Gods*. In the former verse the Prophet insisted onely vpon the former point, *Praised bee the Lord which hath not giuen vs a prey vnto their teeth*; hee saith not, *which hath dinged out their teeth*, or *broke their iaw-bones*: but here he insisteth also vpon the latter praising *God*, not only

A double doctrine of our reioycing both in Gods mercy to vs, and iustice to the enemies.

onely for their escaping out of the snare, but also for the breaking of the snare it selfe.

Let vs learne then from this method of the Psalmist, *to allot the firstlings, yea, the better and bigger part of our ioy, vnto Gods Mercie towards our selues; and then that which remaineth thereof, may well be bestowed vpon his Iustice towards our enemies.* For, the seeing of *Gods wrath* vpon them is but *cold comfort*, without the *feeling of* GODS *Goodnesse* on *our selues.* What good will our *foes miseries* doe vs, if we our selues be doubtfull of our *owne happinesse*, and fearefull also of fellowship with thē in that their misery? What good would it doe the child to see the rod throwne into the fire, if he himselfe should be throwne in after it? May it not then be said to him, which the Prophet speaketh to the Philistims; *Reioyce not, because the rod of him that did beat thee is broken; for out of the serpents roote shall come forth a Cockatrice, and the fruit thereof shall be a flying Serpent?*

1. Part of the doctrine concerning reioycing in Gods mercy to vs chiefly, and in the first place

Esay 14. 29.

Vse.

This checketh the vsual ioy of the world, triūphing at the *ruine of their aduersaries*, and comforting their soules for all the euill formerly sustained by them, with the retaliation of diuine iustice. But this *reioycing is not good*, to reioyce at the breaking of the Lions teeth, as a worke of Gods anger, more than at the rescuing of our selues as a prey from out their teeth, as a worke of Gods gracious loue towards vs in Christ, and more to be affected with seeing the *snare broken*, than *the bird insnared escaping*. A manifest argument that we see not, nor feele not as yet the swee of Gods mercy in our delinerance, and

1 Cor. 5. 6.

and that wee apprehend it not as a worke of his ſpeciall kindneſſe in his Sonne towards vs. If we did, this would ſo throughly poſſeſſe and wholly take vs vp, that wee ſhould not haue ſo much leiſure to attend this other meditation of our aduerſaries ſhame and confuſion. For the which yet I woûld haue thee reſerue a due place in thy meditation; but yet not ſo (which is the error of many) as to make it the onely prop and pillar of thy comfort. For this of it ſelfe alone yeeldeth no ſufficiency of comfort. For what though thou haſt ſeene the fall of thy foe? vnleſſe in him falling, thou ſee Gods mercy riſing to thee, thy Aduerſary may haue as much cauſe of laughing at thee, as thou at him: ſhortly after, thy turne may come to pledge him in that cup whereof he hath begun, & he may welcome thee into the ſociety of the ſame calamity with himſelfe: As thoſe Kings and Princes in hell (whereof many no doubt had been deſtroyed by him) roſe vp to welcome the King of *Babel* into their company: *How art thou become weake alſo as we? art thou become like to vs?* This inſufficiency of comfort in our aduerſaries ouerthrow, the Church finding in the Pſalmes, could not reſt therein: and therfore vnto the large deſcription of Gods iudgement againſt her enemies in the former part, becauſe ſhee could not ſatisfie herſelfe with that contentmẽt it miniſtred, ſhe addeth afterward a ſweet meditation of her own happines, *Bleſſed is the man whom thou chaſtiſeſt, O Lord.* True comfort therefore and ſound ioy is grounded not vpon *our enemies miſerie*, but *Gods Mercy* to vs.

Ier. 25. 27, 28.

Eſay 14. 9, 10.

Pſalm. 94. 12

and

and conſcience thereof in our ſelues, when a man hath *reioycing* in *himſelfe*, and not in *another*, as the Apoſtle ſpeaketh in another caſe. Galat. 6. 4.

Well, though the prime and principall part of our ioy in thankſgiuing muſt be in regard of Gods mercy to our ſelues, yet we ſee alſo by the example of the Pſalmiſt in this place, *That we may lawfully giue thankes for, and ſo reioyce in Gods Iudgements vpon the wicked: The righteous ſhall ſee it, (namely Gods anger conſuming the wicked) and reioyce, and waſh* (yea, as it were bathe) *his feete in the bloud of the wicked.* And againe: *The righteous alſo ſhall ſee, and feare, and laugh at him.* Wee may then laugh at their ouerthrow, but yet with ſuch a laughter, as muſt be mingled with, and ſo moderated by a holy and reuerend feare of Gods awfull Maieſty: otherwiſe euen this laughter, as looſe and licencious, is to be checked and ſnibbed with that of *Salomon, Thou art mad, what doſt thou, thou mad foole?* This *laughter* then muſt be with *feare*, this *ioy with trembling.* And in another place God is brought in telling his Church, that *he will wound the head of his enemies, yea the hairie pate of him that walketh in his ſinnes*, that is, *euen the moſt feareſull enemies, that with their gaſtly viſage, deformed with long haire, would ſtrike a terrour into the hearts of the beholders*, and that to this very end, *that thou mayeſt dip thy foote in their bloud, yea the tongue of the dogs in the bloud of thine enemies.* For in theſe caſes the wicked are not to be conſidered ſo much as *men, Gods Creatures*, or as *our owne priuate enemies*; but as *odious miſ-creants*, and *the*

2. Part of the doctrine, concerning our reioicing at the ouerthrow of the wicked.

Pſalm. 58. 10.

Pſal. 52. 6.

Eccleſ. 2. 2.

Pſalme 2. 11. Pſa 68. 21, 22, 23.

open

open and professed enemies of God his glory and Gospell. And therefore we are to know that *Gods glory* doth notably cleere it selfe in their *ruine and confusion.* For hereby doth God declare himselfe to *reigne*

Exod. 15. 18 *for euer as a King,* as *Moses* sheweth in his song.

Psal. 9. 16. *The Lord is knowne by executing of Iudgement.* The

Ps. 146. 9, 10. Psalmist therefore notably ioynes these two together: *He [God] ouerthroweth the way of the wicked: the Lord shall reigne for euer.* As though it could not appeare *that God did reigne as a King in the earth, but by the ouerthrow of the wicked.*

And as this their destruction is a manifestation of *Gods glory,* so likewise of *our owne innocencie.* In which regard it ministreth further matter of ioy vnto vs. On this ground *Dauid* reioyced, when he heard of *Nabals* death; *Blessed be the Lord* (said he)

1 Sam. 25. 39. *that hath iudged the cause of my rebuke at the hand of Nabal.* Whereupon, as when the aduersaries were in the ruffe of their iollity & pride, we were then to pray, *Smite through the loynes of thine Enemies,*

Deut. 33. 11 *that they rise not vp againe*; and, *They that hate Sion,*

Psal 129. 5. *let them be ashamed, and turned backeward:* so when

Psal. 68. 2. they are throwne downe, and *melted as wax before the presence of the Lord,* we are to giue thankes, for that our prayer is heard. For if they in their rising vp against *Christ* & his beloued Spouse, did shake out of themselues all sense of *humane nature,* and wholly forget themselues to bee *Gods Creatures*; it is good reason also that in their destruction wee should also forget it, rather than by our remembrance of it we should any thing abate of *our iust zeale,* in magnifying the glory both of *Gods power*

and

and iuſtice, in *ſurfetting his ſword with their blood, and in filling and fatting it with their fat.* Iſa. 34. 6.

Yet ſtill we muſt take heed leſt any baſe carnall affections ſauoring of a *reuengefull ſpirit*, inſinuate themſelues, remembring, that we muſt not ſimply reioyce in *their ruine*, as it is *their ruine*, but as it is *the cleering of Gods Glory*, and *our owne integrity*; not as it is the *ruine of our owne priuate*, but *of Gods profeſſed enemies*. For as in this regard wee we e chiefely to pray for *their fall*, as wee ſee in *Dauid*, praying that God would caſt away his aduerſaries, yet not becauſe *his*, and had rebelled againſt *himſelfe*, but becauſe *Gods*, *becauſe* (ſaith he) *they haue rebelled againſt Thee*: ſo alſo in the ſame regard are we to praiſe God for it. Pſal. 5. 10.

To proceed yet further in this ſimilitude. As in the former ſimilitude the *Cruelty* of the aduerſaries, ſo here ſpecially their *ſubtilty* is noted; as on the contrary in the *bird* is repreſented to vs *the ſilly ſimplicity of the Church*, and *but ſhallowneſſe* in reſpect of *that deepneſſe of Satan*. See then how as in God *mercy and truth meet*, and mutually embrace; ſo in the wicked, both *craft* and *cruelty*, both *Achitophels head* and *Eſaus hand* concurre, *conſpire* and *congratulate* together, kiſſing one another. Hence it is, that in thoſe liuely colours and characters of theſe monſters expreſſed in the Scriptures, as we finde them, for their *ſauage wickedneſſe*, clothed with the skins of *Lions*, *Vvolues*, and ſuch like cruell beaſts: ſo for their *ſlie wilineſſe*, we behold them alſo otherwhile in the ſhape of *ſerpents* and *foxes*. And as for the one they are compared

Doctr. 3. Concerning the craft of the Churches aduerſaries, ioyned with their cruelty. Reu. 2. 24. τὰ βάθεα τοῦ σατανᾶ. Pſal. 85. 10. Pſal. 57. 4. Luke 13. 32.

to

to the *Lyon rampant*, so for the other, to the *Lyon couchant*. *He lieth in wait* (saith the Psalmist) *secretly like a Lion in his den, he lieth in waith to spoile the poore: he doth spoile the poore when hee doth draw him into his net. He croucheth and boweth, that he may not be seene.*

Psal. 10. 9.

As for the one, they are likened to *Wolues*; so for the other, to *Wolues* hiding themselus in *sheepes skinnes*, that so they may the more easily deuoure.

Matth. 7. 15.

And as for the one, to the *Dragon*; so for the other, to the *Dragon hauing the Lambes hornes*.

Reuel. 13, 11.

And lastly, as for the one they are resembled to *Hunters and mighty Nimrods*, with open violence (for most part) pursuing their game: so for the other, herein this place to *Fowlers*, that take the bird onely by *craft and cunning*. Neither is it to bee maruelled that they thus excell in *craft*, and (for the most part) are their craftsmasters therein, no more than that the sonne of the gouty man should haue the gout. This disease of the mind is *naturall* and *hereditary* vnto them, they haue it by *kinde*, being of that serpentine brood, being the *seed* of the serpent euen of the *old Serpent*, the deuill, a *lier*, *and murtherer* (that is, a treacherous murtherer) *from the beginning*: wherfore as he lends these his sweet birds his *hand* in *practising*, so also his *head* in *plotting* mischiefe, sitting with them in all their consultations, as *president* of the Councell. Hence it is, that their heads being become very fountaines and forges of wicked wiles, they are so plentifully furnished & fortified with such store and strength of stratagems, as it were many strings for their bow, that when one failes, they might not yet bee at a stand,

Gen 3. 15. Iohn 8. 44.

ſtand, from the repetition of the cauſe thereof, their deliuerance, ſet forth by two ſimilitudes: the ſecond illuſtration followes, from a neceſſary effect of their thankfulneſſe, *viz.* repoſing of their truſt in God for the time to come, whereof they make profeſſion in the laſt verſe, *Our helpe ſtandeth.* Where generally we may obſerue:

2. The deſcription of the thankſgiuing from the effect, their hope. Whence generally: *Doct.* 1. True thankfulneſſe is durable.

1. *That true thankfulnes is no ſudden fit, or momentany paſsion; the ioy of the godly in Gods mercies is not like a widdowes ioy*: but howſoeuer vpon the firſt apprehenſion there be a greater effuſion of ſpirit, and dilating of the heart, and (as the Church ſayes) *then (ſpecially) our mouth is filled with laughter, and our tongue with ioy*; yet the fruit and force of this ioyfull thankſgiuing and thankefull ioy extendeth it ſelfe euen to the time that is to come. As here we ſee the Church ſetteth downe this as a neceſſary effect, if not part, of her thankfulneſſe, that for the time to come ſhe wold rely on God, euen as much as for the time preſent ſhe reioyced in him.

Pſal. 126. 2.

Vſe. Hoſ. 6.

A checke to that thankefulneſſe, which vaniſheth as the *morning dew*, at the firſt exceeding *hot*, and *violent*, but by and by ouer-ſuddenly *cooled*: which was the thankfulneſſe of the *Iſraelites*, *dancing* and *ſinging* preſently after the drowning of *Pharaoh*; but within *three dayes* after, turning this their *muſicke* and *melody* into *bitter mourning* at the waters of *Marah*.

Exod. 15 20 Verſe 24.

Doct. 2. Hope in Gods mercy for the time to come, is a neceſſary effect of thankfulneſſe for his mercy paſt.

2. *That thankefulneſſe for Mercies paſt, herein ſhewes it ſelfe laſting and during, in begetting in vs hope for the like future Mercies*: and *that where true thankfulneſſe* for, *there alſo is certaine hope* of *receiuing*

receiuing Mercy. They that truely ſaid with his Church, *Praiſed be God*, muſt needes alſo ſay, *Our helpe ſtandeth in the Name of the Lord:* for they that are truly thankefull, muſt (as we haue ſhewed) acknowledge and take ſpecial notice of Gods power and mercy in the benefits receiued; which if they doe, they cannot chuſe but reſt and depend vpon God for the time to come: for as *Dauid* excellently ſpeaketh, *They that know thy Name, ſhall truſt in thee.* Pſalm. 9. But all they which are truely thankfull, know *Gods name*, (that is, *his might and mercy*) and that experimentally. Therefore of neceſſity they muſt truſt in him. If then thou diddeſt truely and from thy heart giue God the glory of his grace & goodnes, his power & kingdome, in thy thankſgiuing, thou wilt ſtill continue giuing him the ſame glory in thy hope and expectation of the ſame his *Power, kingdome, mercy*, &c: to ſhew themſelues againe vnto thee whenſoeuer thou ſhalt ſtande in neede. *I will alwayes praiſe thee* (ſaith *Dauid*) *becauſe thou haſt done this, and I will hope in thy Name.* Pſalm. 52. 9. Marke how hee not onely inferreth *his hope* vpon *his thankeſgiuing*, but explicateth in a manner *his thankeſgiuing* by *his hope: I will giue prayſe* (ſaith he) *alwayes.* Yea, but how ſhall this be done? To giue praiſe, ſomething more eaſie; but *alwayes to giue praiſe*, hard. How will *Dauid* giue praiſe alwayes? He will hope in God. For *Hope is but a continuation in a manner of our Thankeſgiuing*; for our thankeſgiuing is the giuing vnto God the glory of his *might, mercy, wiſedome*, and ſuch like properties. Now *by hoping in God* we doe all this,

and

and so continue still to giue thankes, euen then when our mouthes are silent. Hence it is that *Abraham* in trusting and resting vpon the promise, is by the Apostle said *to giue glory vnto God. Neither did he doubt of the promise through vnbeleefe, but was strengthened in the Faith, and gaue glory to God.* But how? *Being fully assured that he which had promised, was also able to doe it.* As his *Faith* gaue God *the glory of his Mercy* for the time past, in *promising*; so both *his faith* and *hope* gaue God *the Glory of his power* for the time to come *in performing*. Rom. 4.

Vse. Triall of thankfulnesse by hope.

It shall be good then for vs to try our *thankefulnesse* by our *hope*. By the experience of Gods mercy in our deliuerance, finde wee *our hope hardened*, our *confidence* in Gods Mercy *confirmed*, that with *Dauid* hereupon we can say, *This God is our God for euer and euer, hee shall be our guide to the death*. Vpon our scaping of *Laban*, can we encourage our selues and gather further assurance of preuailing against *Esau?* Can we salute this our deliuerãce by that name which *Rachel* gaue to her first child, and call it *Ioseph* in the same hope that she did, looking that other deliuerances also shall be added to this? *She called his name Ioseph* (saith *Moses*, that is, he will adde) saying, *The Lord will giue me yet another sonne*. Can we in like assurance of hope promise as much to our selues, and say, *the Lord will yet giue vs another deliuerance?* Then are we truely thankful, as giuing him still in the hope of our hearts, the same glory which at the first wee gaue him in the words of our mouthes. But if *experience breed not hope in vs*, if for all this Pial. 48. 14. Gen. 30. 24 Rom. 5. 4.

our great deliuerance, we ſhall doubt of leſſer deliuerances, like to thoſe Iſraelites that hauing bin deliuered from *Pharaoh* & his hoſt, ſhortly after in their diſtruſt of a leſſer deliuerance from *thirſt*, began to murmur; we manifeſtly take from him that glory which before we gaue him, and ſo declare our ſelues vnthankful, our former reioycing not to be good, our former thankfulnes not to be ſound.

Exod. 15.

Doctr. 3. Society and Communion of the Saints in ſome ſpeciall, and yet to the whole Church generall deliuerance, ſhould confirme their Communion one with another.

3. Marke, the manner wherin Iſrael is to profeſſe her affiance in God, as a teſtimony of her thankefulneſſe; namely, that it is in a ioynt conſent and ſweet conſpiration of all their hearts & affections together. *Our helpe*, which alſo might haue beene obſerued in the beginning, where it is ſaid, *May Iſrael now ſay*, that is, *the whole body of Iſrael, as one man.* But it may come in here alſo not vnfitly. Fit it is, *that they which are members of the ſame body, equally ioyned together, as by the enemies in their oppoſition, ſo by God in his deliuerance, ſhould alſo ioyne themſelues together as one man, in an holy harmony of affections, with one heart and mouth lauding and praiſing the Lord, and with one ſhoulder puſhing at their common aduerſaries.* If before there were any diuiſion among the members of the body, the cruell purpoſe of the common aduerſarie to haue ſpoiled the whole body being croſſed by God, ſhould ioynt and faſten them togerher in the body better than before. If *Herod* and *Pilate*, vpon occaſion of perſecuting *Chriſt*, can forget former differences, and renue friendſhip; how much more then ſhould *Paul* and *Barnabas*, vpon occaſion of being perſecuted? ſhould not the ſtorme

Luke 23. 12.

driue

driue the ſheepe cloſer together, which before were ſcattered? Thus was it with thoſe reuerend Prelates and Martyrs, *Ridly* and *Hooper*, made friends by the common perſecution in Qu. *Maries* daies, notwithſtanding they varied ſomewhat before in the dayes of peace, who if they reconciled themſelues vpon the common hatred of the aduerſaries, what an increaſe would that their reconciliation haue receiued vpon the like experience alſo of the common loue of *God*, in deliuering them from that fiery perſecution in worthy Qu. *Elizabeth* dayes, in caſe they had liued ſo long?

Acts and Monuments.

Marke how after the profeſſion of *Thankfulneſſe* commeth in this profeſſion of their *hope*. *Little reaſon hath hee to hope for any acceſſe and addition of new fauours, that is not thankfull for old.* Nay, as one ſaith well, *they muſt needs doubt whether any helpe will be yeelded them or no in their neceſsity, that are forgetfull and regardleſſe of benefits receiued.*

Doct. 4
He only that is thankefull for old benefits, may look for new.
Philo de vita Moſis: Βουλῶν ἀναγκη ἀπογρεῖν τὰς ἐπιλήσμονας χαρίτων.

This therefore muſt teach vs to labour for that thankfull heart, mouth, and life before deſcribed, and then may wee well expect further helpe from God, and in this expectation confidently ſay with the Pſalmiſt here, *Our helpe ſtandeth in the Name of the Lord.* Hence it was, that *Iacob* being to pray for deliuerance from *Eſau*, beginneth that his new ſute with a thankefull commemoration of former benefits. God ſtoppeth his eare at the praier of the vnthankful wretch. Thus do ſome interpret that of the Apoſtle, *Let thy requeſts be made knowne to God in prayer with giuing of thankes.* As though God tooke no notice of their *prayers*, that doe not withall *giue*

Gen. 32. 10.

Phil. 4. 6.

thanks. What hope thē can ſuch haue in their praiers, who are altogether of ſuch a crauing nature, with the *horſeleach* continually crying, *Giue, giue*, themſelus yet neuer giuing vnto God this his due of their praiſe? though *it bee a more bleſſed thing to giue* than to *receiue*, as vnto man, ſo likewiſe vnto God; ſpecially ſince theſe our gifts vnto God are hooked and limy gifts, it being our next way to draw on *new benefits*, to be thakful *for the old*. So that after once with this Pſalmiſt we haue ſaid hartily, *Praiſed be the Lord*, we may with him alſo ſay boldle, *Our helpe ſtandeth in the name of the Lord*, aſſuring our ſelues that God praiſed *of vs* will alwayes bee profitable *vnto vs*. Wherfore let vs not onely with the *iſſuy woman* go about to ſucke and draw vertue out of Chriſt *in praier*: but with her alſo let vs come and confeſſe that we haue *drawne vertue out of him*, which is done *in praiſe*: for by this meanes (as here we ſee) we gather hope of drawing more from him

More ſpecially. But let vs more particularly enter into the examinatiō of this profeſſion of their truſting in God.

Our helpe is in the Name of the Lord.

In the Name.] That is, *in his holy attributes*, ſpecially of *might* and *mercy*, as appeareth in *Exodus*, where God is ſaid to proclaime his name to *Moſes*, when he ſaid, *The Lord, the Lord, ſtrong and merciſull, &c.* For by *theſe properties* is God knowne, as men by their *names*.

Exod. 34. 5, 6

That we may the better iudge both of this placing our *hope* and *helpe* (that is, in one word, *Confidence*) in God, what it is, and of our ſelues whether we haue it or no, (for herein how eaſily doe wee deceiue

deceiue our selues?) we will consider these three points: 1. The ground whereon we are to build our hope. 2. The manner wherein we are to hope. 3. The effects of our hope.

3. Points concerning hope.

The ground of this hope is double.

1. The ground of it, which is twofold.

1. The knowledge of the power and goodnes of God, and other such like properties: *They that know thy Name* (saith the Prophet) *will trust in thee*. Knowledge then of these properties is required, & that not only *Generall*, but also *Special*, which is the knowledge of *faith*. It is not sufficiēt to beget this confidence in mee, that I know that God in himselfe is *mercifull* and *powerfull*, (for so doe the Deuils themselues, who yet *trust* not in, but *tremble* at God) but *that he is mercifull to ME*, and *powerfull for ME*, and *in MY behalfe*. Hence the Apostle, *I know whom I haue beleeued*, namely, a God, both willing and able to keepe that wherewith I haue betrusted him. None that is wise will trust that man whom he *knoweth not*, though he see him; much lesse then an *vnknowne God*, whom though hee should know, yet he could not see with *bodily* eyes. If then with the Apostle thou wouldst make God thy depositary, & trust him with thy selfe and all thou hast, thou must with the same Apostle *know* whom thou trustest, both what he is, and how hee standeth affected towards thee. Though I know such a man to be of a kind & courteous dispositiō & withall furnished with many faculties of doing good turnes, yet vnles I haue some special interest in him and know that he is well-affected to *ME*, I haue no iust ground of reposing any *certaine trust*

1. The knowledge of Gods goodnesse, and that Psal. 9. 16. Speciall.

Iames 2. 19.

2 Tim. 1, 12

in him. *Faith* then must be the *foundation of hope*, as the Apostle sheweth, when he saith, *that by Christ we haue boldnes, and entrance with confidence by faith.*

Ephes. 3. 12

2. The knowledge & conscience of our owne repentance.

But in the matter of faith men are subiect to the delusion of their owne *deceitfull hearts*, as well as in the matter of *hope*. Therfore the second ground of this our *hope* is to be noted, and that is, *Repentance* and *Reformation*: for this is the condition of all Gods promises, without which we are to hope for nothing. Therefore excellently saith the Prophet, *Turne thou to thy God, keepe mercy and iudgement, & hope still in thy God.* And the Psalmist, *Trust thou in the Lord, and doe good.* And *Shechaniah*, *There is hope in Israel concerning this*, namely the remission of that their sin of hauing strange wiues. But how is their hope? though they continue in it still? Marke the words following: *Now therefore let vs make a couenant with our God, to put away all our wiues*, that is, *our vnlawfull wiues*. Men miserably mocke their owne soules, when they say, *they hope in God for Mercies, either spirituall or temporall, and yet liue and lye in their sinnes.* Neither will the former experience of Gods mercy breed this hope in thee, if the care of keeping a good conscience be wanting. *Experience* indeede (as *Paul* saith) *breedes hope*, but in a good conscience: for in a bad conscience it serueth rather to breed *despaire*, occasioning it to reason thus with it selfe: *Gods spirit thus long hath striuen with me, heaping mercy vpon mercy, and thereby inuiting me to Repentance: but I haue despised hitherto the counsell of God against mine owne soule. I haue abused his patience. Thinke I that hee will*

Hos. 12. 6.
Psal. 37. 3.

Ezr. 10. 2, 3.

No hope without holinesse.

Rom. 5. 4.

Luk. 7 30.

will alwayes take this at my hands? What can remaine now but a fearefull expectation of vengeance? The ground that drinketh in the raine, and yet bringeth forth thornes and briers, is neere vnto curſing. So farre then is the experience of Gods mercy from begetting *hope* in the *wicked*, that it begetteth the *cleane contrary*: or elſe, if it doe beget *hope*, it is a *vaine* and *preſumptuous*, a *blinde* and *bluſhing hope*, a hope which ſhall hop headleſſe in the end, as we ſee in *Senacherib*, vpon the experience of Gods former mercy in his victories, gathering hope of victory alſo ouer *Ezechiah*: but yet no other hope, than ſuch as made him aſhamed in the end. Therfore he plaied but the ſophiſter with his own hart, when he reaſoned thus: *Haue the gods of the Nations deliuered their lands out of the hand of the King of Aſſyria? Where are the gods of Chamath & Arpad, &c.* Heb. 6. 8. 2 King. 19.

The ſecond point is *the manner how wee muſt hope*, and this is notably expreſſed in the Pſalme going before this: *Behold, as the eyes of ſeruants looke vnto the hands of their maſter, and alſo the eyes of a maiden vnto the hands of her miſtreſſe; ſo our eyes waite vpon the Lord our God, vntill he haue mercy vpon vs.* And againe: *The Lord delighteth in them that attend on his mercy.* This hope then muſt not bee *ouer-haſty*; no, *hee that beleeueth will not make haſte*: but being vnder-propped with *patience*, it muſt without *fainting* hold out and hold vp it ſelfe, though it be long before it be ſatisfied; it muſt wait Gods leiſure, and giue due attendance on God, till he cleere and crowne our good life, euen as God in a manner waited on vs til we corrected our euil life. II. The manner of it. Pſal. 123. 2. Pſal. 147. 11. Iſay 28. 16. Rom. 8. 25. *Suſtine tuillũ qui ſuſtinuit te. Suſtinuit ille te dum tu corrigeres vitã malam: ſuſtine te illum dum coronet vitam bonam. Aug.*

Here then the wearish and fainting hope, impatient of delay, is censured.

III. The effects, which are two.

The third point followeth, namely, *the effects of this hope*, and they are specially two.

1. Earnest seeking to God, euen in the presence.

The former whereof is, *to make vs with as great care and contention in prayer, to seeke vnto God in the presence of the meanes, as in the absence.* Otherwise, if we resort vnto God in the want of the outward meanes, but when we are well backed with them, trouble him no longer, it is an argumēt that our helpe stands not in the *strong tower of the Name of the Lord*, but in the *broken reed* of the *meanes*, and that we haue said to the *arme of flesh, Thou art my confidence.* For if we relied wholly and onely vpon God, how could we then secure our selues in the *meanes*? knowing that God, as he is powerfully present oftentimes in the vtter absence, so he is as farre absent in the most powerfull presence of the meanes, and that there is no such fatal necessity of the *Stoicks*, whereby the *first cause* is tied vnto *the second.* If then the rich man that hath his barnes and coffers full, did yet wholly depend vpon Gods prouidence for his life, knowing that *man liueth not by bread, but by euery word that proceedeth out of the mouth of God*, and that *though a man haue abundance, yet his life consisteth not in his riches*; then, euen in this his great abundance, hee would as heartily pray, *Giue me this day my daily bread*, as the poorest *Lazarus* in his greatest penury. And so that City which maketh the vigilant eye of Gods prouidence her surest defence, though furnished with many watchmē, would not yet for al this slack any thing

Prou. 18. 10

Matth. 4.

Luke 12. 15

Matth. 6.

of

of her former care and zeale in praying to God, which she vsed being naked and destitute. But marke the common practice of the world, when *means* faile them, then there is some shew made of going to God: but when the *means* in good strength and sufficiency are present, there they hide and couer themselues: farewell Gods wing, they will be beholding to him no longer: which plainly conuinceth them of lying, when they vse these words, *Our helpe standeth in the Name of the Lord.*

The latter effect of this hope is *to make vs comfortable and couragious in the defect of all meanes whatsoeuer.* It is but a lame and halting hope, which cannot go to God without the stilts and crutches of outward meanes. He that hopes in God, must needs also with *Dauid* comfort himselfe in this his God, euen when there is nothing els to yeeld him any cõfort. Therfore this hope is called *a liuely hope* because in all distresses whatsoeuer it cleareth the heart, putteth life and spirit into it, when almost dead and wholly deiected, and will not suffer it to let go her gripe which she hath of the promises, or to *cast away that her confidence, which hath so great recõpence of reward.* Hence the Apostle saith, *Likewise also the spirit helpeth our infirmities.* What is it together with which the spirit helpeth our infirmities? It is *our hope* & *patience* whereof he had immediatly spoken before. In this regard hope is compared to an *anker*, which *staies* the ship in the storme, and to the *cork* of the net, which *swims* aloft when the rest of the net *sinks*. Examine we then our hope by this effect also. Shall we not find that those valourous hearts

2 Comfortable confidẽce in God, euen in the absence of the meanes.

1 Sam 30.

1 Pet. 1. 4.

Heb. 10. 35.

Rom. 8. 26. Συναντιλαμβάνεται. Vers 22. 25 Heb. 6. 19

Prou. 28. 1. Esay 7. 2. *Noui ego istos in pace leones, in prælio cerues. Tertul.*

hearts of ours which in the abundance of meanes were *bold* and vndaunted *as Lions*; in the want of them, are as the trembling leaues of the trees shaken with the wind? Why, but if *God* were the *stay* and *staffe* of our *confidence*, why then suffer we such troublesome and tumultuous terrors to seize vpon vs? Though the meanes be gone, yet the matter of our hope, God himselfe abideth by vs, who in the end of this verse, for the better supporting of our hope, is set forth vnto vs by his *omnipotent power*, witnessed in the creation of the whole frame and furniture both of heauen and earth, that we might assure our selues so often as we cast our eie vpon this goodly sight, that the same God, who was able to make all things that are, *something*, when before *nothing*, is much more able to keep them from becõming *nothing*, being already *something*: And that he which made the *world*, & *vs* in it, is as able to continue both *it* and *vs* in it: and that he which made not onely the *earth* for his *elect* here to fight in, but the *heauen* also hereafter to *triumph* in, will sooner suffer *heauen* and *earth* both to perish, than any of those *his elect*, for whose sake both *heauen* and *earth* too were made, to miscarry, or their company wholly to be rooted out by the opposite company of the malignant: that so by this glorious sight of the creation, *faith* in the creature might be *created*, at least *recreated* and *reuiued* in vs, hereby we learning in *wel-doing to cõmit our selues to God as vnto our faithfull Creator* by Iesus Christ, to whom be all power and praise for euermore.

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FINIS.

TWO TREATISES:

The one

Of Repentance,

The other

Of Christs Temptations.

Penned
By the late faithfull Minister of Gods Word,
DANIEL DYKE, Batchelour
in Diuinitie:
Published since his death by his brother
I. D. Minister of Gods Word.

MATH. 3. 2.
Repent: for the Kingdome of God is at hand.

The fixt impression.

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TWO

TREATISES:

The one

OF Regeneration,

The other

Of Childs Temptation.

TO THE RIGHT HONOVRABLE AND MOST VERTVOVS LADY,

The Lady HARRINGTON.

RIGHT HONOVRABLE,

THe Lord hath not left himſelfe without many witneſſes to call vpon vs for the ſame worke, for the whicht his work doth call. An Argument that people are backeward, and the duty neceſſary. If either the men were more forward, or the duty leſſe important, *Quorſum hæc profuſio?* To what end were this waſte? What needed this waſte of Paper and Inke; nay,

of the ſpirits and lungs of *Gods meſſengers, crying earely and late*: if people were not too *late* in that duty, wherein they cannot be too *earely*? It was not for nothing that our Sauiour yoakes theſe two petitions together; *Giue vs this day, &c. And forgiue vs our treſpaſſes*. Surely, me thinks he teaches vs, that ſo long as wee haue neede to ſay *Giue*, ſo long we haue need to ſay *Forgiue*, and that *daily repentance* is as neceſſary for the ſoule, as *daily ſuſtenance* for the body. And yet ſuch is the worlds folly, that while they make one to be of an abſolute neceſſity, they ſhuffle off the other as a matter of indifferency, at leaſt, conceit it not of that *preſent* neceſſitie which wee vrge. Moſt deale with Repentance, as countrey people with Phyſitians, they loue not to haue to doe with them, till they feare they are gaſping their laſt breath, and conceit as great an efficacie in theſe fiue words, *Lord haue mercy vpon me*, ſpoken with their laſt breath, for the tranſlation of their ſoules into heauen, as the Papiſts do of their fiue words of conſecration, for the tranſubſtantiation of their hoſte. Nay, without queſtion

queſtion many thinke of their repentance before their death, as diuers ridiculouſly doe of making their wills; That if they make their wils in their health, it is an ominous preſage of their death; That becauſe many make not their wills but when they die, therefore they muſt needs ſhortly die if they make their wills: The like thinke many of repenting in their life-time, that becauſe moſt make a it death-bed duty, therefore to doe this duty, will haſten them to their death. And ſo many fearing it in their life, are denied it at their death. But for the neceſſity, the worth, the ſpeed of the practice of this duty, I ſpare to ſpeake ought. It is the ſumme of the following Treatiſe. A Treatiſe not of mine owne; but of his whoſe labours need not feare the light. Many and worthy indeed are the labours of others, that are extant vpon this argument; and indeed ſo many, that amongſt ſuch a multitude, I ſhould ſcarce haue aduentured this ſmall Treatiſe, if the generall gracious acceptance of his former works, which I publiſhed, had not made way for it. The kinde welcome

welcome that it found at the hands of moſt, ſeemed to promiſe that theſe preſent labors ſhould not be fruitleſſe. Thereupon I tooke heart both to perfect and to publiſh this Treatiſe. And being perfected, I haue made bold to commend it to your Ladiſhip. By your patronage the worke may receiue *grace from you*; and by your diligent peruſall of it, you may receiue increaſe of *grace from it*. The Lord grace you with all ſpirituall bleſſings, till hee bring you to *Glory*, the perfection of *Grace*.

Epping in *Eſſex*, April 18.

Your Honours to be commanded,

IER. DYKE.

A TREATISE OF REPENTANCE.

CHAP. I.

What Repentance is:

THere is no one point in practicall Divinity, of greater consequence than this of Repentance. A naile that all the Sermons both of Prophets and Apostles, were continually hammering. Christ himselfe as he continually beat upon it, so in his last farwell ascending into heaven, in speciall manner he commended the preaching, and pressing thereof to his Disciples, telling them, that it *was necessary, that Repentance, and Remission of sinnes should bee preached in his name among all nations*. In which words Repentance hath a double commandation. 1. That it is joyned with remission of sinnes, and that so, that Luke 24.37

none can feele the *ſweet* of it, that feeles not the *ſowre* of this. 2. That it is made a doctrine fitting all ſorts and conditions. Some doctrines are for Governours, ſome for Subjects, ſome for Rich, ſome for Poore, ſome for young, ſome for old, ſome for the wicked, ſome for the godly, ſome for the Court, ſome for the Countrey; but Repentance being for ſinners, (*I came to call ſinners to Repentance*) it is for us all, none can exempt himſelfe from the reach thereof, unleſſe withall he can free himſelfe from the touch of ſinne. Therefore it muſt be preached *among all nations*.

Matth 9.

Repentance then never beeing unſeaſonable, ſurely not now; when God, what by our ſinnes, what by his judgements, *calleth unto weeping and mourning, unto baldneſſe and girding with ſackcloth. And yet behold ioy and gladneſſe, ſlaying of oxen and ſheepe*, Epicure-like *eating of fleſh, and drinking of wine*. It is high time therefore both for *Preſſe* and *Pulpit*, to ring loud peales of this argument. Which though it be much in many mens mouthes, yet is it little in their reines, being more ſpoken of, than underſtood, and yet better underſtood than practiſed, better knowne than felt. Wherefore for our more happy direction in it, let us firſt ſee what it is: Now I thinke it may not amiſſe thus be deſcribed.

Iſay 22.

Repentance is a ſupernaturall grace of the ſanctifying Spirit, whereby a beleeving ſinner ſo humbleth himſelfe for ſinne, that he turnes from it to the Lord.

Repentance is a grace

1. I call it a *Grace*. Some thinke it oncly an action. But that phraſe, *Zek.* 12. 10. *Of powring the Spirit*

Spirit of grace, (meaning Repentance) *on the houſe of Iudah,* ſeemes ta argue it to be a quality, or infuſed gift, ſo as faith and charity are. So alſo that phraſe of giving Repentance, *Acts* 3.31. *&* 11.18. for if God give it, we receive it, Now wee cannot properly bee ſaid to receive an action which wee doe, but the power, gift, or grace whereby we doe it. That ſpeech alſo, *Mat.*3.8. Bring forth fruites worthy Repentance, ſhewes that Repentance it ſelfe is not an outward action, as the Papiſts would make it, but an inward grace to be expreſſed in outward actions.

2. I call it a *ſupernaturall grace,* not onely in regard of corrupt nature, (for ſo every grace is ſupernaturall) but alſo of innocent: for though *Adam* before the fall had love, feare, temperance, &c. yet Faith and Repentance had he not; for he needed them not. Supernaturall.

This ſhewes that Repentance is not a Legall, but an Evangelicall grace. For all legall graces were naturally in *Adam.* Repentance then belongs to the Goſpell. 1. Becauſe properly it is commanded, as is alſo juſtifying faith, in the Goſpell. *Mark.* 1.14. Chriſt preached the Goſpell. One might thinke, What was that? The next verſe tels us; ſaying, *Repent and beleeve the Goſpell.* 2. It is promiſed in the Goſpell, in the Covenant of grace, *Ezech.* 36.26. I will take away the ſtony heart out of your body, and give you an heart of fleſh. Which that it is a promiſe of the Goſpell, appeares plainely verſ.22. *I doe not this for your ſakes, but for mine owne names ſake.* And ſo *Ier my,* 32.40. *I will make an* And therfore Evangelicall.

everlaſting Covenant with them, that I will never turne away from them to doe them good, but I will put my feare in their hearts, that they ſhall not depart from me. And this is further evident, becauſe Repentance is ſealed in the Sacraments of the Goſpell. For baptiſme is called the Baptiſme of Repentance, *Luke* 3.3. becauſe it ſeals up to us Gods promiſe of repentance.

Galat. 3.2

3. It is wrought in us by the miniſtery of the Goſſpell, whileſt it ſets before our eyes Chriſt crucified, and ſo cauſes us to lament, *Ezech.* 12.10. Therefore Chriſt commanded that Repentance ſhould be preached *in his name*, who by his obedience hath merited it for us as well as remiſſion of ſinnes, *Luke* 24.46,47. and in this regard is ſayd to be raiſed up of his Father, *to give repentance to the houſe of Iſrael*, *Acts* 5.31. As for the Law, it being the miniſtery of death, 2 *Cor.* 3. how can it worke Repentance which is unto life? 2 *Cor.* 7.10, *Acts* 11.18. Repentance is required unto the ſenſe of mercy and forgiveneſſe. The Law then knowing no forgiveneſſe, neither knowes it any Repentance. When the Law is broken, it requires the ſuffering of the curſe, and not any Repentance for the avoyding of the curſe. It ſends us downe to the dungeon of damnation, and ſeales it upon us with an unremoveable ſtone, not giving us the leaſt inckling of any recovery. Nay the Law ſetting out unto us that moſt rigorous and preciſe Juſtice of God, and his infinite and implacable wrath againſt ſin, doth in a manner forbid all Repentance: Telling us 'tis in vaine to ſeeke by our teares and lamentations any mercy at his hands, who is a conſuming fire, a God

God of pure eyes, and cannot behold iniquity. The law then of it selfe leaves a man in utter desperation, than which what can be more contrary to saving Repentance? and is no otherwise a Schoole-master unto Christ, than as the Minister of the Gospell makes use of it contrary to its owne nature to drive us unto Christ, by shewing the sinner condemned in the Law, that it were not best for him to trust any longer to the Law, but to accept of the Grace offered in the Gospel.

Vse. 1. If Repentance be a part of the Gospell, then know wee it is not so sowre and crabbed a thing as most thinke. Indeed the Law is pure vineger: but the Gospell is refreshing and suppling oyle, even the soveraigne balme of Gilead; and of this Gospell the glad tidings of peace, is Repentance a part. Yea, it is one of the legacies of the new Testament. A rich treasure purchased with the blood of Christ, *Luke* 24. 26, 27. Sorrow indeede is bitter, and unpleasant to our corrupt nature; yet many things are wholesome, that are not so toothsome. The sheepe of Christ know, that to feed upon this salt marsh, is the onely preservative against the rot. Therefore, nothing is there they lesse repent themselves of, than this Repentance; nothing they rejoyce more in, than in this sorow; and good reason. It is a piece of that blessed Gospell.

2. If the difficulty of Repentance discourage thee, remember that the commandements of the Gospell have grace annexed; by reason the same things that are commanded in the Gospell, are also

promiſed: and ſo this yoke is ſweete and eaſie.

3. If the weakeneſſe of thy repentance trouble thee, remember it is an Evangelicall Grace: and how little a mite will the Goſpell accept? even a penny for a pound. A deſire to repent, is Repentance here: and to grieve becauſe wee cannot be grieved, goes currant for godly ſorrow.

Wrought by the Spirit, even

3. In the deſcription I adde further, that it is a grace of the Spirit, to ſhew that the Spirit is the authour thereof, as appeareth, *Zach.* 12. 10. *I will powre the ſpirit of grace upon the houſe of Iudah, and then they ſhall lament.* Before we can powre out one teare into Gods bottle, God muſt powre the water of his Spirit upon the dry and heathy ground of our hearts, *Rom.*8.26. We cannot breathe out ſo much as a ſigh, but the Spirit muſt firſt breathe it in. Wee cannot *ſuſpirare*, unleſſe God doe firſt *inſpirare*. That wee may truely ſay here with *David*, in every repenting ſigh, ſob, teare, *Of thine owne, Lord, have wee given thee.* We powre out, becauſe thou haſt firſt powred in. *Peter* weepes, but firſt Chriſt looked on him. The waters flow, but then eſpecially when the winde blowes, *Pſal.*147.18. Oh, to how low an ebbe will the waters of repenting teares come, if this bleſſed wind of the Spirit blow not? It is the fire of the Spirit in our hearts (like as in a Still) that ſendeth up thoſe dewes of repenting teares into our heads, that drop forth into our eyes.

Vſe

Let no man thinke Repentance in his owne power, and ſo, that he may repent when he will. Can any man melt a ſtone, or turne it into fleſh? By repen-

repentance, wee breake the ſtrong ſnare of Satan, wherein we are hampered. And what power ſhall inable us to doe that, but that which is ſtronger than Satan, even the power of the Spirit? *Man is like a wilde Aſſes colt, Iob* 11.12. will he ever be tame of himſelfe? No, it is the Spirit that muſt tame and humble him, by convincing his conſcience of ſinne. *Iohn* 16.8. Man is like a ſilly loſt wandring ſheepe. Will hee ever be able to get into the high-way of himſelfe? No, he muſt heare the voice of his ſheepheard crying behinde him, *This is the way, walke in it, Iſa.*30.21. Elſe he will wander in the wrong way irreturneable. Therefore, while that voyce ſoundeth in our hearts, while wee are called upon by it, *To day, hearden not your hearts.* While the Spirit ſtirres in thy heart, as once the Angell in the poole, *Iohn* 5. take the opportunity. The Spirit, who is the worker of repentance, is not at thy becke. Thou canſt not ſet him on worke when thou wouldeſt: ſuffer him then to worke when he would. If wee could humble our ſelves, wee neede never be humbled: for even this power of humbling our ſelves, would make us proud. God therefore hath reſerved it to himſelfe, and his owne Spirit, that ſo we might be humble indeede; yeelding our ſelves to be wrought upon by him when hee commeth, yea, and in humility attending upon him, and waiting for his comming in the exercíſes of the Word and Prayer, as they, *Acts* 1.4.14. But how many may be changed? As they, *Acts*, 7.51. *Yee ſtiffe necked, and of uncircumciſed heart and eares, yee have alwayes reſiſted the Holy Ghoſt.* And therefore are yee ſo hard-

2 Tim.2.6.

hearted and stiffe-necked, because you have resisted the Holy Ghost, when hee would have bowed your necks, and softened your hearts.

The sanctifying Spirit.

4. It is said to be a grace of the *sanctifying* spirit, to distinguish it from the legall repentance that is sometime in the reprobate, having received the spirit of bondage unto feare: for this repentance is a fruit of an effectuall calling, *Ierem.* 31. 19. After I was converted, I repented: and so is peculiar to the reprobate. And hereby also is it differenced from that blush, and neere resemblance of Repentance which is in such Reprobates, as have received the inlightning Spirit.

In order of nature it is after Faith.

5. It followeth in the description; *whereby the beleeving sinner*. I make the subject of Repentance to be a sinner: for so doth Christ, *Matth.* 9. shewing, that such as are perfect, neede Repentance no more than whole men doe physicke. But withall I call this sinner, a beleeving sinner, to shew that Faith must goe before Repentance, as the ground and root thereof. In time Faith and Repentance are both together, but in the order of nature, Faith is first.

Reasons. 1. Repentance and griefe for displeasing of God by sinne, necessarily argue the love of God: for a man would never grieve, but rather rejoyce at the offence of him whom hee hates. When Christ wept for *Lazarus*, the Jewes said, *Loe, how hee loved him*, *Ioh.* 11. and Christ imputes the repenting teares of that sinfull woman, *Luke* 7. to love; *Much is forgiven her, for she loved much* And whereas *Acts* 20. 21. *Paul* makes Faith and Repentance the

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ſumme of the Goſpell, the ſame Apoſtle, 2 *Tim*, 1. 13. makes Faith and Love the ſumme of it: which ſhewes plainly, that Repentance comes from love, and ſo conſequently from faith, becauſe *faith works by love*, *Galat*. 5. 6. and it is impoſſible wee ſhould ever love God, till by Faith we know our ſelves loved of God. 2. Repentance being unto life, muſt needes be drawne out of Chriſt, the fountaine of all ſpirituall life, and quickning grace. So that a man muſt firſt receive Chriſt, before he can receive Repentance, or any grace from Chriſt. Now Faith is that which receives Chriſt, *Ioh*. 1. 12. 3. Repentance being the ſoftning of our hearts, and the changing of our natures, how ſhall our ſtony hearts be molten, but in Chriſts blood? And what can bathe them in that blood, but Faith? And how ſhall ſuch wilde Olive branches as wee, be changed, but by being ingrafted into Chriſt, as into the naturall Olive? And what can ingraft us into him, but Faith? 4. It is impoſſible that a man apprehending nothing in God but rigour and ſeverity, ſhould ever relent toward him, or come in and ſubmit himſelfe. No, *There is mercy with thee, O Lord, that thou mightest be feared*, Pſal. 130. This is it that brings in the ſinner creeping and crouching before God, as the *Syrians* to *Ahab*, becauſe they had heard, *the Kings of Iſrael were mercifull*. Chriſts gracious aſpect caſt on *Peter*, drew forth the teares. Gods gracious revealing of himſelfe not to the eare onely, but eye alſo of *Iob*, *made him abhorre himſelfe, and repent*, *Iob* 42. 6. Hence the exhortations to Repentance are founded commonly upon the mercy of

1 King. 20. 31.

of God in the Goſpell, as *Ierem.* 3.14. *O yee diſobedient children, returne, for I am your Lord.* So *Math.* 3. *Repent, for the Kingdome of Heaven is at hand:* in which Chriſt is ready to diſpenſe mercy and forgiveneſſe to the repenting ſinner: ſo *Oſea* 6.1. *Ioel* 2.13. *Rom.* 12.1. 2 *Cor.* 7.1. There muſt be faith then to apprehend at leaſt ſome hope and poſſibility of mercy, or elſe the ſinner will harden his heart, and enrage his affections, and grow furiouſly deſperate againſt the Lord. 5. As the legall Repentance cannot be without Faith, beleeving the threats of the Law: ſo neither by the like proportion can the Evangelicall Repentance be without Faith in the promiſes of the Goſpell going before.

Obiect. Mark. 1.15. Repent and beleeve. Repentance is ſet firſt: and ſo *Acts* 20. 21.

Anſw. 1. The order of placing things in Scripture, is not alwaies according to the order of nature. But ſometimes one thing is ſet firſt, which in order of nature is laſt, as the effect before the cauſe, and then the cauſe comes after, to ſhew how wee ſhould obtaine the effect. As Faith is ſet after a good conſcience and pure heart, 1 *Timoth.* 1.5. when yet it is Faith that purifieth the heart, *Acts* 15. So here, firſt repentance, and then, that yee may repent, beleeve.

2. Things in Scripture are often propounded, according to the order of our ſenſe and feeling. Now, though Faith in order of nature be firſt, and the act of Faith before the act of Repentance, yet it is not ſo lively and ſtrong, and ſo not ſo ſenſible to us, till after Repentance: for the

promiſes

promiſes are made onely to repenting ſinners.

Obiect. Math. 21.32. Yee repented not, that yee might beleeve.

Anſw. Sometimes the name of Repentance is given to the firſt preparatory beginnings, and introductions thereof. Now, the preparations to Repentance are thoſe legall fits of feare and terrour, which are both in nature and time too, before Faith.

The Vſe 1. Againſt the Popiſh Repentance, which is made to goe before mercy and forgiveneſſe, as a meritorious procurer thereof. But as we have ſeene, Repentance is cauſed by the taſte of Gods mercy by Faith. Therefore the Baptiſt exhorteth to Repentance, not that the Kingdome of Heaven may come, as earned out by the ſweat of penance, but becauſe the Kingdome of Heaven is come. Againe, there cannot poſſibly be any true repentance in Popery: becauſe repentance ſpringeth from the particular apprehenſion of Gods mercy by Faith, which Popery cannot endure.

2. Againſt the Libertines abuſing Gods mercy, and eaſineſſe to forgive, unto wantonneſſe. As the grace that Kings uſe to ſhew againſt Parliaments, makes many theeves. But in deed they are beaſts, and no men, that ſinne becauſe of Gods mercy; and it is an argument, that they never by Faith taſted of Gods mercy in the pardon of their owne ſinne. For they that feele much forgiveneſſe, love much, *Luke* 7. If a man ſhould tell a condemned Traytor, that his Soveraigne would forgive all his treaſons,

treasons, and restore him to all his former dignities, would not such mercy make his heart even to melt, and knit him faster in love, and duty than ever?

3. Here is comfort to all true Repentants that mourne for their sinnes, and purpose a new course. This repentance of theirs is an evident argument of their faith, that hath tasted of the sweetnesse of Gods mercy, or else their hearts would never thus yeeld, nor relent toward God.

6. It is further added, *so humbles himselfe for his sinne, that hee turnes from it to the Lord.* In which words I set downe the two maine and essentiall parts of Repentance, namely, *Contrition*, or, *Humiliation*, and *Conversion* or *Reformation*.

It consisteth of two parts

That both these are required to repentance, may appeare:

1. By the very names which Repentance hath both in Hebrew, Greeke and Latine. In Hebrew it is called both *Nacham* and *Teshubba*: the former signifies *erking*, the latter *turning*. Answerable in the Greeke, *Metamelia* signifies *after-griefe*, or anxiety of minde after the doing of somewhat; *Metanoia*, *after-wit*, or *after-wisedome*, when seeing our errour or slip we are better advised, and change our minde. So *Pœnitentia*, as the word imports, the paine of griefe, and *Resipiscentia* the mindes recovering of wisedome, or becomming wiser after our folly. This harmony of languages as touching the names of Repentance shewes plainely, there must bee in it these two things, griefe for that which is done amisse, and a change

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of

of our minde from that it was before.

2. By the phraſes and manner of ſpeech which the Scripture uſeth touching Repentance. Sometimes repenting *for* or *of*, as *unkcanneſſe*, 2 *Cor.* 12. 21. for idolatry, *Revel.* 9. 20. which cannot otherwiſe be underſtood than of griefe for the committing of ſuch ſinnes. But ſometimes we meete with Repentance *from*. Repent *from* thy wickedneſſe, *Acts* 8. 22. And Repentance from dead workes, *Heb.* 6. 1. which cannot in any congruity of ſpeech note griefe, but onely a change, or departure from ſinne. ἀπὸ κακίας

3. By the deſcription of it in this ſort in the Scripture, when it cals men to repentance; as *Ioel* 2. 11. *Turne to the Lord with weeping. Rend your hearts, and turne to the Lord.* That is in one word, Repent. So *Iames* 4. after that, *verſ.* 8. he had ſaid, *Draw neare to God*, which is the generall, or whole of Repentance, afterward explaining it in the particulars, he addeth firſt, *Cleanſe your hearts, and purge your hands.* There is Renovation or Reformation: and then, *verſ.* 9. 10. *ſuffer affliction*, that is, be touched with ſmarting griefe for your ſinnes, as if you were in ſome grievous outward affliction, *Let your Laughter bee turned into weeping, humble your ſelves under the mighty hand of God.* There is the other part, Contrition or Humiliation. And 2 *Chro.* 7. 14. God promiſing mercy to his people, upon condition of their repentance, hee thus deſcribes their repentance: If they ſhall *humble themſelves and turne from their evill wayes*, making repentance to ſtand in theſe two points, in humbling themſelves

for,

for, and turning themselves *from* their sinnes.

Ob. 2 *Cor.*7.13. *Godly sorrow worketh Repentance.* Here sorrow is distinguished from repentance, as the cause from the effect.

Answ. Repentance, as may appeare by that already spoken, sometimes signifies onely one part of repentance; sometimes onely the change and alteration of minde; sometimes onely the touch of the affections. An example of the former is the place objected: as also, *Ier.* 18. *If they repent, it shall repent me of the evill I had thought*, that is, I will alter my minde, and repeale my threatnings. And *Acts* 11. 18. where the Jewes having heard *Peter*, relate the descent of the holy Ghost upon the Gentiles in hearing his Sermon, conclude thereon; *Then hath God also to the Gentiles granted Repentance to life.* There was no mention made of any sorrow, or humiliation, but onely of the wonderfull descent of the holy Ghost, causing them to speake strange tongues, and to magnifie the name of God. Which strange change of their mindes by the holy Ghost, it seemeth they call repentance. But there are examples of the latter also, where repentance onely signifies sorrow, and displeasure with our selves, as *Gen.6. It repenteth me I made man. Luke* 17. *It repenteth me*; the speech of a trespasser crying him mercy whom he hath offended. And *Acts* 26.20. *That they should repent, and turne to God.* Where Repentance being so plainely distinguished from Conversion, must needs bee restrained to the signification of sorrow and humiliation: But as from this place wee may not gather that Repentance is not a

turning

turning to the Lord, no more may wee from that other, 2 *Cor.* 7. that it is not a godly sorrow.

Ob. One part is not a cause of his fellow-part. But sorrow is a cause of the change of minde, 2 *Cor.* 7. 10. Therefore sorrow and change of minde are not fellow-parts of Repentance.

Answ. One part may bee a cause of his fellow-part. As sanctification of the soule is the cause of the sanctification of the body. And yet both are parts of sanctification.

Ob. Contrition seemes to be a part of the change and alteration. For what greater change than for a hard heart to turne soft, and a stony to become fleshie? And this is contrition or humiliation. Therefore Humiliation and Alteration are not wel distinguished.

Answer. The Apostle plainely distinguisheth them, when hee saith, *Godly sorrow causeth Repentance*, that is, the change of minde. For though godly sorrow bee a part and peece of that passive change which is wrought in us at the first instant of our calling by God, yet it is a cause of the active change whereby wee change and alter the purpose and resolution of our hearts before set on sinne, and now turne them to the Lord. For were it not that we felt the bitternesse of our sinnes, and were truely touched in conscience for them, we would never in good sadnesse forsake, and abrenounce them.

Howsoever then some late Divines take the word Repentance more restrainedly, some onely for a godly sorrow, others onely for a turning from sinne

sinne to the Lord, yet the truth, is, that Repentance, accordingly as it is described in the Scripture, is the connexion of them both.

Vse. Here then is the triall of our Repentance. If humiliation and Reformation both meete together, then is our Repentance accomplished. But either of these single make but a halfe, and a halting repentance. An *vnreformed* sorrow, is but a *deformed*. And a *sorrowlesse* reformation, is but a very *sorry* one. Humiliation without reformation, is a foundation without a building. And reformation without humiliation, is building without a foundation. To lay a foundation, and not to build on it, is to no purpose, but to expose our selves to laughter. *Luke* 14. *This man began, but could not finish* To build without a foundation, is to play the foolish builder, *Luke* 6.46. for that building will soone fall, and all our labour will be lost. Heere then is discovered a double errour in repentance.

1. Of such hypocrites as make much adoe, and seeme to lay their sins much to heart, & yet stil continue in them, bathing & cherishing, not drowning and choaking them in their teares. Such a one was *Ahab*; who crept & crouched, and put on sackcloth, being threatned for his cruelty against *Naboth*. But without any true reformation; for presently after hee fell to as bad cruelty against the holy Prophet *Micaiah*. *Iudas* was grieved for murthering Christ; yet no change ensued: he fell to murthering of himselfe. The Israelites being threatned by God, when as they mediated a returne into Egypt, wept and howled. And yet at the same time being

ing commanded not to goe the next way to *Canaan*, but to fetch a compasse about, they disobeyed. But these men sorrow not aright, because they sorrow not, as the *Corinthians* did, vnto a *transmentation*, vnto a change of their thoughts and purposes from euill to good. It is not possible a man should truely grieue, and bee displeased for his sinnes, and yet continue in them without a change. For as one very well sayes, *vnlesse sinne be made a wanton, it will not stay.* It likes no grimme entertainment. The sad countenance, the weeping eyes, the frowning forehead, dash it quite out of countenance. It is not able to stand before them. The teares of true Repentance haue a purging and a rinsing vertue: & therfore the Prophet exhorting to Repentance, sayes, *Wash ye, make yee cleane.* These teares therefore are washing and cleansing teares: where they fall, they make cleane worke, scowring away the filthinesse of our sinnes. The abundance of naturall raine, makes the wayes foule that before were faire. But contrarily, the more abundantly this raine falleth, the cleaner and fairer are the wayes of our hearts, and fitter for the feet of the Lord to walke in. For this is that same *preparing of the way of the Lord*, which the *Baptist* requires. Worldly sorrow workes a change in the body: it brings gray haires on the head, and furrowes and wrinkles in the face. It turnes youth into old age, and strength into weakneſſe, and so causeth death. But the change of godly sorrow is quite contrary: It turnes old age into youth, and a weakeneſſe and sickneſſe, into health and strength. No distillations

Esay 1, 16.

Matth. 3.

of waters heale our bodily diseases so, as this water doth our spirituall. This salt brine takes away all our raw humours, and makes vs sauoury meate for the Lord. This raine dissolues the clouds of our iniquities, and O what a pure cleerenesse is there in the heauen of our hearts? And therefore, iustly may we suspect their repentance, whose sorrow brings not with it this happy change.

2. So also may wee theirs, whose change and alteration proceeds not from godly sorrow, and touch of conscience for sinne. Let it not suffice vs, that in many things wee haue conformed our wayes. For so did *Herod*, *Iudas*, and many other temporary beleeuers. But alas! this reformation was not grounded vpon true humiliation, and so at length it came to nought, as an vnfounded building. And therefore by humiliation first digge wee deepe in our hearts, and cast out the rotten and vnsound ground, and so build wee. Excellent is the counsell of Christ to luke-warme *Laodicea*, *Be zealous*, that is, reforme the fault of thy luke-warmnesse, but withall he addes, and *Repent*; namely, of thy luke-warmnesse; let the reformation of thy fault be grounded on sound sorrow for it. So may I say to the couetous, be liberall, and repent; to the vncleane, be chaste, and repent; to the neglecter of Gods worship, frequent the Church and exercises of Religion, and repent. Many Professors haue made a goodly flourish, and of couetous haue turned liberall, and of prophane deuout, and who so forward as they? But when they turned religious, they did not heartily repent, and repine at their former

Reuel. 3.

former prophanenes, grieuing and grudging at the seruice, which formerly they did to Satan. They sowed not the seed of their obedience in teares, nay with the stony ground they began in ioy, and therfore end in sorrow. Before Harueſt comes, all is withered, and they become vnfruitfull. They began not in Humility, and therefore end not in Glory. Nay, they began in pride, and therefore end in shame. They began in impenitency, and therefore end in despaire. And thus haue we opened the definition of Repentance.

Chap. II.

In what order Humiliation is wrought.

Repentance then consisting of these two parts, Humiliation and Reformation, let vs speake of them both seuerally. And first of Humiliation, where consider first the grace it selfe: And secondly the contraries to it.

In the grace it selfe, foure things are to be considered. 1. The Nature. 2. The Measure. The Vse and Excellency. 4. The Practice.

1. For the nature, two things are to bee considered.

1. In what order it is wrought.
2. What are the qualities and properties of it being wrought.

For the former; it is thus to be considered.

1. The nature of Humiliation in two things.

1. The order of it.

1. The Spirit, by the shrill trumpet of the Law, arowseth the sinners drowsie conscience, setteth his sinnes in order before him, and presenteth him with that fearefull spectacle of eternall death and condemnation. And that so, that the poore sinner selfe-conuict, and selfe-condemned, holding vp his guilty hands before Gods Tribunall, and receiuing the sentence of death, doth not onely see Hell with a wide and gaping mouth ready to deuoure him, but euen in a manner feeleth himselfe in Hell already; the terrors of God fighting against him, and the invenomed arrowes of the Almighty sticking in his ribbes; so that in this perplexity, being brought downe to the very gate of hell, and feeling the very flashings of hell fire in his conscience, he cries out, *Miserable man that I am, who shall deliuer me? Who shall descend into this deepe*, to helpe me out of the myre, wherein I sticke so fast?

Rom. 7.

A man in this case, is like a rocke, which with some mighty shaking is made to tremble, but yet still retaines his hardnesse; or as an yron vessell, which with some violent strokes is broken into pieces, but these pieces remaine whole and hard, and are not yet molten by the fire. Now vnto humiliation there is required not only a broken, but also a contrite spirit. And Contrition is when all is stamped to very dust, and grownd (as it were) to powder, so that there is a through dissolution of that which was before firmely hardened and compacted together. But the Law of it selfe cannot dissolue and soften the hard heart of man: Therefore the sinner, though neuer so violently shaken and battred

battred with the thunderbolts of the Law, is not as yet truely humbled, but onely prepared for, and in the way vnto humiliation. As when a thing is torne and broken, though into great and solid lumps, it is nearer to dissolution, than when it was whole and entire.

2 Therefore the Spirit, by the hammer of the Law hauing broken vs, doth in the next place by the fire of the Gospell melt vs. For the Word of God, *Ierem.* 23. 9. *is both a hammer* breaking the rockes, and a *fire*. A *hammer* in the Law: A *fire* in the Gospell, which with the heate of Gods loue in Christ, doth melt, mollifie, and dissolue our hearts into the tears of godly sorrow. For after that in the Law, wee haue seene our miserable and desperate estate in our selues, we should presently raue, and rage against the Lord, did hee not in this our extremitie, giue vs some hope and inckling of mercy; presenting vnto our eyes the infinite merits of Christ, the indefinite promises of the Gospell, calling all without exception to the fruition of those merits, excluding none but such as exclude themselues, and despise the grace that is offered them. But when once mercy is tendered to vs that stand condemned in the Law, and that onely vpon condition of our humble & submissiue imbracing of it. Oh then the working of our bowels! the stirring of our affections! the melting and relenting of our repenting hearts! reasoning thus with themselues; And is it so indeed? hath the Lord giuen his owne Son to the death to saue sinners? and doth he offer vs the benefit thereof, who haue been such despe

rate Rebels againſt him ſtand caſt, and condemned euen in the ſentence of our own conſciences? What marble breſt, what oken heart is there whom ſuch kindnes would not affect? How can we chuſe, but out of loue and affection towards ſo ſweete and gracious a God, grieue, that euer we haue ſo grieued him?

And now hath contrition its perfect worke in vs, when the bloud of the Lambe hath melted the Adamant, and the Sunne-ſhine of Gods loue in Chriſt hath thawne the ice of our hearts. For before it was the feare of hel, and ſo indeed ſelfe loue, and in a manner pride that humbled vs, becauſe we would not be miſerable. But now it is the loue of God that humbleth vs, becauſe of the wrong we haue done him, who hath don vs ſo much good. Before it was the hatred onely of puniſhment that made vs to grieue, but now it is the hatred of ſinne (that brings the puniſhment) and that ſpecially, becauſe diſpleaſing to the Lord our good God, that cauſes all the trouble.

And thus we ſee in what order, and by what degrees contrition is wrought.

But here certaine queſtions may be moued.

Queſt. 1. Whether the ſole threatnings and curſes of the Law, are not of themſelues auaileable vnto true contrition? foraſmuch as *Ioſiahs* heart melted in godly ſorrow, vpon the hearing of the threatnings. 2 Chro. 34 29

Anſ. Thoſe threatnings were not meerely Legall, but ſuch as were qualified with ſome tincture of mercy in the Goſpell. Afflictions ſoften

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our heart, but how? no otherwise than as we apprehend Gods mercy in them: So did *Iosiah* apprehend mercy in those threatnings, and that they proceeded from Gods loue, and so accounted them as the wounds of a friend, and thence came the melting of his heart. *Dauid* relented euen at *Shemeies* bitter reuiling, but it was through the sense of Gods sweet mercy in them.

Quest. 2. Whether God keepe the order spoken of constantly in humbling his children, so that none can truely be grieued for sinne, till they haue been cast downe with legall terrors?

Answ. 1. Many may haue the first degree of humiliation by the Law, which neuer come to the second by the Gospell. As *Iudas*, *Caine*, and other Reprobates vtterly ouerwhelmed with the terrors of the Law, as children sometimes in the trauell are killed with the paines thereof, before they can bee borne. But as there can be no birth without the paines of the trauell going before, so neither no true repentance without some terrour of the Law, and straights of conscience. None can haue the second degree without the first.

The reason is plaine. None can haue Repentance, but such as Christ cals to Repentance. Now he cals onely *sinners to Rpentance*, *Matth.* 9. 23. euen sinners heauy laden with the sense of Gods wrath against sin, *Matth.* 11. 29. He comes only to saue *the lost sheepe*, that is, such sheepe as feele themselues lost in themselues, and know not how to find the way to the fold. *Rom.* 8. 15. *Yee haue not againe receiued the spirit of bondage vnto feare*, which shewes

that once they did receiue it, namely, in the very firſt preparation vnto conuerſion, that then the Spirit of God in the Law did ſo beare witneſſe vnto them of their bondage and miſerable ſlauery, that it made them to tremble. Now, there vnder the perſon of the Romanes, the Apoſtle ſpeakes to all beleeuers, and ſhewes that it is euery Chriſtians common caſe.

2. Yet all are not handled alike. Though none wholly ſcape, yet ſome haue gentler fits than others, and ſome are but ſprinkled in this baptiſme, wherein others are euen douſed ouer head and eares, and ſome doe but ſippe of that cuppe, whereof others drinke to the very dregges. It is with the trauell of a ſinner in his Repentance, as with a womans in child-birth. None trauels here without paine, yet ſome are like thoſe Hebrew women, *Exod.* 1. and haue a farre quicker diſpatch than many others. Thoſe conuerts, *Acts* 2. in their Repentance had ſome grudgings and *prickes of Conſcienee*, but yet they had none of *Iobs* nor *Dauids* fits, which held them many dayes together. For the ſame *Peter* that wounded, preſently healed them, and being filled with the ioy of the Holy Ghoſt, they comfortably conuerſed with the Chriſtians. *Matthew*, as it is thought at his firſt conuerſion, entertained Chriſt with a feaſt, and ſo did *Lydia* the Apoſtles, which they could not haue done, if they had beene in any extremities of the Agonies of conſcience. God applied himſelfe here to the ſeuerall natures, conditions, and diſpoſitions of his children.

1. Some

1. Some haue beene more hainous ſinners, and of longer ſtanding than the reſt. Now the more feſtred and dangerous the wound is, the ſharper muſt be the cure. Some ſores will as eaſily bee let out with the pricking of a pinne, as others with the Surgeons launcing. The more viſcous and glutinous the humour is, the ſtronger muſt the purge bee. The greater the burthen is, the greater will be the paine of the backe. Hence it was that *Paul*, being a more hainous offender than the reſt of the Apoſtles, as being a malicious perſecutor, whereas they had beene honeſt and ſober fiſhermen; hence it was, I ſay, that hee taſted deeper of this cup than they, as we ſee *Acts 9*. in ſomuch that he ſayes the Law ſlew him, *Rom.7*. Hence alſo it is, that ſuch, who in their tender yeeres, by meanes of religious nurture, haue beene ſeaſoned with the grace of GOD, dropping by little and little into them, before any groſſer defilement of actuall tranſgreſſion, doe not behold that grim and ſeuere countenance of the Law, which thoſe commonly ſee who ſtand *idle to the twelfth houre*.

2. God meanes to imploy ſome in more worthy ſeruices. For the which hee ſees it fit to prepare them by the deepeſt humiliation. For the higher and greater the building is, the deeper muſt the foundation be in the earth.

3. Some are of greater places and parts than others, ſome naturally of a more crabbed and crooked diſpoſition; ſome more ſtout, bold, hardy than others. Now the hard knotty wood muſt haue a hard wedge. An angry word or looke workes

more

more vpon a ſoftly, than an hundred blowes would vpon a croſſe and ſturdy ſpirit. Both theſe reaſons hold alſo in S. *Paul*, that Prince of the Apoſtles, ordained of God to bee a worthier Inſtrument than the reſt, being a man of great parts and ſingular learning, and withall, as it ſhould ſeeme by the ſtory, of a fierce and fiery ſpirit. So great perſonages, whoſe high places puffe them vp, that they may truly repent, had need to be taken downe thorowly, with a deepe ſenſe of the legall terrors. For euen we poore wormes that haue nothing almoſt either in regard of our parts, or places, to make vs ſwell, ſee yet, what ado we haue to be humbled, and what neede we haue of the wedge of the Law, and afflictions to be driuen in throughly into our hearts.

Queſt. 3. To what end and purpoſe doth the Lord thus exerciſe his children, whom hee brings to repentance?

Anſ. There are more, eſpecially ſixe reaſons of Gods proceedings in this manner.

1. To vrge them to ſeeke vnto Chriſt, as the hunted beaſt flies to his den, and the purſued malefactour to the hornes of the altar, and as vnder the law the chaſed man-killer to his city of refuge. Thus *Agur*, confounded with the ſenſe of his owne brutiſhneſſe, fled vnto *Ithiel* & *Vicall*, that is, Chriſt Ieſus. *Pro.* 30. 1, 2, 3. *Paul* likewiſe; when ſo followed by the Law, that being almoſt out of breath, he cried out, *Miſerable man that I am*, hides himſelfe in the hole of this rocke, euen in the wounds of Chriſt; *I thanke God through Ieſus Chriſt*, Rom. 7. Thus the deſtroying Angell droue the Iſraelites in-

to

to their chambers, and made them lurke there. *Ex.* 12.32. *Esa.* 26.20. and *Dauids* deepes made him send forth many a deepe sigh, and strong cry to the throne of grace, *Psalme* 130.1. as Christ himselfe did in the like case, *Heb.*5.

2. To bring their tastes into better relish with Christ. Thirst makes vs relish our drinke; Hunger our meate. The full stomacke of a *Pharisee*, surcharged with the superfluities of his own merites, will loath the Hony-combe of Christs righteousnesse. *Their heart is fat as grease* (saith *Dauid*) *but I delight in thy Law*. By the opposition shewing that it is onely the leane heart, pined and pinched with spirituall famine, that feeles delight in the promises. This was it which made that young prodigall to relish euen seruants fare, though before wanton, when full fed at home. Nothing more vnsauoury to a senseleſse brawny heart than Christs bloud. No more relish feeles he in it than in a chip. But O how acceptable is the fountaine of liuing waters to the chased Hart, panting and braying? The bloud of Christ to the weary and tyred soule? to the thirsty conscience, scorched with the sense of Gods wrath? He that presents him with it, how welcome is he? euen as a speciall choice man, one of a thousand. The deeper is the sense of misery, the sweeter is the sense of mercy. The Traitour laid downe on the blocke, is more sensible of his Soueraignes mercy in pardoning, than he who is not not attached. Therefore excellently S. *Paul*, *God hath shut vp all vnder sinne, that he might haue mercy on all.* As though he could not shew mercy without

Psal. 119.70

Iob 33.19,23

without shewing iustice, because we cannot taste the sweete of his mercy, vnlesse before our mouths be imbittered with the wormewood of his iustice. Hos. 14. 4. *With thee the fatherlesse shall finde mercy*, saith repenting *Israel*. When a man is brought into the straits of a poore desolate shiftlesse orphane, then is hee fit for mercy. Sweetly *Bernard*, *God powres not the oyle of his mercy, saue into a broken vessell.* For indeed *whole* vessels are *full* vessels: and so Gods precious oyle would runne ouer, and be spilt on the ground, if powred into them: Therefore first must they be emptied of their euill liquour; and that they cannot, vnlesse Gods hand shake, tumble, batter and breake them, and then will they be capable of that oyle.

Deus non infundit oleum misericordiæ nisi in vas contritum.

3. To worke a more perfect cure of their sinnes. For the cure of the stone in the heart, is like that of the stone in the bladder. God must vse sharpe incision, and come with his pulling and plucking instruments, and rend the heart in peeces, ere that sin can be got out of it. Euen as a tree that is deepely rooted in the earth, cannot be pluckt vp by the very roots, but the earth, though firme before, must be broke vp. And as in a Lethargy it is needfull the patient should be cast into a burning feuer, because the senses are benummed, and this will wake them, and dry vp the besotting humours; so in our dead security before our conuersion, God is faine to let the Law, Sinne, Conscience and Satan loose vpon vs, and to kindle the very fire of hell in our soules, that so we might be rowsed: Our sinnes sticke close vnto vs as the prisoners bolt, and wee

are

are ſhut vp vnder them, as in a ſtrong priſon: and therefore vnleſſe, as once in *Paul* and *Silas* their caſe, an *earthquake*, ſo here there come a mighty *heartquake*, violently breaking open the priſon-dores, and ſhaking off our fetters, neuer ſhall wee get our liberty. We goe on reſolutely and ſtoutly in our ſinnes, and vnleſſe wee be ſeared, as once *Balaam* in his couetouſneſſe, by the naked ſword of the Lord threatning deſtruction, wee will neuer turne backe. How violently did Satan driue *Paul* in the way of perſecution? Would he euer haue giuen ouer, if a contrary winde had not encountred him, and blew him off his horſe, & ſmit him downe to the ground dead and blinde? But then he had his leſſon giuen him for euer perſecuting more. How now *Paul*; is it good perſecuting? how now vnhappy venturous childe, is it good running neere the fire, the water, when thy father ſhall take thee vp by the heeles, and ſcorch thee, and drench thee, and almoſt let thee quite fall in? How now *Lot*, is it good ſtaying in Sodome, when fire and brimſtone are comming about thine eares? If *Dauid* like of *his broken bones*, let him fall againe to murther and adultery. If thou like the ſowre ſawce of a guilty helliſh conſcience, fall to the ſweet meat of thy ſin, and eate vnto ſurfet. But this ſowre ſawce makes the Elect of God loath their meate, though neuer ſo ſweet. When they ſee they cannot retaine their right hands, eyes and feet, without ſuch aches, ſuch tortures, yea and danger of the ouerthrow of the whole body, then they yeeld them to the cutting and mortifying hand of the Surgeon.

on. Then farewell profit, farewell pleaſure, treaſure, and all, rather than I will indure ſuch a racke, ſuch a hell in my conſcience.

Iohn 4. 4. To make vs the more plyable to Gods Will. How refractary was the woman of Samaria, till Chriſt ſate as a Iudge in her conſcience, & pinched her with that cloſe imputation of adultery. There

Iob 1. was no dealing with *Iob*, til the whirle-wind ſchooled him. An vnhumbled ſinner is as vnfit for Gods inſtruction, as an vnbroken colt for the ſaddle, and

Ierem. 4. as the hard and clotty *fallow ground*, not ſubdued by the plough, is for the ſeed. Who can weilde a mighty hard rocke? but let it be broken to fitters, and ſtamped to duſt, the hand of the Artificer may

Eſay 6. Act. 9. worke it as hee will. When *Eſay* and *Paul* were tamed with the terrors of the Lord, then, *Lord here am I. What wilt thou haue me doe?* When the Lyons and Beares are meekned, then a little childe may leade them, *Eſay* 11. Hence thoſe ſpeeches,

Pſalme 25. Mich. 6. 2 Chron. 30. 8 Ier. 44. 10. *The Lord ſhall direct the humble. Humble thy ſelfe to walke with thy God. Bee not ſtiffe-necked, but giue thy hand to the Lord to be led by him. They are not humbled, neither haue they walked in the wayes of the Lord.* There is no more reſiſtance in a bruiſed heart againſt the Lord, than in ſoft waxe againſt the ſeale.

5. To procure vs the ſounder comfort. Whole ſores throb and rage. Eaſe is by breaking. The deeper the wound is ſearched and teinted, and the ſharper corraſiues be applyed, the ſounder will the fleſh bee afterward. The lower ebbe, the higher tide. The deeper our deſcent in *Humiliation*, the higher

higher our aſcent in *Conſolation.* Therefore when Chriſt promiſeth vs his Spirit to bee our Comforter, he ſhewes, this ſhall be the firſt ground-worke of Comfort which hee ſhall lay, the *Conuincing of our conſcience of ſinne. I will ſend the Comforter, and he ſhall conuince the world of ſinne.* A miſerable Comforter one would thinke; no, but marke whither this conuiction of ſinne tends. For it is added, that hee ſhall *conuince them of righteouſneſſe*; After he hath ſoundly conuicted them of ſinne in themſelues vnto condemnation; hee ſhall to their comforts conuict their iudgement, and perſwade their hearts of righteouſneſſe in Chriſt vnto *Iuſtification.* So the Prophet ſheweth, how his peace was wrought out of his trouble, *When I heard, my belly trembled, my lips ſhooke, rottennes entred into my bones, and I trembled*, but marke the end of all this; *that I might reſt in the day of trouble.* Surely, after the moſt toyleſome labour is the ſweeteſt ſleepe. After the greateſt tempeſts, the ſtilleſt calms. Sanctified trouble eſtabliſhes peace. And the ſhaking of theſe windes makes the trees of Gods *Eden* take the deeper rooting.

Iohn 16.

Hab 3.16.

6. God herein hath reſpect to his owne Glory, which he gaineth to himſelfe in working thus by contraries, ioy out of feare, light out of darkneſſe, heauen out of hell. When he meant to bleſſe *Iacob*, he wreſtled with him as an aduerſarie, euen till hee lamed him. When hee meant to preferre *Ioſeph* to the *throne*, hee threw him downe into the *dungeon*; to the *golden chaine* about his *necke*, hee laded him with *yron ones* about his *legges*, and cauſed the *yron* to enter

Gen. 32.

Pſalme 105.

enter into his soule. When he meant to make a most beautifull and orderly world, he makes first a vaste gulfe, a grosse *Chaos*, wherein was nothing but darknesse and confusion: and yet out of it he caused light to shine, and out of it brought he this goodly frame of heauen and earth, which now wee see. Euen so in the second creation which is Regeneration, first there is nothing but a hellish *Chaos* of darknesse in the minde, of confusion in the heart, and yet at length comes forth the goodliest Creature that euer was, the new Creature in Christ.

The vse of all this, is,

1. To discouer their errour, who thinke they haue true Repentance, when they haue onely some legall qualmes of sorrow, some stirrings and stingings of conscience, which euen the fiends of hell haue, who yet are vncapable of Repentance. Indeed these are preparations to Contrition, as wee heard in the Elect, and are as the pricking of the needle before the threed. But Contrition it selfe is a further matter. Christ bids the heauy laden come vnto him, and learne of him to be humble. A man therefore may be heauy laden, and as yet not come to him, not truely humbled. When those whom *Peter* pricked, asked what they should doe to bee eased of that paine, he prescribed them repentance, as the salue for that sore of a wounded conscience. A man may haue a sore, and feele it, and yet want the salue that should heale it. And yet the feeling of the sore is the first step to recouery. For this makes vs inquire after salue.

2. To

2. To terrifie such as being stupefied in conscience, and are wholly unsensible of sinne, can carry it away lightly, as *Sampson* did the gates of the City, and their backes never complaine of the burthen. These blocks, that never in their life were moved with Gods drearnings, never in any straint of conscience, never groaned under the burthen of Gods anger, they have not so much as entred into the porch of this house, or lift the foot over the threshold of this schoole of Repentance. In *David's* Repentance for numbring the people, this is noted as the first step. *His heart smote him.* So in his Repentance for adultery, hee notes this to be the ground, *My sinne is ever before mee*; The terrible Image thereof affrights mee continually. But for these Brutes, *Their sinne is ever behinde them.* Nothing is *before them*, but their profits, their pleasures, their bagges, their barnes. And the delightfull image of these things so bewitches and befots them, that they will never see the face of sinne, till they feele the fire of hell. And just it is, that such who will not see sinne here by the *Light of Gods Word*, shall at last see it for ever by the *light of the divells fire.*

2 Sam. 24.

Psalm. 51.

3. To comfort such as are distressed in conscience in the apprehension of Gods Wrath against their sinne. It is a speciall worke of the Spirit, thus to discover unto them their misery, and the sight thereof to touch their heart. *Yee have not againe received the spirit of bondage unto feare*, saith *Paul.* The word *Received*, implieth, that the trouble of conscience is to be accounted of, as a gift: and the word

Rom 8. 15.

Spirit shewes the author of the gift. Here is comfort then; thou art in the way of salvation, thou hast received the gift which the Spirit bestoweth upon all those whom it bringeth to Repentance, in that thou seest thy bondage, and trembleſt. Yea, but poore comfort thou wilt say, to behold and feele God as an enemy, with his sword wounding me, and then with his naile continually taking in the wounds, with his axe continually hewing and hacking mee, yea, and quite cutting mee downe, and laying mee flat on the ground. Silly man, who seeſt not the depth of Gods Wiſedome. Gods wounds are not mortall, but medicinable, the wounds not of a Swash-buckler, that gives a gash and runnes away, but of a Surgeon that wounds, and then heals; God sees the divel hath given thee many a ſecret wound which will feſter, unleſſe hee heale them with theſe wounds of his. Gods axe hewes thee downe not for the fire, but for the building, that thou mayeſt be a *Pillar* in his houſe. The Maſon pluckes downe an houſe, but not with an intent to deſtroy it, but to re-edifie it, and raiſe it up againe in better forme and fashion. God brings thee downe to the belly of Hell, but it is, but to bring thee up into the *Boſome of Abraham*. He ſends his Sergeant to arreſt thee for thy debt, commands thee and all thou haſt to be ſold: But hee doth but diſſemble, and hide his *fatherly* affections, as once *Joſeph* did his *brotherly*; His meaning is in concluſion to forgive thee every farthing. Hee ſcorches thee with the heat of his wrath, and afflicts thee with a marvellous thirſt, like that of *Dives*, but in the middeſt

Revel 3.

of thy extremity hee relieves thee, as once *Hagar*, opening thine eyes, to see that blessed *Fountaine*, issuing out of the pierced side of Christ. Hee troubles thy heart, and stirres up the mud of thy guilty conscience: but it is no otherwise than the Angell troubled the poole of *Bethesda*; now mayest thou expect health and helpe. The raine-bow, though it threaten raine, yet it is a signe the world shall no more be drowned with raine: So the wounds and terrours of conscience, though they threaten damnation to the Elect, yet are they a signe, that they shall not be overwhelmed with it. Nay, as the sottish security of the wicked is a signe of undoubted destruction, as in the old worlds prophane worldlinesse, and *Balthasars* sacrilegious carowsings: so contrarily, heere terrour and trouble are fore-runners of assured peace. As when they cry, *peace, peace*, heaven, heaven, hell and perdition are at hand: so when these in their distresse, cry, *Hell, hell, Damnation, damnation*, Heaven and salvation are at hand. And surely, much better is this Hell which leads unto, and ends in an eternall Heaven, than that transitory heaven of secure worldlings, which ends in an everlasting hell: happy then are wee if wee have so our hell in this life, that we may have our Heaven for ever in the life to come. Be not afraid of this Hell, which will deliver thee safely into heaven: feare not that fall into Gods dungeon, which shall redound thee backe into [illegible] feare not that hand which in killing quickens, in oppressing eases: nay, even in the *valley of death* maiest thou boldly say, *Thy rod*, even

Zach. 13. 1.

Gen. 9.

Psal. 23. thy smiting rodde, *comforts mee*; In the middest of these sore travells and troubles, looking with the travelling woman, to the joyfull issue, the happy birth of saving Repentance. Remembring that the short paine of this Surgeons cutting of thee, shall ease thee of that continuall and farre heavier paine of the stone in thy heart. Surely, as when Christ called the blinde man, the Disciples said, *Be of good comfort, hee calleth thee*: so may I boldly say to all burthened in Conscience: Be of good comfort, Christ Iesus calleth you, saying, *Come unto mee all yee that are heavy loaden, that I may ease you.* If thou feelest the weight of this burthen now, there is one that will translate it from thy shoulders to his owne. If not, thou shalt certainely feele it in the life to come; when thou alone must beare it for ever. Is it not then an happy turne, that since thou must be thus burthened here, or hereafter; thou art laden here, where Christ may ease thee, so that thou mayest avoid that clogge in Hell, easelesse and eternall.

Math. 11, 28.

CHAP.

Chap. III.

Of the Properties of Humiliation.

HAving seene the order how Humiliation is wrought, in the next place wee must consider of the properties thereof; which though they be many, yet may be comprized all under that one of *Pauls*, 2 *Cor.*7.10. *Godly sorrow.* 1. The Properties.

For this sorrow, or humiliation may be called *Godly* in divers respects. It is godly in 4. respects.

1. Because it makes us grieve for the offence of God by our sinne, and not so much for the offence of our flesh by the punishment. For *Paul* opposeth it to *worldly sorrow*, which is for crosses and punishments. The repenting Israelites sorrow is thus described by *Ezechiel*, *They shall remember mee, because I am grieved for their whoorish hearts, &c. and they shall be displeased in themselves for all their abominations.* The ground of their griefe was, that they had grieved God with *sinning*, and not that God had grieved them with *punishing*. 1. It grieves for the offence. Ezech.6. 9.

By this we may judge of our sorrow. For godly sorrow *laments after the Lord*; as it is noted in those Israelites, 1 *Sam.*7.1. not after our owne ease and freedome from paine. Godly sorrow sayes with *David*, *Take away the trespasse*; not with *Pharaoh*, *the plague*. Nay, it submits it selfe to any punishment, so the sinne may be pardoned. *Let thy hand bee upon mee, and my fathers house.* And although there 2 Sam.24.

were no puniſhment, yet it would greive in kindneſſe towards ſo merciſull and forgiving a father, that is offended. The humiliation of the wicked is not ſo. If there were no ſparkes of fire in hell, there would be no drops of water in their eyes. Their humiliation is wrung from them onely by the ſting and guilt of conſcience, which may enforce them to let goe their hold of ſin, and wiſh for the time to be rid of it. The diſtemper and paine of the dogs ſtomacke, not the diſlike of the meate in it, makes him caſt up his gorge. For afterward he returnes to his vomit. And ſo doth the humbled hypocrite to his ſinne. Which ſhewes hee fell not out with his ſinne, but with his affliction; whereas godly humiliation in true Penitentiaries proceedes from the love of God their good Father, and ſo from the hatred of that ſinne that hath diſpleaſed him. As it was the ſent of the *mirrhe Chriſt had dropped upon the barre, that wakened the drouſie ſpouſe, and made her bowells to fret within her* in godly indignation. And the ſweeter that mirrhe did ſmell, the more filthy was the ſent of her ſinne in her noſtrills.

Cant. 5. 45.

2. Becauſe where the leaſt ſeed of it is, it drives us to God in our greateſt extremities, to ſeeke eaſe and remedy of him. The Reprobate in their ſorrow, runne away from God, even as a dogge from him that whipped him. *Iudas* in his terrours ranne to the high Prieſts, the enemies of Chriſt, and to the altar. *Cain* to building of cities. *Saul* to muſicke, to a witch, and at laſt to his ſword. But the godly, they even *out of the Deepes* with *David*, and

2. It drives to God.

Pſal. 130. 1.

out

out of the belly of Hell with *Ionas*, call upon God. Even when wounded by God they goe to him to be healed. *Come, let us returne to the Lord, hee hath wounded us, and hee will heale us.* The Reprobates in Hell weepe and waile, and yet no godly sorrow there, becauſe they cannot cry to God. Excellently *Luther*, Hell were no Hell, if the leaſt whiſpering to GOD could be heard there. Deſpaire ſtops the mouth of the Reprobate, that they cannot ſpeake one word to God in their dejections, ſo as the godly doe. As *Ionas* complaining of God in the Whales belly, complaines yet to God, *Thou haſt caſt me out.* Whereas a Reprobate, as *Calvin* notes, would have ſaid, *Hee* hath caſt mee away in the third perſon.

Ionas 2. 2.

Hoſea 6. 1.

Here then is further tryall of our ſorrow and Repentance, if, as *Paul* ſpeakes in another caſe, *Wee mourne not without hope*, if, as the Lord invites us, we can *come and reaſon with him*, if, as Chriſt commands, wee repent, and in repenting believe, that as our ſinne, ſo alſo Gods mercy be ever before us. The wicked, as they believe without repenting, their faith being preſumption, ſo they repent without believing, their repentance is deſperation. And therefore they mutter and murmure, like the chaffe, which, when it is ſhaken, flutters in the face of the fanner, as angry with him. But the godly are Great-wheat, falling downe at the feet of the fanner, as thoſe converts that hnmbled themſelves and ſought for eaſe of him that pricked them. *Men and Brethren, what ſhall wee doe?* And the reaſon is, becauſe they have faith ſupporting them, that they

1 Theſſ 4.
Eſay 1. 18.
Marke 1. 15.

Acts 2.

sinke not in the *Deepes* of Desperation. As in *David* in the 51. Psalme; when begging mercy, his wounded conscience objected, the greatnesse of his sins, Faith opposeth the greatnesse and multitude of Gods mercies. *According to the multitudes of thy compassions.* And againe, to that objection of the deepe rooting of his sinne, beeause he had lien in it three quarters of a yeere, Faith answers, *Wash me throughly.* There is no staine so deepe, but thy hand can fetch it out. Here *Davids* faith plucked him out of the mire; and made him come to the Lord, clinging and clasping about him.

3. It is voluntary.

3. Because it is offered up to God as a service and sacrifice, and that with a free and voluntary spirit, *Psalm.* 51. *The sacrifices of God are a broken and contrite spirit.* The godly are agents in their sorrow. For because it is mingled with the sense of joy, in the apprehension of Gods love by Faith, they take delight therein, and *their teares become their meate*, *Psalm.* 42. This voluntarinesse of sorrow in the godly appeares in two things.

1. In the use of all good incentives and provokements thereof. They worke and labour their hearts what they can thereto: according to that commandement, *Iames* 4. *Suffer affliction.* And nothing grieves them more, than that they cannot grieve. But the wicked are meere patients in their sorrow, because wanting Faith to temper the cup, they drinke nothing but pure gall, yea, deadly poyson. Hence those struglings, those wrastlings with, and murmurings against God. With the sturdy Horse, they ire fully champe the bit, and desire

nothing

nothing more, than to have the deadly arrow fall out of their side. Hence those so many sleights of their feasting, musicke, mirth, pastime to drive away this so unwelcome a guest. Which the godly have both invited and well-commed wtih sack-cloth, ashes, fasting, going into the house of mourning, rending of clothes, and powring foorth whole buckets of water, as some expound that, 1 *Sam.* 7. 6.

2. In turning every thing into sorrow, worldly, not onely griefes, but even joyes also. According to that of *Iames*, *Let your laughter be turned into weeping*: that is, let your laughter be made the matter of your weeping. Let it be the fuell to feede that fire. So doth repenting *Salomon*, *Eccles.* 2. out of the hony of his abused pleasures, hee gathers gall, contrary to the Bee, sucking sweetnesse out of bitternesse. The pleasant witted man will turne every thing to a jest, even sad and serious: but the touched sinner, every thing vnto sorrow, even sweete and joyfull. The practice of *Bradford*, that worthy Repentant, in this kind was very memorable: who to this purpose booked every notable accident each day that passed; and that so, that in the penning, a man might see the signes of his smitten heart. For if he did see or heare any good in any man, by that sight hee found and noted the want thereof in himselfe, craving mercy and grace to amend. If hee did see or heare any plague and misery, hee noted it as a thing procured by his owne sinnes, and still added, *Lord have mercy upon mee.*

M. Samson. preface to his Sermon of Repentance.

4. Because it keeps our hearts in a blessed frame of

4. It fits for holy duties.

of godlineſſe; fitting them for prayer, meditation, reading, hearing, conference, admonition, or any other ſpirituall duty. Worldly ſorrow is a heavy leaden thing, making a man fitter to ſleepe than to pray, as we ſee in *Ionas*, and the Diſciples. But godly ſorrow in the ſenſe of Gods love is freſh and lively and full of Spirits. We never pray or performe any Chriſtian duty better, than when our hearts are fulleſt of this ſorrow.

Againe, it makes the heart exceeding ſoft and tender, and ſo ſenſible even of the leaſt ſinnes. As *Davids* heart ſmote him for cutting off but the lap of *Sauls* coate, and for the entertaiment of evill motions, *Why art thou diſquieted, why fretteſt thou my ſoule?* It makes the heart like the eye that wil feele the leaſt mote, or like a ſtraight ſhooe that cannot endure the leaſt pebble ſtone, which in a wide one would never be perceived.

Pſalme 42.

And thus wee ſee the property of true ſorrow or contrition, that it is both a loving ſorrow, proceeding from the love and affection of our hearts towards the Lord, and a *beleeving* ſorrow, comming to God, and faſtening upon his mercy, and a *willing* and *voluntary* ſorrow, delightfully bathing it ſelfe in her teares, and laſtly, a ſoft and *tender-hearted* ſorrow, working a diſpoſition unto devotion. And therefore worthily called godly ſorrow.

And of the nature of humiliation ſo much.

CHAP.

Chap. IV.

Of the meaſure of Humiliation.

THe next point is touching the meaſure of humiliation, or ſorrow for ſinne. Where I propound three rules. 2. The meaſure of it.

1. *Rule.* Of all other ſorrowes, ſorrow for ſinne muſt be the greateſt.

Reaſon. 1. Griefe is founded in love. According as our love is, ſo is our griefe. But our love of God, and his favour is the greateſt love, and therefore our griefe for his offence by ſinne, the greateſt griefe. Therefore as *David* ſayes, *Thou haſt given me more ioy in the light of thy countenance, then they have had when their corne and oyle abounded:* So on the contrary muſt every Chriſtian ſay, I have had more griefe in procuring thy diſpleaſure by ſinne, than the worldlings have had in the miſcarriage of their corne and oyle. Pſalm. 4.

2. According to the greatneſſe of the evill, muſt ſorrow bee proportioned. Now of the two Evils, the Evill of ſinne is farre greater than the Evill of puniſhment. For it is onely ſinne that grieves the Spirit of God, and deprives us of the Favour of GOD. *Affliction and Gods Spirit can agree very well.* Therefore *David* deſcribing true bleſſedneſſe, removes nothing from it but ſinne, as being that which onely makes us miſerable. *Surely they* [the bleſſed men] *worke no iniquity.* And not, *ſurely they ſuffer no adverſitie.* Pſalm. 119. 3.

Sinne

Sinne therfore being the greateſt Evill, craves the greateſt ſorrow. 3. The precepts and examples in the Scripture ſhew as much. Though in worldly ſorrow baldneſſe was forbidden the Iewes, yet in ſorrow for ſinne it was commanded them. *The Lord calleth unto mourning, &c. and unto baldneſſe,* Iſa. 22. 13. ſaith *Eſay*. A plaine argument of a greater ſorrow expected for ſinne, than they ought to have for any outward worldly croſſe whatſoever. *David* ſayes, Pſal. 119. *his eyes guſhed out with rivers of water* for other mens ſinnes. What then did they for his owne? Great is that *Hyperbole*, and it argueth an *hyperbolicall* and exceſſive ſorrow; *I cauſed my bed every night to ſwim,* and not onely ſo, Pſalme 6. 6. *but water my pallet* that lies beneath my bed, *with my teares*. Implying, that if his head could containe ſo much water, the griefe of his heart could furniſh it. In the ſame ſenſe doe ſome take that of the repenting *Iſraelites*, 1 Sam. 7. that they drew water, and powred it out before the Lord. And thus doth *Zachary* deſcribe the ſorrow of true Repentants, Zach. 12. that even after plenty of teares and lamentations in publike, yet the fountaine ſhall run ſtill in private, and flow from the Church to the private cloſet, every ſoule mourning in ſecret by himſelfe. And which is ſtrange, that the lamentations of one poore woman weeping ſolitarily in her cloſet, ſhall equall the great *mourning* of the whole multitude in the *valley of Megiddo*, for the death of *Ioſiah*.

Farre then are they from Repentance, who, though they can cry and howle on their beddes, when their money, their houſes, their lands are gone,

gone, what speake I of so great matters? The death of a Cowe, or the losse of a few pigges will pinch them sore. And yet their maine and fearefull sins could never yet draw so much as one teare from their eyes, or fetch one sigh from their hearts.

Quest. 1. Are *Teares* necessarily required in this sorrow?

Answ. 1. Sometimes want of teares proceedes from abundance of griefe, so oppressing the minde, that it cannot ease it selfe by weeping. As in him that weeping at the death of his friend, could not yet weepe at the death of his owne sonne.

2. Sometimes the constitution of the body will yeeld no teares. The triall here is the same, as in the matters of memory. If a man have a naturall defect in his memory, which is the cause hee can remember but very little of a Sermon, then neither will hee remember much of a tale, of a play, of worldly matter. So if the constitution or complexion deny teares in sorrow for sinne, neither will it affoord them in worldly sorrow. But as thy ability to remember worldly matters, when thou hast none to remember Gods, argues no *naturall infirmity*, but a *sinfull corruption* of memory, so is it here. If thou can weepe plentifully for worldly losses, and yet have dry cheekes for thy sinnes, this is from the *corruption* of thy heart, not from the *constitution* of thy body.

Quest. 2. May not the Child of God feele more griefe for some worldly crosses, than hee doth for his sinnes?

Answ. 1. Sorrow may be considered either as it

it is in the will, and so it is nothing but the displeasure and dislike of that which the understanding apprehendeth as evill. Or as it is in the sensitive faculty of the soule, common with us to the beasts. In the former way Gods Children feele greatest sorrow for sinne. Their will sanctified and directed by the Spirit, detests, abhorres nothing more than to sinne against God. But yet all the children of God doe not feele such a sensible stinging, smarting griefe for their sinne in the sensitive faculty, as they doe for divers outward afflictions. For the more corporall a thing is, the neerer is it, and more familiar to the sensitive faculty, and so pinches more there. For example: in extremity of tooth-ach, or in the burning of ones finger, there is more sensible griefe felt, than in a lingering fever, or than is sometimes in death it selfe. And yet the will guided by right reason dislikes the fever and death farre more than the tooth-ach.

Thom. supplem. qu. 4. art. 1. Bellar. de pœn. lib. 2. cap. 11.

2. Greatnesse of griefe may be measured either by the *violent intension*, or by the *constant continuance* and *duration*. Now that which is wanting to the griefe of Gods children for their sinnes the former way, is recompenced and made up in the later. Their griefe for sinne is not so extremely violent, because of the joy and comfort of the Holy Ghost, which they feele in the midst of their heavinesse: and yet this joy doth not any way lessen the displeasure of our wills against sinne (though it qualifie the sensible smart) nay, rather it increases it. For as joy and delight in learning makes the scholler learne the better, so delight in godly sorrow

sets forward in it, but yet, as wee said, it mitigates the extremity of passion so, that oftentimes the children of God are for the time more violently tormented for their crosses, than for their sinnes: As *David* cryed out vehemently, *O Absolom, Absolom*, but not *O Vriah, Vriah*. Yet his griefe for *Vriah* death was a more setled and constant griefe, as oftentimes the stillest waters are deepest. *My sinne is ever before mee*, so was not *Absoloms death*: That was soone over. *Iob* sayes, that *he possessed the sinnes of his youth even in his old age*: but hee saies not that hee possessed the afflictions of his youth. Time had worne away those sorrowes: for they are but like a sudden dashing tempest, but sorrow for sinne is like the still, soft, but soaking raine, that wets to the very rootes. The one is like a mighty torrent, or land-flood, soone dried up, or like a blaze of thornes soone extinct; the other like a little spring alwaies running, or a constant fire holding out the whole day.

Iob 13.26.

Obiect. Wee are bidden rejoyce alwaies, how then can we sorrow alwaies for our sinne?

Answ. 1. These two may well stand together, because godly Sorrow ministers matter to us of joy. Let the Repentant alwaies sorrow and rejoyce in, and for his sorrow, saith *Austin*. As in prophane joy, even in laughing the heart is sorrowfull, so in godly Sorrow, even in weeping the heart is light and cheerefull. Though sinne grieve us, yet our grieving for sinne pleases us. As when wee see a good man wronged, we grieve at his wrong, but rejoyce in his goodnesse. 2. Though *actuall* sorrowing

Semper doleat pœnitens & de dolore gaudeat. Prov. 14.

and

and rejoycing may seeme not so well to agree, yet *habituall* may. Yea, habituall sorrow may stand with actuall joy, and contrarily, now when wee say, A Repentant must alwaies be sorrowfull, we meane *habitually*, in regard of the preparation of heart, so that he doe nothing contrary to this sorrow, which should take away the disposition of his heart thereto, but alwaies maintaine a purpose to dislike, and be displeased with sin. And thus are all those precepts of rejoycing, praying, giving of thankes alwaies to be understood.

The Vse. This gives a checke to the slightnesse of our sorrow for sinne. A sigh and away; no, but we must feed and nourish this sorrow, never satisfie our selves, but wish with the Prophet, that *our heads were continuall,* unemptiable *Fountaines of Teares.* Ierem. 9. *Mine eye droppeth without stay,* saith the repenting Church of Israel. But how soone are our teares dried up? If this plaister of sorrow begin to smart a little, presently wee plucke it off, and thinke 'tis enough: whereas we should let it lie on till the sore be thorowly healed, which is not till death, when as *all teares,* and so these of godly sorrow shall be *wiped away.* *Paul* in the height of his Christianity still continued mourning, *I am carnall, &c. Miserable man, &c.* Rom. 7. Even the best of us carry about us the matter of our humiliation, the poysoned roote of sinne, which is continually branching forth some corruption or other. Our hearts are *continuall fountaines of sinne,* and therefore our heads also must be *continuall fountaines of sorrow,* to allay in some measure the stench of that filthy puddle. *Peter* after his bitter

bitter teares was yet thrice pinched with that nipping question, *Symon loneſt thou me?* that he might yet be more ſeriouſly humbled. And to the ſame purpoſe, would God needs ſpeake the ſecond time out of the whirle-winde to *Iob*, though repenting at the firſt ſpeaking. So repenting *Ionas* muſt bee throwne into the ſea, and humbled. *Dauid* muſt be further humbled with the loſſe of his childe, with the treaſons and villanies of *Abſalom*. God would neuer haue the wounds of godly ſorrow ſo skinned vp, but that they may bee ready to bleede afreſh vpon euery occaſion. Yea, he would haue a continuall iſſue kept in them. *Dauid* mourned at *Nathans* rebuke: but that mourning could not content him. Hee goes to it afreſh in the 51. Pſalme, and euen ſoakes and ſouſes himſelfe in this brine. It is a deepe & piercing ſorrow that God requires. Euen ſuch a one that ſhould drowne all other ſorrowes. As when the ſtone and gout meet together, the paine of the ſtone being the more grieuous, takes away the ſenſe of the ſtone: euen ſo ſhould it be with vs here. When ſinne and affliction are both vpon vs at once, the deſert of the puniſhment ſhould ſo grieue vs, that the puniſhment it ſelfe ſhould not bee heeded. But it is contrary: Worldly ſorrow blunts the edge of Godly.

Iob 21.

Iob 40.

Cumq; ſit exitium, magis eſt mihi cauſa doloris: Eſtq; pati pœnam, quàm meruiſſe minus.

2 *Rule.* Though this ſorrow muſt be the chiefeſt, yet it muſt be moderated, for though we cannot exceede in the diſpleaſure of our wils againſt ſinne, yet wee may in the teſtification of this diſpleaſure in weeping, faſting, pining, and macera-

ting the body. Besides that in the best there is a mixture of the Legall humiliation, with the Euangelicall; and it is one of Sathans wiles, to draw vs from godly sorrow to desperation. Whereupon *Paul* willeth the *Corinthians* to looke that the *incestuous person should not bee swallowed vp of too much heauinesse*. For as too much *hony* is not good, so neither too much *wormewood*. That weeping is not good, which blindes the eye of our faith, but only that which quickens it.

2 Cor. 2. 7, 8, 11.

3. *Rule*. Sorrow must be proportioned to our sinnes. The greater our sinne, the fuller must be our sorrow. *Dauid* was not so much afflicted for his other lesser infirmities, as for his murther and adultery. The medicine must be answerable to the malady: The antidote to the poyson.

Quam magna delinquimus tã grauiter deflean.us. Cypr.

Chap. V.

Of the vse and excellency of Humiliation.

3. The vse and excellency of it in that.

THe third point to be considered in Humiliation, is the Vse and Excellency thereof, which shewes it selfe in many particulars.

1. It is the ground of all true renouation and reformation.

1. It is the ground of reformation

We cannot alter the forme of our vessels of metall which dislike vs, vnlesse we melt and dissolue them, and then may wee cast them into what mould we will. Such vessels when they are broken

broken may be bound vp, or holpen by ſodering, but that's nothing, vnleſſe they be molten, and ſo made new againe. No more will any thing helpe throughly to amend our ſinnefull hearts, as long as they remaine in their hardneſſe, till they bee throughly liquified and molten in true humiliation; *They haue made their faces harder than a ſtone,* (ſaith *Ieremy*) *they haue refuſed to returne.* Therefore the Apoſtle bidding to *cleanſe our hearts, and purge our hands of our ſinnes,* withall biddeth vs to *ſuffer the affliction* of godly ſorrow, & to *humble our ſelues vnder the hand of God*: ſhewing that ſinne ſticks ſo cloſe to our hearts, that we ſhall neuer get it out, vnleſſe wee euen wring and *rent* them with this ſorrow.

Ierem. 5. 3.

Iam. 4. 8, 9, 10

Ioel 2.

And here is a ſpeciall excellency of godly ſorrow, which ſhewes indeed that ſorrow hath little or no vſe any where elſe, ſaue in humiliatiou for ſinne. For grieue we neuer ſo much for the loſſe of friends goods, good name, we cannot get rid of our croſſes, but together with our griefe they abide by vs; but ſorrow for ſinne ſhakes and batters it in peeces, and eaſes the conſcience of it. Sorrow therefore is neuer well beſtowed, but here. It were abſurd to apply a medicine for the head to the feete; So to apply ſorrow the ſalue for ſinne to afflictions and croſſes, where it does no good. Weepe therfore for thy ſelfe, not for thy beaſts, fling not away ſuch precious ſweete water, into the channell or ſinke-hole, but keepe it for to ſent the cloſet of thine owne heart with, againſt the euill ſauours of thy ſins.

Mœſtatus eſt quiſpiam pecuniis, triſtatus eſt multam non emendauit; filium amiſit, doluit, mortuum non reſuſcitauit &c. peccauit quis, triſtatus eſt, peccatũ deleuit, diſſoluit debitum. Chryſo ad pop Antioch. hom. 5

2. The procurer of grace. 1 Peter 5.

2. Humiliation is the procurer of all other graces. *God resisteth the proud, but giueth grace to the humble:* For all the grace that God giues, is obtained by prayer. But proud Pharisies that feele no wants, well may they giue thankes, but pray they will not, *Luke* 18. 10, 11. The rich are too stout to begge, onely the *poore speake with supplications*, saith *Salomon*. Onely the poore in spirit, that mourne in the sense of their hunger and thirst, will open their mouthes wide in the cryes of hearty prayer, and therefore they onely shall bee filled with good things, when the rich shall bee sent empty away. Therefore Christ calling sinners to him, in the first place biddes them *to bee humble and meeke*. For meekenesse fits vs to conuerse sweetly with men, but humility first prepares vs to receiue those graces of God, which makes our conuersing with men sweet and amiable. *The Lord is neere* (saith *Dauid*) *to the contrite in spirit*. God is high aboue all, but loe a mystery, saith *Austin*; The lower a Christian is, the nearer he is to this high God. For the Lord hath two palaces, as it is in *Esay*: one of glory, and that's in Heauen: *Heauen is my throne*, &c. Another of grace here on earth; and that's the heart of a contrite sinner.

Prou. 18.

Matth. 11.

Psal. 34.

Isa. 66. 1, 2.

3. The Preseruer of grace.

3. Humiliation is the preseruer of grace procured. And therefore compared to a strong foundation, vpholding the building against the force of winde and weather. Onely those streames of grace hold out, that flow out of the troubled fountaine of a bruised spirit. An vnhumbled professer quickly starts backe, euen as an vnbroken egge, or chesnut leaps

leapes out of the fire. Grace is no where safe, but in a sound and honest heart. Now onely the humble heart is the honest heart. Only a rent and a broken heart, is a whole and sound heart. The drosse cannot be purged out of the gold, but by melting. Crooked things cannot be streightned but by wringing. Now humiliation is that which wrings and melts us, and makes us of drossie, pure, of crooked, streight and upright, and so, sound, durable, and persevering Christians.

Non est cor integrum nisi sit scissum.

4. Humiliation is that which commends all our services, making them both profitable to our selves, to our brethren, and acceptable to the Lord. Christ preferred the teares of that repenting woman, before all the delicates of the Pharisies table. Bottles hath hee for the least drops. So precious are they with them. A little of this soveraigne balme-water is worth in Gods account, more than a whole poole of the mudde of confused, distempered worldly sorrow. The *Sacrifices* of God are a broken and contrite spirit. The plurall number is in stead of the superlative degree with the Hebrewes, and so notes the excellency of this sacrifice, as being the salt that seasons all other sacrifices. *To him will I looke* (saith the Lord) *that is poore and of a contrite spirit. Hee that killeth a bullocke* (namely, without this contrite heart, whereby hee must first kill his owne corruption) *is as if hee slew a man, or blessed an Idoll.* In effect thus much now. Hee that receiveth the Communion without Humiliation, is as if hee went to the Masse. For though God would not have his Altar covered with the teares of worldly

4. The commender of our services.

Psal. 51.

Isay 66. 2, 3.

sorrow, *Malachy* 2.13. yet hee would of spirituall, as not relishing any sacrifice without them. What good does all our hearing doe us, as long as wee want *Iosiahs* melting heart? no more than the strokes of the hammer doe the anvile. All our prayers, what are they but idle prattle, if they be not piercingly darted out of the Publicans smitten heart? no prayer strikes Gods eares, but his whose heart was first striken with Gods hand. Neither commonly doe any exhortations prevaile with others, which proceed not from an affected heart. *Origen*, after his fall, reading for his Text that Psalm. 50. *What hast thou to doe to take my Word into thy mouth, &c.* and not able to speake for teares, set all the Congregation a crying. So effectuall is the very silence of a touched heart. See the example of the woman of *Samaria*, *Ioh.* 4. 39. mightily prevailing with her neighbours, Christ having before humbled her.

Sanctorum enim non tantum verba, sed & ipsi aspectus spirituali gratia plenissimi. Chrysost.

5. Humiliation is the way to true exaltation. Godly Sorrow is the mother of true Joy: for it gives a vent to sinne, that lies heavie upon the conscience as lead, and so the heart eased of that burthen, is light. *Blessed are they that mourne* (saith Christ) *for they shall be comforted. But woe be to you that laugh, for yee shall weepe.* Becausse the fire of Gods mercy and love, could not make you weepe here, the fire of Hell shall hereafter. Blessed are they that weepe here, where there are wiping hand-kerchers in the hands of Christ. Else they shall weepe hereafter even when they shall see all the teares of the mourners in this life wiped away,

5. The way to exaltation.

Math. 5.

Happy

Happy art thou if thou weepe here; where thy teares may be water to quench the fire of thine owne concupiſcence; Elſe thou ſhalt weepe, whereby thy teares ſhall be oile to feed thoſe eternall flames. Happy art thou, if in godly indignation thou gnaſheſt thy teeth for thy ſinnes here. Elſe ſhalt thou in a deſperate murmuring, gnaſh them in Hell at thy puniſhment, and gnaw out thy very tongue for ſorrow. Miſerable is that mourning in Hell, where the Divell, the tormentor is at hand with his ſcorpions. But happy is the mourning here, where the Spirit, the Comforter is at hand, with his oile to ſupple thy wounds. Repenting teares are the wine of God, and his Angells. Well mayeſt thou expect from them the *Oile* of their comfort, when thou haſt given them the *Wine* of thy teares.

Chap. VI.

Of the examination of our hearts by the Law.

THe laſt point followeth, and that the chiefeſt of all, namely, the *practice* of Humiliation. 4. The practice of Humiliation in two things.

And it conſiſteth in two points.
1. In the outward working of it in the heart.
2. In the outward expreſſing of it when it is wrought.

1. *Inward* working.

In the inward working of it, two ſpeciall duties muſt be practiſed.

1. Conſideration of our owne waies to God.

2. Of Gods waies to us.

1. In conſideration of our owne waies.

1. For the firſt; There will be no ſorrow for an evill not knowne. Sinne muſt be ſeene, before it can be ſorrowed for, *I agnize my ſinne* (ſaith *David*) *and am ſorry for mine iniquitie.* Onely ſinners, that is, ſuch as know and feele themſelves to be ſinners, are called to repentance. *Ieremy* calling the Church to repentance, firſt biddes her *know her iniquitie.* After Chriſt had diſcovered to *Laodicea* her miſerable eſtate of poverty, blindneſſe, nakedneſſe, hee bids her repent.

Pſal. 38. 18.

Math. 9.

Ierem 3. 13.

Revel. 3.

Now, unto a true ſight of ſinne, there is required a narrow ſearch after it, and ſerious conſideration of it. *Man ſuffers for ſinne*, ſayes the Prophet: But how ſhall we know for what ſinnes? The next words ſhew, *Let us ſearch and try our waies, and turne to the Lord.* The heart is deepe and deceitfull, and (as in ſuch houſes where malefactors are hid) many ſecret lurking holes are there for ſinne, uneſpied, unleſſe a more through ſearch be uſed. Therefore the Prophet exhorting to this duty, ſayes, *Gather your ſelves*, that is, gather your wits together that diſperſed and wandred about vanities, and intentively fixe them upon the conſideration of your owne eſtate. Indeed, in the examination of a cloſe and cunning companion, the Judge had neede have his eyes in his head. In the practice of Repentance, wee ſit as Judges upon our ſelves, and our ſinnes, and therefore in the examination and triall

Lam. 3. 39, 40.

Ierem. 17. 9.

Hagg. 2. 1.

of

of them had need have our wits about us. And therefore the Prophet bids us *examine our hearts on our beds*, in the ſtill ſilence of the night, when there is nothing to diſtract us, and when after our firſt ſleepe our wits are freſheſt. Pſalm 4.

And this hee preſcribeth as the onely way to true humiliation. *Tremble, and ſinne not.* There is humiliation. And that yee may doe ſo, *ſpeake in your ſelves, commune with your owne hearts*, examine your reines.

This is the firſt thing noted in that Prodigalls Repentance. *Hee came to himſelfe* (ſaith Chriſt) *and ſaid, &c.* By his ſinne, as he wandred from God, ſo from himſelfe, hee was a ſtranger at home in his owne ſoule. He was as it were a mad man, beſides himſelfe, he had not the uſe of his reaſon, to *conſider* his owne eſtae, and therefore now beginning to bethinke himſelfe of his doings, he is ſaid to come to himſelfe. A phraſe of the ſame nature is that of *Salomons* concerning the Repentance of the Iſraelites, *When they ſhall turne to their owne hearts and returne.* The beginning of returning to God, is this turning to, or upon our owne hearts, and taking notice how matters goe there. The minde hath many motions and turnings about? but the beſt is, when in this grave and ſad *conſideration* it turnes and reflects upon it ſelfe. Elſe what is it for her to mount up into the heavens, to compaſſe about the whole earth, to flie over the ſeas, to diſcend downe into the bottome of the Deepe, if whiles thus buſie abroad, ſhe be idle at home, and knowing other things, remaine ignorant of her ſelfe? Luke 15. 17. 1 King 8.47.

David

David, though a King, and had many things to thinke upon, yet neglected not this, *I have conſidered my waies*, ſaith he. And what followed? Vpon conſideration lamenting them, *I turned my feet into the waies of thy teſtimonies*. It is impoſſible, the ſtraying Traveller ſhould returne into the way, that markes not, nor mindes not his way, that thinkes not with himſelfe, Am I in the right? When God will bring the wandring loſt ſinner home, hee puts ſuch thoughts as theſe into his heart, God hath placed thee here in this world, made thee after his image, indued thee with reaſon and underſtanding; ſurely, to doe ſomething more than bruite beaſts doe, who minde only things preſent; even to ſeeke and ſerve him according to his Word. But tell me now, O my ſoule, doeſt thou anſwer this end of thy creation? doeſt thou ſet God before thine eyes? nay rather, doeſt thou not the cleane contrary? ſo *Ezechiel* deſcribes the Repentance of the Iſraelites, *Then ſhall yee remember your owne waies and courſes, and be aſhamed*. And againe, *Becauſe hee conſidereth and turneth away from his tranſgreſſions*. For this *Conſideration* inſtructs a man throughly in the knowledge of his eſtate. And after *I was* thus *inſtructed, I repented*, ſaith *Ephraim*. Wee ſee in nature there is the ſame inſtrument of ſeeing and weeping, to ſhew that weeping depends upon ſeeing. Hee that ſees well, weepes well. He that ſees his ſinnes, throughly, will bewaile them heartily.

Pſal. 119. 59.

Ezek. 16. 61. Ezek. 18. 18.

Ier. 31. 18. 19.

Loe then the cauſe of that great hardneſſe of heart, and ſenſleſneſſe that raigneth this day in the world; Even that bruitiſh inconſideration, that men

men goe on, *walking raſhly*, and minde not what they doe, or in what caſe they ſtand to God-ward. *No man repenteth*, ſaith *Ieremie*, but why? no man ſaid, *What have I done, but as the horſe ruſheth into the battell*, ſo they into their ſinnes, bleſſing and flattering themſelves therein; and putting away all ſuch thoughts, as ſhould but once offer to make their courſes queſtionable. Banke-routs will not endure the ſight of their counting-booke, nor fowle-faces of the looking-glaſſe. Guilty *Rachel* will be loth to riſe, when ſearching *Laban* comes. Nay, Elephants out of the conſcience of their owne deformity, will be troubling the waters. Levit. 26. Ierem 8. 6.

But if indeed we deſire to worke our hearts unto godly ſorrow, wee muſt then deale faithfully with them, and truely informe them of their eſtate. And to this purpoſe an *inquiſition* muſt be erected, an *Audit* muſt be kept in them. Many a man prayes, and confeſſes his ſinnes, and performes ſuch like outward exerciſes of Repentance, yet without any inward touch, becauſe they doe not, as Chriſt counſelleth, enter into the cloſet, and ſecret parlour of their hearts, and there behold their many, and grievous ſinnes, the ſight whereof would make them pray with grieved and troubled ſpirits, and even powre out their ſoules unto the Lord in the teares of Repentance. Math. 6.

It were to be wiſhed that we had the *fore-wit*, to conſult of that wee doe before hand, and to ſay, *What am I doing?* But if here wee be inconſiderate, wee muſt yet at the leaſt have the *after-wit*, to examine that which is done, and to ſay, *What is this wee*

have

have done. In the Creation, when God reviewed at the end of every day, the worke of the day, and at the end of the ſixe daies, the whole and all the parts, and ſeeing *all to be good, and very good*, how thinke we was hee cheered? The repenting ſinner when hee ſhall recount his daies paſt, and take a ſurvay of his ſeverall actions therein, and finde *all naught, and very naught*, how can ſo ruefull a ſpectacle, but worke much griefe and penſiveneſſe of minde.

A dead carkaſſe when whole, ſends forth a filthy ſtench; much more when it is cut up and opened. Sinne conſidered in groſſe, is odious and ugly enough. But when by examination it ſhall be anatomized, and every particular thereof diſcovered, O, how terrible muſt ſuch a ſight be, and how availeable to a through humiliation!

But of the neceſſity and uſe of thy examination and ſearch of heart, and life in the practice of true contrition, there is no queſtion. And the difficulty is, how we ſhould examine.

For our direction therefore herein, know that in this ſearch, wee muſt labour to finde out two things.

1. Our ſinne.
2. Our miſery by reaſon of ſinne.

In the ſearch of ſinne, both *Originall* and *Actuall*, ſinne muſt be found out.

1. For the *Originall* ſinne, we muſt know, that in it are two things.

1. The *Guilt* of the firſt ſinne of *Adam* in eating the forbidden fruite. For, in *Adam*, as the roote of all

all mankinde we all sinned. And if we had no inherent sinne of our owne, this imputed sinne of his were enough to damne vs. Rom. 5.

2. That which necessarily followeth vpon the former; The generall corruption, and deprauation of our whole nature: and it consists in these two points.

1. The whole man is in Euill. Euery part and power of soule and body is infected with this Leprosie: from the crowne of the head to the soales of the feet, there is nothing but boiles and botches.

2. Whole euill is in man; that is to say, the seeds of, and so a fitnesse to all sinnes, euen the most odious. As the *Chaos* at the first creation had the seeds of all creatures, and wanted onely the spirits motion to bring them forth: so this *Chaos* and masse of sinne hath the seedes of all sinnes, and wants but the powerfull motion of Sathan, and warmth of his temptations to hatch euen Cockatrices, and such like poysoned monsters. O how should this humble vs, to thinke what venomed natures wee haue, so that neuer was there any villany committed by any forlorne Miscreant, whereunto we haue not a disposition in our selues. We cry out of *Cain*, *Iudas*, *Iulian*, the *Sodomites*. Why, we carry them all in our owne bosoms. They are but glasses to see our faces in: as in the water face answereth to face, so doth the heart of man to man, saith *Salomon*. As there is a full agreement t'wixt the liuing face, and the representation in the water, so t'wixt *Iudas* his heart, and any other mans: as there is the same nature of all Lyons, so of all men. Gen. 1. 2. Prou. 27. 19.

Let

Tho. in ſupple.

Let then the Schoole-men goe and teach that Contrition is not for *Originall*, but onely *Actuall*, and thoſe mortall ſinnes. But he that ſhall in ſearching ſee what a bottomleſſe gulfe, what a filthy ſinke it is, ſhall ſee what cauſe he hath to bewaile it with *Paul*, and with *Dauid*.

Rom 7. Pſal. 51.

II. For actuall ſinnes, we muſt ſearch out what we can.

1. The number.

2. The hainouſneſſe of them.

1. As touching the number, diuers directions for ſearch may be giuen.

A man may conſider himſelfe according to thoſe diuers relations, wherein he ſtands bound to God, to himſelfe, to his brethren, either in the Church as a Miniſter; in the Common-wealth, as a Magiſtrate; in the family, as father, mother, child, maſter ſeruant, husband, wife. Now a man ſhould carry himſelfe along through all theſe conſiderations, and examine himſelfe of the diſcharge of this duty, and in euery one of them.

Or elſe he may diuide his time according to the ſeuerall places and conditions, wherein hee hath paſſed it. So much time ſpent in my parents family: ſo much in apprentiſhip: ſo much in a ſingle life: ſo much in marriage: ſo much priuately: ſo much in this or that publique calling: ſo much in this towne, ſo much in that: ſo much in this houſe ſo much in that. And here he muſt examine himſelfe how he hath filled vp the empty ſpaces of his houres; what good he hath done in theſe ſeuerall portions of time.

But

But the best way of examination is, by the Law of the ten commandements, truely vnderstood and applyed. For many will acknowledge themselues sinners *in grosse*, but come to the particulars of the Law, and then they are innocent, they neuer brake either the first, or second, or third, &c. commandements. Like as if a man saying he were sicke, and being thereupon asked where, and led along from his head to his feet, should yet then be well in euery particular part. The reason is, because the Law is not vnderstood by them; *For by the Law* (vnderstood) *comes the knowledge of sinne.* Rom. 3.

Therefore to helpe vs in examining our hearts by the Law, these rules of interpretation must bee remembred. 1. Vnder the negatiue, the affirmatiue is comprehended. When euill is forbidden, the contrary good is commanded. 2. Vnder one good or euill action, all of the same kind or nature are comprehended, yea, all occasions and meanes leading thereto. 3. The Law is spirituall, and bindes euen the hearts and thoughts thereof 4. The Law requires not onely our *obseruation*, but *preseruation*, that is, that we doe not only keepe it our selues, but cause others also what in vs lieth to keep it. And therefore it forbids not onely the doing of euill our selues, but helping, or any way furthering of others, though but by silence, conniuence, or slight reproofe, as that of *Eli* to his sonnes. This rule is gathered out of the fourth commandement; Thou, thy sonne, &c: which by proportion must be applied to all the rest. 5. That especially wee must search our selues by the first and last commande-

mandements: for that they pierce deeper than the rest, euen to thoughts not consented to.

Thus conceiuing of the Law, lay it to thy heart, and try thy selfe by it, and loe with *Ezechiel* still shalt thou see new, and *fresh abominations*.

1. Command. *Thou shalt haue no other Gods but mee*.

Thou wilt say, I beleeue that there is onely one true God, maker of heauen and earth, and I defie all the Idols of the Heathen.

Ans. Yea, but the Law is spirituall, and claimes the heart, the affections, the thoughts. In the which looke how many sinnes are chearished, so many false gods there are chosen, as it were *Barabasses* rather than Christ. Looke how many creatures thou inordinatly louest, feareſt, trustest, reioycest in, so many new gods hast thou coyned: and wilt thou then pleade not guilty, this Commandement arraigning thee?

2. Command. *Thou shalt not make any grauen image*.

O sayes one, I abhorre the Popish Images, and the Idolatry of the Masse. Yea, but vnder the negatiues, the affirmatiue is comprehended. Doest thou loue the true worship of God, as thou hatest the false. Thou detestest Popish fasting; louest thou true fasts? Thou loathest the Masse: Delightest thou in the Supper of the Lord? Thou despisest the Priests of Antichrist: Reuerencest thou the Ministers of Christ? These interrogatories wil pose and puzzle many.

3. Command. *Take not Gods Name in vaine.*

I heare

I heare thee saying; I cannot away with swearing. Yea, but doest thou reprove others swearing? *Deut.* 5. 1. for the Law must be *preserved*, not *observed* onely. Againe, under Gods Name is comprehended his Word, Works, and whatsoever it is whereby hee makes himselfe knowne, according to the rule, under one kinde, &c. And diddest thou never heare Sermons unpreparedly, irreverently, &c?

4. Command. *Keepe holy the Sabbath.*

Why we worke not; we travell not. We come to Church. Yea, but the Law is spirituall, and requireth even the rest of thy heart from worldly thoughts, much more of thy tongue from worldly speeches. And how often here hast thou offended?

5. Command. *Honour thy father, &c.*

Oh! I should be unnaturall if I did not so. Yea, but thy Magistrate, thy Minister, thy Husband, thy Master, thy Superiours are thy Fathers also. And hast thou no way failed in performance of honour to all these? And thou that art any of these Fathers, hast thou preserved this Law? or rather by an unbeseeming carriage, hast thou not invited thy inferiours to contemne thee?

6. Command. *Thou shalt not kill.*

Here thou thinkest thy selfe innocent indeede. Yea, but there is a murther of the heart, hatred, wrath, &c. Perhaps by grieving the heart of thy brother unjustly, thou hast shortned his daies. Or if free from bodily murther, yet haply thou hast murthered his soule by thy negligence, by thy evill example.

7. Command. *Against Adultery.*

Here also the lust of the heart, yea, the use of any provokements thereof: as idleneſſe, drunkenneſſe, gluttony, wanton bookes, lookes, pictures, dances, ſpeeches, veſture, geſture, are ſufficient to make thee guilty before God: yea, winking at it in others.

8. Command. *Againſt ſtealing.*

Here even Covetouſneſſe is a pick-purſe before God: Yea, and not to uphold the eſtate of our brother, is ſtealing, for the poore are made owners of part of our goods, *Prov.* 3.

9. Command. *Againſt falſe witneſſe bearing.*

Where lying, flattering, detracting, liſtning to tales: yea, not giving teſtimony to thy brothers name, and commending Gods grace in him, makes thee guilty.

10. Command. Cuts to the very quicke, condemning the very firſt motions of ſinne ſpringing out of our hearts, though rejected preſently.

Well then, this filthy dung-hill, however unſtirred it did not annoy us, yet after this raking in it, the ſtench will be intolerable. Though in our blindneſſe wee might pleaſe our ſelves, yea, when our eyes are opened to looke in this glaſſe, O! what ugly creatures ſhall wee thinke our ſelves then? Though in the darke ſeeing no danger, wee were feareleſſe, yet by this light diſcerning not onely the beame, but even the leaſt moates, and ſeeing ſo infinite ſwarme of ſinnes, yea, an army of iniquities compaſſing us, how can wee chuſe but be confounded in our ſelves, and forced ro cry out with

with *Iob*, *Not one of a thousand*: and with *David*, *If thou markest what is done amisse, who shall abide it?* Psal. 130. 3.

2. Besides the number of our sinnes, their hainousnesse must also be found out. A sore which at first seemes nothing, by reason of the small quantity of skin that is broken, afterward being searched, and launced, and the dead flesh taken out, the hole is much greater than before. So sinnes which seeme small and petty sinnes to carnall civill men, such as they thinke may easily be washed away with a few formall cursory prayers, when once they begin to search them by the Law, they appeare out of measure sinfull.

There is no greater hinderer of serious humiliation, than that tricke of extenuation, whereby men deale with their sinnes, as the steward with his Masters debts, for an hundred, he set downe fifty. But if wee would make our hearts bleed in godly sorrow, wee must strictly presse every circumstance, whereby it may be aggravated. It is noted in *Peters* weeping, that he first *weighed his sinne*, and considered the heightning circumstances, the person denied, Jesus Christ, the Lord of Glory; his owne person that denied, a Disciple of Christ; the means hee had to have kept him, Christs admonition; the manner, with swearing and cursing, and that not once, but often. So doth *David* amplifie his sinne by his knowledge, *Psalm* 51. *Thou hast taught mee wisedome in my secret parts*. I cannot plead ignorance, thou hast most familiarly and fully acquainted mee with thy will. Luke 16. Mar. 14. 72.

In this search also the place where, and the time

when the sinne was committed, would be inquired after. Drunkennesse on the Sabbath, swearing in the Church-assembly, receive increase of filthinesse from the holinesse of the time and place. *Hosea* thus brands the drunkennesse of the Nobles. *In the day of the King*, wherein either his birth or coronation was solemnized, which craved *Prayers* rather than *Cups*, even then *they made themselves* drunke with flagons of wine.

Hos. 7. 5.

Inquire also, whether the sinne have beene repeated often, and specially after Repentance, and how long it hath beene continued in: for custome and daily practice ripens sinne. Idlenesse to the twelfth houre, is greater than to the sixth. And this is the search wee must make for our sinnes.

2. As our sinne, so our misery procured by sinne must be considered and beheld in the Law. Even the curse of God begunne here, and to be perfited hereafter in torments easelesse and endlesse. *Cursed is every one that abideth not in all things written in this Booke.* And this curse must be applied to every particular Commandement, and not to the whole Law onely.

Deut. 27. 27.

When thus we shall know our estate, our nature to be poysoned, our lives laden with innumerable and those hainous and horrible rebellions, bringing us into the state of condemnation, on our parts wholly unavoydable: when a man shall know all this, what flinty brest is there that cannot be moved? Strike the rocke of thy heart, with the rod of the Law, discovering thy sinne, thy misery, and rivers of water will gush forth.

And

And this is the firſt duty for provoking of godly ſorrow, the conſideration of our owne waies.

The ſecond followeth, the conſideration of Gods wayes, both of

Juſtice.
Mercy.

2. In conſideration of Gods wayes of

1. Of *Juſtice*: It worketh much upon the heart, when a man conſiders how the Lord hath met with him in his ſinne, and hath ſhaped anſwerable puniſhments. *My ſoule hath them* (namely the gall and wormewood of my afflictions) *in remembrance, & is humbled within me*, ſaith the repenting Church. So *Haggy* provoking the Jewes to Repentance. *Conſider* (ſaith he) *your wayes in your hearts*: but ſo that withall ye *conſider* Gods wayes proportionable in the *puniſhment*, to yours in the *ſin*. *Ye have ſown much, and have reaped little, yee have eaten and have not beene filled, drunken, and not ſatisfied, &c*: marke the long taile of puniſhment your ſinnes have drawne after them.

1. Iuſtice, And

Lam 3.

Hagg. 1.6.

So the Church of *Epheſus* being called to Repentance, is firſt bidden to *remember from whence ſhe is fallen* by her ſinne, what ſhe hath loſt thereby, *viz.* the preſence of the Spirit, boldneſſe of faith, peace of conſcience, joy in the holy Ghoſt, free acceſſe unto God in praier. Such loſſes throughly thought upon, will pierce the heart with godly ſorrow, and make the fallen Chriſtian ſay with *Iob*, *Oh that it were with me as in times paſt*, and with *David*, *When I remember theſe things, my ſoule is powred out within mee*.

Revel. 2. 5

Iob 29.

Pſalm. 42.

2. Of *Mercy*; where the patience, providence, bounty,

2. Of Mercy.

bounty and kindneſſe of the Lord is ſeriouſly to be recognized of us; knowing, as the Apoſtle ſpeaketh, that it *leadeth us to repentance*. But here ſpecially excelleth the meditation of the death and paſſion of Chriſt; wherein thou ſhalt ſee both the infiniteneſſe of thy ſinne, and Gods Love. And here conſider thy ſinnes, as the *Iudas* that betrayed, the ſouldiers that apprehended, bound, ſmote and wounded thy Saviour, as the gall and vineger in his mouth, ſpittle in his face, thornes on his head, nailes in his hands, ſpeare in his ſide. Surely, if a man but unwittingly ſhould kill, though the ſilliеſt and baſeſt man that is, it could not yet but be a great trouble unto him. What then ſhould this be to us, that we have wilfully murthered the Lord of Glory, the Son of God himſelfe?

Rom. 2.

Behold alſo Gods infinite Love, and ſee Chriſt doing the ſame to thy ſinnes, which they to him, and in ſuffering death at their hands, inflicting death on them, and all thy ſpirituall enemies: for God doth that to his enemies to make us relent, which he bids us to doe to ours: *If thine enemy hunger give him meate, if he thirſt give him drinke*. Nay, when we (Gods enemies) were dead, he gave us life, and that by the death of his owne Sonne, and ſo hath heaped coales of fire on our heads, to melt our heart in godly ſorrow. The way then to pierce our hearts with ſorrow of ſinne, is to behold Chriſt pierced with nailes on the Croſſe. *Then ſhall they looke on me whom they have pierced, and lament.*

Rom. 12. 20

Zech. 12.

And this is the *conſideration* both of our owne and Gods wayes, required as an *incentive* and prouoke

ment

ment of godly sorrow. The which shall bee farre more effectuall, if wee keepe *iournals or day-bookes* of them both, both of our speciall sinnes, and Gods speciall mercies: for then in the exercises of Repentance may we the more easily set our sinnes in order before our eyes, and for the better affecting of our hearts, may wee spred the catalogue of our sinnes before the Lord, as *Ezekiah* did *Rabsakehs* blasphemous letter. This course holy *Bradford* tooke, and some thinke *Iob* did so, because of that speech, Not one of a thousand.

1 King. 19. 14

CHAP. VII.

Of Confession and Deprecation.

HVmiliation wrought in the heart, must be expressed outwardly both in word and action.

2 Outward expressing it in word.

In word by his { Confession of sinne, and Deprecation.

In Confession consider { 1. Parts. 2. Manner.

1. In Confession. In it 1. parts which are 2.

The parts of confession are two. 1. Accusing of our selves. 2. Judging of our selves.

Both these are necessary duties. For by accusing our selves we prevent *Satan*; by judging our selves, we prevent God. When we have *accused* our selves

1. Acculation In which.

what can Satan that *accuser* of the brethren say, which wee have not said before? so his mouth is stopt, He comes too late: we being *Accusers*, God is our *Discharger*, and what then shall Satan be but a *Slanderer*?

By judging of our selves, doe we likewise put God out of office: for he will say, Loe how this man judgeth himselfe: I will not therefore judge him. If in *Ahabs* hypocriticall judging, Seest thou not how *Ahab* humbleth himselfe? I will not therefore humble him, how much more in the sincere and severe judging of the godly? Indeed in judging of others, Judge not, lest ye be judged; but in iudging of our selves, judge, that ye be not judged.

1 King. 21.29

Matth. 7.1.

1 Cor. 11.

Now for the former, namely, the accusing of our selves, there must be these three things therein.

Three things.

1. Particularizing of sin.

1. A particularizing of our sinnes. In an accusation it is not enough to accuse in generall, but we must come to particulars, and charge the accused with this or that crime. How can the Physician help him that sayes, he is not well, and will not tell him where? Many deale with God in the confession of their sinnes, as *Nebuchadnezzar* with his Inchanters about his dreame: that hee had dreamed he told them, and desired an interpretation; but what his dreame was hee could not tell. So many confesse themselves sinners, and desire pardon: but wherein they have sinned, and what their sins are, they cannot, or will not tell. Generall Confessions, and *in grosse*, are too *too grosse*. No, they must be particularly remembred, and ranked, and sorted together in order.

Dan. 2.

2. And

2. And being thus set in order, some of thy chiefest sins must be culled out, which have been most dishonourable to God, and discomfortable to thine owne soule. Thus *Paul* in his confession insists specially in that grand and capitall sinne of persecution. *I persecuted the Church of God.* And so those Israelites. *Besides all other sinnes, wee have sinned in asking a King.* For he that truely and seriously repents of one sinne, specially his deerest and sweetest sinne, will much more repent of his other lesser sinnes. Hee that will shake off his greatest friends, will much more forsake the meaner, and lesse respected. And indeed, usually, Repentance is first occasioned by some one speciall hainous sin laid to heart. The Apostles, *Act.* 2. doe specially presse the murther of Christ upon the Jewes, and *Act.* 17. Ignorance upon the Athenians, and Christ adultery upon the woman of Samaria, calling her to repentance. As in battels, though they fight against the whole Army, yet specially against the head and Generall; as, *Fight neither against great, nor small, but against the King of Israel:* so specially we must set our selves in our confession against our Master-sinnes; the King being caught, the rest will never stand out.

2. Culling out the chiefe.

1 Tim. 1. 13

1 Sam. 12. 15

1 King. 22.

3. Though we must specially dwell upon some of our most speciall sinnes, yet the rest must not be neglected: for as *Confession* must be *particular*, so also must it be *full*. And our more grievous offences must bring the rest to our remembrance. As *Davids* murther and adultery brought even his birth-sinne to his minde. And that sinne of strange wives

3. Yet not neglecting the rest.

Psalme 51.

wives many other ſinnes to *Eſraes* minde. As wee in correcting our children for one fault, thereupon remember them of, and reckon with them for many other before; and as in accuſation, when a man is endited of ſome ſpeciall crime, his enemies upon that occaſion bring in whatſoever elſe they can get againſt him, further to diſgrace him: ſo here in accuſing our ſelves, nothing willingly muſt be omitted. Take wee heed of ſpirituall guile in hiding ought. Thou mayeſt hide God from thy ſelfe, thy ſelfe from God thou canſt not. To the Phyſician thou wilt diſcover even the moſt ſhamefull diſeaſes, the fruits of thy filthy wickedneſſe. If thou ſhouldeſt conceale but one circumſtance of ſuch a diſeaſe, it might kill thee. And ſix theeves being entred into thy houſe, if thou ſhouldeſt let but one of them alone unſearched and undiſcovered, hee would ſerve the turne to cut thy throate and ſteale thy treaſure. Thou muſt then powre out thy *whole heart as water*, as the Prophet ſpeaketh; which ſome of the *Ancient* have interpreted of a full confeſſion, when nothing is left out. As in powring out of water every drop goes out, not ſo in powring out of oyle.

Eſra 9.

Lam. 2. 19. opened.

Yet in ſome caſes, the omiſſion of ſome particular ſinnes is excuſable. As firſt, in want of *knowledge* and *memory*. Heere to cry out with *David*; *Who knoweth the errors of his life? Cleanſe me from my ſecret ſinnes*, ſhall be accepted. Secondly, in want of *leaſure*, as when a man is ſuddenly prevented by the hand of God, as the thiefe on the croſſe, or by extreame and violent ſickneſſe. Heere to remember

Pſalme 19.

ber thy chiefe ſinnes, as he his ſtealing, and for the reſt to confeſſe generally, is accepted in mercy of the Lord.

The ſecond part of confeſſion is the *Iudging* of our ſelues. Firſt, for the nature, or qualitie of our ſinnes; wherein wee muſt be moſt ſevere againſt our ſelves, ſo was *Iob*, *I am vile*; *Agar*, *I am not a man, I have not the underſtanding of a man in me*; *David*, *I have done exceeding fooliſhly*; Though before he thought he had done exceeding wiſely. So *Paul* judges himſelfe the *head of ſinners, the leaſt of the Apoſtles*, yea of Saints, yea, leſſe than the leaſt. He gives himſelfe the higheſt place among ſinners, the loweſt among Saints. Secondly, for the deſert of our ſinnes. Heere wee muſt paſſe the ſentence of the law adjudging our ſelves to death, and ſo ſtand before Gods tribunall as guilty perſons with ropes about our neckes. *Ezech.* 36,31. *Then ſhall ye iudge your ſelves worthy to bee cut off. Daniel.* 9. *Shame belongs to us. Luke* 15. *I am not worthy to bee called thy ſonne.*

2 Iudging our ſelves.
Iob 39 37.
Prov. 30. 2
2 Sam 24.

1 Tim. 1. 15
1 Cor. 15. 9.

Theſe be the *parts* of Confeſſion: the *manner* followes; wherein ſix things are required.

2. Manner of it in 6. things.

1. Confeſſion muſt be in *Faith* of Gods mercy, for forgiveneſſe of, and helpe againſt the ſinne confeſſed. Wee muſt confeſſe, not as the convicted Malefactor to the judge, as *Achan* to *Ioſhua*, who aſſures himſelfe of certaine death, and lookes for no favour; but as the ſicke man to the Phyſician, that hath hope to be cured by him. And here our faith is ſurer a great deale. For we cannot ſo aſſure our ſelves either of the will or skill of the Phyſitian

1. In faith.

to

to heale us as of Gods: neither that in the matte of ſhame he will be ſo faithfull to us as God. Wicked men confeſſe as *Iudas*, *I have ſinned*, but deſpaire ſwallows them up. When they acknowledge their fault, they ſeeke not Gods mercy; as the Prophet excellently bringeth in God coupling theſe two together, *Till they acknowledge their fault, and ſeeke me.* So did *Daniel*, *Yet there is mercy and forgiveneſſe:* And *Shecaniah*, *We have ſinned: yet there is hope in Iſrael concerning this.*

Hoſea 5.15

Dan. 9. Ezra 10.2

2. In ſhame. Ezra 9.

2. It muſt be in *ſhame*, with annihilated, dejected and confounded ſpirits, as *Eſra*: *O my God, I am aſhamed, and confounded to lift up mine eyes to Heaven:* for though faith bee *confident*, yet not *impudent*. Though *Ezra* had faith, and called God his God, yet was hee aſhamed with his ſinne, though not with the ſhame of a condemned malefactor, yet of a good Sonne or Subject offending his Father, or Soveraigne. The wickeds preſumptuous faith is a ſhameleſſe faith; it makes them ſhameleſſe in ſinning: and their ſhame is faithleſſe and deſperate ſhame; They cannot in their ſhame call God their God with *Ezra*: But both theſe muſt goe together. Many in confeſſing begge mercy with the *Publicane*, but their eyes are not caſt downe in godly ſhame as his were. They are not touched with any ſerious ſenſe of their owne vileneſſe, to thinke with *Iob*, duſt and aſhes good enough for them. *I have ſinned*, ſaith *Saul*, *yet I pray thee honour me in the ſight of the people.* Lo, a proud and high minde in confeſſion, where our intent principally ſhould bee to ſhame and abaſe our ſelves.

1 Sam. 15.30

3. In

3. In *Sorrow* with a bleeding and melting heart, as *David*, Psal. 51. In confessing, every sinne confessed, should be felt as a dagger pricking us to the heart. Else the confession of sinne is worse than the sinne confessed, the remedy is worse than the disease; and after such confessions, wee had neede to re-confesse our selves for our confessions. It would more anger us, to see those that have wronged vs, confesse their wrong with an impudent forehead, without relenting, than the wrong it selfe did which they confesse. 3, In sorrow.

4. With a *free heart*, not extorted by the paine of the racke, as *Pharaohs* was, who when hee was off the racke, bit in his confession againe, and recanted; not wrung nor wrested from us by the dint of argument, as *Sauls* was by the force of *Samuels* reasons. Our owne hearts must smite us, with *David*, before *Gad* the *Seer* come to smite us, and they must urge us out of love to our God offended, to come and confesse. God loves a cheerefull Confessor; who needes not to be laboured upon by his Minister, friends or neighbours, nor to be haled and pulled to confession by sickneſse, or such like extremity: for the vilest hypocrite will stoop then. *Balaam*, when hee saw the Angells naked sword, could say then, *I have sinned.* 4. With a free heart. 2 Sam. 24. Numb. 22. 34.

5. With an *angry* and *impatient heart* against sin, and our selves for sinne. The repenting sinner, though hee be the most patient to God, yet the most impatient to himselfe, and full of indignation to his sinnes. Thus was it with *David* befooling himselfe in his confession, 2 *Sam.* 24. 10. and calling him- 5 With an angry heart.

himselfe *beast*, in confessing his distrust in Gods Providence. Thus was it with *Iob*, *abhorring* himselfe in his confession, and with th Publican, *knocking* himselfe, shewing what minde he carryed to his sinne, even to doe the like to it, and with *Ephraim*, in anger *smiting himselfe on the thigh*. This is the way to fall in with God, to fall out with our selves; to be friends with God, to be enemies with our selves.

Iob 42.6.

Ierem. 31.9.

With an honest heart.

6. It must be with an *honest heart*, in confessing of sinne, forsaking the sinne confessed. *Hee that confesseth, and forsaketh his sinne, &c. Confession* and *contusion* of sinne must goe together. Here many errors in Confession are discovered.

Prov. 28.

First, many confesse their sinnes in a bravery, as *Paul* did his religion: *I confesse*, saith hee, *that after the way they call heresie, so worship I the God of my Fathers*. So many graceless men there are, that doe joy to make long and large accounts of their lewdnesse, feeding their delights with their lives past, as the dogge returneth to smell of his cast gorge, and the horse to his dung: yea, when by *Confession* they have disgorged their sinne, they presently with the dogge licke up their vomit againe. Others there are, that are fully set upon sinne in confessing, as those Israelites that said, *Wee have sinned, wee will goe up*; As much as to say, *wee have sinned, wee will sinne*; for God forbad them flatly to goe up. Others there are, that, as the Papists, presume to sinne, because of *confession*, thinking by it to be eased, as the drunkard by vomiting. And though some in their good moodes may seeme in

Acts 24.14.

Deut. 1 41.

confes-

confession verily to purpose amendment, yet, these are no sound, no setled, no sincere and honest purposes, but sudden flashings, conceived by their deceitfull hearts, rather to avoyd the judgements felt or feared, than truly to please God. But wee in our confession must imitate that good *Shecaniah*, who confessing sinne, entred into covenant with the Lord against the sinne confessed. *Wee have sinned: now therefore, let us enter into Covenant with the Lord.* Otherwise confession, the remedy against sinne, is turned into sinne. The remedy increaseth the disease. Some of the Heathen, in the daies of sacrifice to their Idolls for health, did riotously banquet to the prejudice of their health. So too too many of us in the very selfe-same daies we confesse our sines, we turne afresh to our sinnes. And God in his just Judgement punishes hypocriticall confession, with a further greedinesse of sinning. When the heart is not rent with the garments, the rending of the garments sowes the sinne faster together: when the heart and conscience is not knocked together with the brest, that knocking will never batter sinne, but consolidate and compact it more firmely together, it will be as the knocking of a naile, whith drives it further in.

Ezra 10.2,3.

Tundens pectus & non corrigens vitia, ea consolidat. August.

In the next place to *Confession*, wee must joyne *Deprecation*, with strong cries, craving pardon, even as the poore hunger-bitten begger does an almes, or as the cast malefactour pleades for his life at the barre before the Judge. Thus did *David*, *Have mercy upon mee, O Lord, according to the multitude of thy compassions, &c.* And *Daniel*, *O Lord heare, O Lord forgive,*

2. In Deprecation.

Psalm. 51.

Dan. 9.

forgive, againe, and againe repeating his cries.

In these penitentiall prayers we may note these two things: First, that they be deeply serious: the guilty theefe pleading for his life, goes not about to entertaine the Judges eares with quaint phrases and fine words, but hee studies to shew the passion and affection of his heart. There are some lusty beggers, that in begging will keepe a flourishing in their Rhetoricke, such as it is. A wise man will never be moved to compassionate them: Hee will thinke they are not throughly hunger-bitten, they would use another kinde of dialect then, and leave their fooleries, and fall to humble and pittifull complaints and groanes. As *Salomon* saies, *The poore man speaketh supplications*; so the repenting sinner being poore in spirit, speakes supplications. The best flowers he can garnish his prayers with, are his sighes, his sobs, his groanes, his cries. This is the Rhetoricke of Repentance in prayer. The affectation of carnall eloquence in prayer, shewes there is little repentance in such prayers.

Prov. 18.

2. That oftentimes affection in them is so strong, that words faile, *Rom.* 8. 26. *David* when *Nathan* had wounded him, cried out, *I have sinned.* Why, will some say, did he not goe on and crave pardon? his inward griefe was such, that hee could not in words: in desire of heart hee did: his heart was full, and the seeds of the 51. Psalme were then in his brest. So the Publican said no more but, *Lord be mercifull to me a sinner*, yet there was affection and meditation enough to have spent a whole day in prayer, and not onely to furnish that short sen-

Luke 18.

tence,

tence, Lord be mercifull. Some haue more words then matter in their prayers: but humble repentants haue more matter then words: and so are streighted, as great throngs of people pressing out at some narrow passage, sticke fast, and cannot goe forward but very slowly. Some are very short in prayer for want of matter and affection but repenting sinners are short, because of the abundance of matter and affection; being as full vessels that doe not runne presently at the first piercing; or as the flesh that in deeper wounds bleeds not presently. Thus was it with the repenting prodigall: he purposed to speake thus, and thus to his father, namely, Father, I have sinned, &c: make me but as one of thy hired seruants. Now this last clause he leaves out when he comes to his Father, by reason his heart was so surcharged with griefe his passions drunke up his speech, as we see how Christs teares made his speech broken and imperfect, *Luk.* 19.41. And fit it is indeed there should bee this sweete harmony betwixt the repenting sinners heart and tongue, his *broken heart*, and his *broken prayers*. Luke 15.

The vse. Seeing the practice of true humiliation consisteth in these exercises of *Confession* and *Deprecation*, let us in Gods feare buckle to the serious practise of them. Hast thou sinned? Suffer not sin to lie upon thy conscience; Cast up thy confession suffer not the impostumation any longer to paine thee with the swelling, but give a vent to the humor and so get ease. *David* professeth that neither in silence, nor in roaring hee could finde any ease

till he came to confession. But *I thought I would confesse, and then thou forgavest*: among them indeede in their courts confession brings no such priviledge, their, *confesse and be hanged*; after confession followes condemnation: but here confession and justification goe together; *If we confesse, God is faithfull to forgive*; it must needs be some special service which God promiseth so great a reward unto. *David* after his sinne of numbring the people, proveth himselfe to be Gods servant, because he confessed it, *Take away the trespasse of thy servant*: yea but how darest thou call thy selfe Gods servant, who hast so lately and so grievously sinned? He answers, *for I have done foolishly*. Though I am not his servant in playing the foole, yet in confessing my folly I am his servant. *Iob*, among many fruits of obedience, as Justice, Mercy, Chastity, whereby hee would prove himselfe Gods servant, reckons also this of Confession: *If I have hid my sinne as did Adam*, equalling the confession of his sinnes with the best of his vertues: For as he onely can tell his dreame, that is awakened out of his dreame; so he only can confesse his sinne, that is truely and throughly awakened out of his sinne, by the spirit of God: far are they from repentance, who in steed of a free and child-like confession after their sinne, are ready to use shifts, excuses, extenuations, minsings, mitigations, dawbings with untempered mortar; nay that doe so cushions under their elbowes, and lay pillowes under their heads, that they may sleep securely in their sinnes. A pittifull thing it is, that whereas God hath given shame to sinne, and boldnesse

Psalm. 32. *Deo peccatum dicere sufficit, & solvitur. In hominibus vero contrarium penitus, cum peccatores confessi fuerint, tunc magis puniuntur Chrys. ad. prop Ant hom. 3.*
1 Iohn 1.
2 Sam. 24.
Iob 31.

neſſe to confeſſion, the matter ſhould be ſo inverted, that men ſhould be impudenly bold in ſinning and yet aſhamed to confeſſe when they have ſinned. Well, in concealing thy ſinne thou doeſt but keepe the Divels counſell, his ſecretary thou art, whoſe policie it is thus to overthrow thee. Hee knowes right well the next way for us to get glory from God, is to glorifie God. And then doe wee glorifie him, when by confeſſion wee ſhame our ſelves. According to that of *Iohua* to *Achan*, My ſonne give glory unto God; and of *Daniel*, Glory to thee, O Lord, ſhame to us. When man wil not glorifie God by ſhaming himſelfe, God will glorifie himſelfe, by ſhaming man. When man will not open his mouth to pleade againſt himſelfe, and his ſinnes, God will ſtop his mouth when hee would faine plead for himſelfe before his judgement ſeat, and ſtrike him dumbe, that hee ſhall not have one word to ſay in his owne defence. It is deceit enough that the Devill ſhould bring us to ſinne: 'tis double deceit to make us hide and excuſe our ſins, and ſo to prevent us of that mercy which is promiſed to ſimple and ingenuous confeſſion. Having ſinned therefore, lay not in the way of Gods mercy the ſtumbling blocke of thine owne juſtification, but open the lap of thy confeſſion to receive it; as *David* doth, *Have mercy upon me*, &c. but why? *for I know*, or acknowledge *my iniquity*. Well may hee open his *lap* to receive Gods mercy, that opens his *mouth* to confeſſe his owne miſery. *Open thy mouth wide*, in hearty prayer and confeſſion, *and I will fill it* with the ſenſe of favour and mercy.

Pudorem & verecundiam Deus dedit peccato: confeſſio in fiduciam. Invertit rem Diabolus, & peccato fiduciã præbet, confeſſioni pudorem. Non pudet peccare pœnitere puaet Iohn. 7. 19. Dan. 9.

Noli opponere obicem defenſionis ſed aperi ſinum confeſſionis. Aug. Pſal 51. 1, 2, 3

Pſalm. 81.

Chap. VIII.

Of reall Humiliation.

2. In deed.

THe expressing of our Humiliation in *Deede*, followes: And it consists in three sorts of actions.

1. Such as respect our selves.
2. Such as respect God.
3. Such as respect our brethren.

In regard of our selues.

1. For our selves. And that is, the restraint of our selves in the use of the comforts and pleasures of this life: as meats, mirth, marriage, musicke, apparell, company, &c. This restraint must be sometimes in action, when in more speciall sort wee humble our selves in fasting, but alwayes in affection, so that we be not devoured, and eaten up of any earthly pleasure, but *may reioyce, as though we reioyced not*. In wearing of sumptuous apparell, be no more puffed up, nor make any more reckoning of it, than if it were sack-cloth; in faring more daintily be no more provoked to excesse in gluttony, or to satisfying of our appetite, than if we sate at a poore leane table. Repentance is the sobriety of minde, but worldly pleasures make the minde drunken. This is the heavinesse spoken of, *Luk* 21.34. *Take heede lest your hearts bee oppressed with surfeting and drunkennesse*. It is a *drunken heavinesse*, not the *heavinesse of godly sorrow*. And indeed this is the reason that many are so eager in the pursuits of their pleasures,

Ioel 2.15, 16, 17
Exod 33 4.
1 Cor. 7.

pleaſures, becauſe they would make Gods Sergeant, their owne conſcience, that purſues them drunken with theſe pleaſures: iuſt as many men vſe to doe, getting the Sergeant that comes to arreſt them into the Tauerne, and there making him drunke, that ſo they may eſcape. This exceſſe that is in pleſures, ſhewes how little men haue taſted of true humiliation. If they did bathe themſelues in ſalt teares, could they bathe themſelues in this ſweete milke? If they did conſider what Chriſt ſuffred for their ſinnes, his want of all theſe outward comforts, euen of an houſe to hide his head in, his hunger, thirſt, nakednesſe, vineger on the croſſe; Could they ſo fill and glut themſelues euen to ſatiate and ſurfet with the pleaſures of this life, and ſpend their whole precious time in them? would they not rather ſteepe their owne danties in this vineger of godly ſorrow, and allay this ſtrong wine with this water, and eate their meates as the Iewes their paſſeouer, *with ſowre hearbes*? If their ſpirituall ioy in that Sacrament, where Chriſt was giuen to the Beleeuer, was to be ſeaſoned with this ſorrow, how much more ſhoulde this outward temporall ioy? Thus did *Dauid* notably expreſſe his humiliation: *I cauſe my bed euery night to ſwim and water my couch with my teares*: his bed is the place of his eaſe. Now looke how he qualified that one eaſe, and comfort, ſo by proportion did he all the reſt. Not our beds onely, but our boords, our gardens, our buildings, all our delights muſt be waſhed with this water, as good *Bradford* uſually at his dinner vſed to ſhed teares on his tren-

Exod. 12.

Pſalme 6.5.

cher. So the woman *Luk.7.* sate weeping and wiping, while they were eating at Table. *Ioseph* of *Arimathea* makes his garden or place of pleasure, to be a place of *Humiliation*, by building a sepulcher therein. Thus also did *Ieremy*, bring in the repenting sinner testifying his humiliation: *He sits alone*, retiring himselfe into his closet from his vain and delightfull company, hee shuts up himselfe close, and *layes his mouth in the dust*. What then shall we say to our Epicures, to our good fellowes, and the rest of that crue, but that of *Amos 6. Woe bee to them that are at ease in Zion*, not sitting alone, nor washing their beds with their teares, but with their quaffings and carowsings, *They lye stretching themselves on ivory beds, eating the Lambes of the flocke, and the calves out of the stall, and sing to the sound of the violl, &c.* For as they forget *Iosephs affliction*, so they forget their owne sinnes: were they remembred, they would be sowre sawce to their sweete meate, and would bee as gall and wormewood to imbitter unto them all their vaine delights.

Lam.3.28.

2. Such as respect God. And those actions are twofold.

2. Such as respect God are twofold.

1. Feare, trembling, silence at his rebukes and threatnings, *Isa.66.2. I looke to him that is of an humble and contrite heart*, but who that is, he shewes by the words following, *and trembles at my word*. A man whose courage is cooled, and naturall spirits wasted, and his very heart broken with crosses in this world, is soone taken downe. A little thing daunts such a poore soule, whereas a man of spirit and courage will not be terrified with ones threatnings.

1. Feare.

nings. Before our Repentance, Oh the stoutnesse and stiffenesse of our hearts against God! Though the Lyon roared never so much, wee would not tremble: but when with the hammer of the Law, and happily of some afflictions besides, God hath broken these stout heart of ours, then alas, what a little thing will make us stoope? An angry word, or an angry looke will more humble us then, than angry strokes and stripes could doe before. Thus was it with broke hearted *Iosiah*: he heard the book of the Law only read in a private place, by a Layman, and yet his heart melted. Alas, we heare the same threatnings not read onely but preached at large, with an edge set on them, in the open Church by Gods Ministers, and yet wee tremble and relent no more than the seates wee sit on, and the stones we tread on. So contrite *Hezekiah*, when *Isaiah* threatned him, he bowed, he tooke not the boldnesse and fool-hardinesse of *Ahab* against *Micaiah*, and which many now take, to kicke against the Minister and his doctrine, and to say, It is not good which thou sayest, as *Ahab* sayd, but *the word of the Lord*, sayes hee, *is good*. Thus was it with *David*, and so it is with all tender-hearted Christians, that when God hides his face, and lookes but a little awry on them, then are they sore troubled. So was it with humbled *Iob*, *Behold* (sayes he) *I am vile, what shall I answer thee, I will lay mine hand upon my mouth, once have I spoken, but I will answer no more, yea twice, but I will proceed no further.* So *Ionah* testifies his repentance, by closing his Prophesie with his silence. But many are like those impudent cast-

2 King. 22. 10, 11.

Isay 39.8

Iob 39.37, 38.

Ionas 4.

awaies, at the last day, that will not sticke to give God the lie, when hee rebukes them by his Ministers, *Lord* (say they) *when saw wee thee an hungrie, and fed thee not?* as if they had said, why doest thou challenge us of that whereof we were never guilty? and so they charge God to charge them falsely.

Matth. 25.

2. Humble patience.

2. *Humble patience* in all our afflictions: I say humble patience; for there is a threefold patience. 1. Constrained and perforce, when a man beares that which he would faine be rid of, as the damned in hell. 2. Voluntary and chearefull. But now one may suffer chearefully when hee that afflicts deales unjustly. And this patience argues a vertue rather in the sufferer; than any justice in the inflicter of the punishment. 3. There is therefore an *humble patience*, when a man acknowledges the righteousnes of his afflictions in regard of his sins: when a man frees and justifies God, and blames himselfe altogether. So *Lam.* 3. *Wherefore is the living man sorrowfull? Man suffereth for his sinnes, for God doth not punish willingly, nor afflict the children of men: In stamping under his feet all the prisoners of the earth.* This is that which is called in Scripture, *Humbling our selves under the hand of God.* When we take Gods part against our selves in our crosses, and not our owne parts against God, as the humbled sinner *sits alone, and keepes silence, and puts his mouth in the dust, and gives his cheekes to smiters.* So the Repenting theefe, *wee are indeed here righteous.* So the poore woman acknowledged the name of a dogge at Christs hand, *Truth Lord, yet the dogs eate the crummes that fall under the table.* So the Lord

Lam. 3. 39, 33, 34.

Lam. 3. 28, 29, 38.

saves

sayes of the Israelites, that *their uncircumcised hearts should be humbled, and they should willingly beare the punishments of their iniquities.* When then we murmure, and like the angry horse stamp, and champ the bit in our crosses, and doe not with the Prophet say, *I will beare the wrath of the Lord, because I have sinned against him,* wee know not as yet what true humiliation is. Levit 26 41 Mich. 7.9.

3. Such as respect our brethren: and these actions are threefold. Such as respect our brethren 3.

1. In meeke and quiet bearing all injuries, unkindnesses, and disgraces whatsoever. An unhumbled wretch cannot suspect the least wrong, but he swels presently. Whereas, if a man bee truely humbled, his humility will tell him, thou deservest thus to be used, thou art worthy of these wrongs. Loe, the true humiliation will make us not onely to take Gods part, but even our wicked enemies part against our selves, as *David* tooke *Shemeis* against himselfe, *Let him alone.* *David* being humbled thought there could come no disgrace to him, which his sinnes deserved not. So *Hezekiah* and his people held their peace, when *Rabsaketh* rayled on them. For none can thinke or speake so vilely of an humbled repentant, as hee himselfe thinkes of himselfe. Who could have sayd more of *Paul* then he himselfe did, when he said he was the *cheefe of sinners.* The wicked cal Gods children Hypocrites, proud, coyetous, worldly. Why alas! they call themselves so, and accuse themselves with heavy hearts of all these sinnes unto the Lord. And whereas they use to bee humbled with the sense of these sinnes 1. In quiet hearing of injuries. 2 Sam. 16. 2 King. 18.36. 1 Tim. 1, 15

sinnes, they will be so farre from being moved with these clamours of the world, that they will rejoyce rather that there is matter, and occasion given them to shew and expresse their humiliation. It is an ill signe when a man can put up no injury. *Moses* being a meeke man humbled with the sense of his owne unworthinesse, with silence passed by the grudgings of *Aaron* and *Miriam*. And *David*, when he was reviled, *was as a deafe man that heard not, and as a dumbe man, in whose mouth was no answer.*

Numb. 12. Psal. 38, 12, 13

2. In not preferring and advancing our selves above our brethren, but in making our selves equall with those of the lower sort, and *in giving honour going one before another*, accounting the lowest place good enough for us, *choosing the lowest place at the feast.* And so indeed an humbled sinner will thus abase himselfe. First of all considering that even his best part, his soule, is made of nothing. This excellent creature that thus reasons and discourses, not long since was nothing. Now nothing is lesse than a Feather, than a stone, than a moate in the ayre. But then when he lookes to his sinnes, hee sees himselfe worse than nothing. That ambition then which raignes in men whereby they aspire to the higest places, and judge themselves worthier than others, shewes plainely that they were never yet truely humbled for their sins.

2. In not preferring and advancing our selves above our brethren.

Rom. 12. Luke 14.

3. In not daring Masterly and Judge-like to censure: for the humbled sinner finds so much matter at home within himselfe, that he hath no leasure to looke so much into others. And therefore though severe to himselfe, yet more milde to others, *in*

3. In not censuring.

meeke-

meekenesse of minde esteeming every man better than himselfe. And those faults hee sees in others, he takes notice of happily in himselfe, or else of others as bad, at least of the seedes and inclinations to those sinnes. Therefore *Iames* after he had commanded us to humble our selves, he addes, *Speake not evill one of another*: For how doth he humble and cast downe himselfe, that goes about to cast downe others, and trample them under his feet.

Phil. 2. 3.

Aut fumus, aut fuimus, aut possumus esse quod hic est.
Iam. 4. 10, 11.

4. In abasing and submitting our selves to the lowest and meanest offices of love to our brethren. Thus the humbled sinner will *make himselfe a servant unto all*, and according to the Apostles commandement, will *serve others by love*; *and bearing other burdens so fulfills the Law of Christ.*

4. In submitting to lowest offices.

1 Cor. 9. 19; Galat. 5. 13 Gal. 6. 2.

Chap. IX.

Of the Contraries to Humiliation, Despaire and a seared Conscience.

HItherto of the grace of Humiliation it selfe: Now to adde a word or two of the contraries to it. Contraie to godly humiliation or contrition are these two. 1. Desperation. 2. The blockish, the seared, and senslesse Conscience *that is past feeling*. Both these indeed must be avoyded, but yet the latter of the two is more usuall, and more dangerous; more usuall, because it is more pleasing

Ephel. 4.

to

to our nature, whereas Desperation is more distastefull in regard of the bitternesse. And therefore Sathan wants that baite to bring men to dispaire, which he hath to bring men to sensselesse securitie. Therefore here we may say, as they sung of *Saul* and *Dauid*. Desperation slaies *thousands*, Securitie *ten thousands*, euen as more die of intemperancy of diet, then are killed by the sword: so though Despaire be more *fearefull*, yet Securitie is more *frequent*. More dangerous also, because Desperation may be turned sooner to good, for that the despairing person is touched with the sight of his sins, & feeles his own misery: But the senselesse conscience is nothing so. it hath neither sight of sin, nor sense of misery.

Both these extreames of Desperation and of Sensleſnesse come from one cause, and that is the neglect of the prickes and wounds of conscience. It is a great mercy of God to giue vs so faire warning from a Monitour within our owne bosomes. The warnings others giue vs, wee are ready to except against. Wee cannot except against the warnings of our owne hearts. But as when milder correction preuales not with our children, wee proceede to seuerer discipline, so when Conscience her gentler prickings are neglected, shee fall to deeper wounding and cutting; when rods wil doe no good, God puts Scorpions into her hands to scourg vs to death. Every little prick of an accusation fetches as it were some bloud from thy soule; Now if presently with a repenting heart thou wouldest craue the blood of Christ to be applyed to thy soule, the

bleeding

bleeding would be stayed. But because thou neglectest the bleeding, and thinkest to stay it by base medicines of thine own, therfore the wound bleeds still, and thou shalt die of it. And thus we see how desperation comes from the neglect of the prickes of Conscience.

But againe, and that more commonly, the Conscience growes seared, and past feeling, so that a man may now sinne freely, and that without controule of Conscience, after that he hath once begunne to despise the admonitions and accusations thereof. So wee see the Father gives over correcting his unhappy child, when he growes worse for all his correcting of him. Thus many mens consciences deale with them, speaking in a manner unto them, as God speakes to the Jewes, *Why should wee smite you any more, since ye fall away more and more?* Isay 1. you set light by our warning, wee will euen give over. Conscience is Gods officer, and it is set by God to doe the best office that can be to us. But when God sees his officer not regarded, hee will discharge him of his office. When a wound is not taken in time, the flesh festers, and growes dead and rotten, so also it fares with the wounds of Conscience. A *wounding conscience* neglected will grow a *dead conscience*. Oh then howsoever thou maiest set light by the checks and rebukes of men, and maiest shake them off, yet never reject or contemne the checks of Conscience. In any case take heede of that, for either it will continually ring such a loud peale in thine eares as shall make them to tingle, and thine heart to tremble: or else that which

which is worse, it shall for ever after hold its peace. Doe wee then feele the privy nippes, and secret snibs, and pulls of our consciences? Let us give eare to so wholesome a rebuker. Let us seek presently to the Lord for mercy and forgivenesse. Let us humble our soules before him in confession. Let us put Conscience out of office, no otherwise than thus, that as Conscience hath accused us to our selves, so now we will goe and accuse our selves to our God. For if Consciences rods, and checks cannot drive thee to Repentance, whose should? Many there are, that in regard of their places are free from the rods, and the checks of men? as Kings, and great Ones: Who dare checke them? None may smite them, yet God in mercy towards them will have their Consciences to smite them, as *Dauids heart smote him*, though a King. Conscience takes no notice of Kingship. Therefore all, even great States, and they of all others must most listen to, and heed the voice of conscience, lest otherwise it fare with us as with those whom great and violent noises, continually heard, at length make deafe, as in those that dwell by the fall of the river *Nilus*. Or as it doth with unlucky boyes, who being used to the rodde, at length harden themselves, and regard it not.

2 Sam. 24. 10.

CHAP.

CHAP. X.

Of the names whereby the second part of Repentance, viz. change of heart is set out in Scripture.

HItherto of the former part of Repentance, *Mourning, Humiliation* or *Contrition*: The second followeth, *Turning, Reformation*, or *Conversion*, where consider we 1. The *Names*. 2. The *Nature*. 3. The *Practise* of it.

2. The second part of Repentance. Conversion; where.

1. For the *names*, they are more especially two. 1. An Hebrew name signifying Turning or Conversion. 2. A Greeke name signifying After-wit, or wisedome.

1. The names of it.

The first name is a metaphor drawne from Travellers, who having gone out of their way, must come backe againe and returne into the right way, if ever they meane to arrive unto the intended period of their journey. We all are or should be Travellers to God, to Heaven-ward? but we are turned aside into the quite contrary way: we are like the Prodigall departing from his fathers house, like the lost sheepe straying from the fold: therefore we must turne backe againe, and set our faces towards GOD, upon whom wee have turned our backs. It is impossible his feet should ever stand in Heaven, whose eyes are not turned towards it. Men doe vainely perswade themselves of finding God

God and his Kingdome with faces turned upon ſinne, and backs upon God. Excellently doth *Iſay* joyne together *turning* and *ſeeking God*. A man may long enough ſeeke an Eaſterne Countrey in the Weſt, ere he finde it. And as long may hee ſeeke God in the wayes of ſinne and Satan, ere he ſhall meet with him. This phraſe then ſheweth the abſolute neceſſity of Repentance: for as he, whoſe backe being turned upon me, is gone far from me, can never be with me, unleſſe he turne his face towards me, and ſo make towards me with his feete: no more can we ſinners, that are gone away from the Lord, ever enjoy him, or be with him, unleſſe by Repentance we turne towards him: onely thus turning may we ſeeke him, and thus ſeeking can we finde him.

Iſay 9.13.

The ſecond name is *Metanoia*, *After-wit* or *After-wiſedome*, oppoſed to *Pronoia*, *Fore-wit*, fore-caſting and providing before hand.

This name teacheth, that every impenitent ſinner is a witleſſe foole, and that true wiſedome conſiſts in turning from our ſinnes to the Lord. Of the *Baptiſt* drawing men to Repentance, it is ſayd, *He ſhall turne them to the* wiſedome *of the iuſt*. The miniſter, ſaies *Paul*, *muſt wait, if God at any time will give the refractary Repentance*, τὴν ἀνανηψιν, that is, that they may awake out of their drunken ſleepe, and become ſober. Implying, that as long as we lie in our ſinnes, we are as drunken ſots, voide of all underſtanding. Hence that phraſe of the repenting Prodigall, *He came to himſelfe*, implying, that before he was mad, and beſides himſelfe. *If thou wilt bee*

Luk. 1.

2 Tim. 2. 25.

Luk. 15. 17. Prou. 9.

wiſe,

wiſe, thou wilt be wiſe for thy ſelfe, that is, thine owne ſoules good, ſaith *Salomon*.

Let now the worldling and impenitent wretch go, and thinke Repentance folly, and himſelfe wiſe, that will not be troubled with ſo heavy and melancholy a thing. They ſhall ſing another ſong one day, even that, *Wiſd.* 5. *Wee counted them fooles, but* &c. Is not he a foole being out of his way, will not returne backe when the right way is ſhewed him? Harke what *Ieremy* ſaies of ſuch: They have refuſed to returne: therefore I ſayd they are poore; how poore? poore in the braine, poore in wit; for he addes, *They are fooliſh*: for this cauſe that rich man is called a foole for all his worldly wit; and thoſe Uirgins, fooliſh Uirgins for all their blazing lamps. It were madneſſe to thinke of comming up to the top of the houſe without the ſtaires or ladder; ſo to come to Heaven without this ladder of Repentance. Extreame folly for a man to aime at ſome excellent end, and in meane time never think of the meanes that ſhould compaſſe it, nay to doe that which is directly contrary thereto. For a man to profeſſe his deſire after Heaven, and yet to ſhun Repentance, the onely way that carries thither. Worthily therefore is Repentance called After-wiſedome or After-wit. In other things *Fore-wit* is preferred before *After-wit*. But here the after-wit of Repentance ſhall bring us to a farre better eſtate, than ever wee ſhould have attained, if *Adam* had had the Fore-wit to have eſpyed the deceit of Satan, and ſo to have prevented the danger. This is the wiſedome that is commended to us in the pa-

Ierem. 5 4.

Luke 12.

Luke 16.

rable of the unjust steward. And it is the wisedome *Moses* prayes for: *Teach us so to number our dayes*, counting every day for the last, *that we may apply our hearts to wisedome*, even to the wisedome of providing for our soules by Repentance.

And so much of the names given to this second part of Repentance.

Chap. XI.

Of turning from sinne.

2. The nature of it, where.

THe second point to bee considered in this Change or Turning, is the *nature* thereof, and that is set downe in the definition to bee a turning from sin to God.

Here though the nature of it be set forth by a metaphor drawne from change of place, yet indeed Repentance is no change of place, but of qualities, manner, and dispositions from *Evill* to *Good*. The soule and body in regard of their essence, powers, faculties, and proper and naturall actions remaine the same after Repentance that before. Onely the corrupt and vicious qualities in them are taken away, and so they are rectified. Sorrow, feare, joy, &c. are not abolished, but onely polished, and refined of that drosse of errour in regard of their object. Feare of punishment is turned into feare of sinne, and worldly sorrow into godly; carnall mirth

mirth into ſpirituall joy in the holy Ghoſt.

Againe, this change is twofold. 1. *Paſsive*, whereby God changes and turnes us: In the which wee are meere patients, and God only workes. 2. *Active*, whereby we being turned and changed by God, doe labour further to turne and change our ſelves. Both theſe in time are together, but yet diſtinct in nature. The former is that which is called *Regeneration*, and is as it were the infuſing of a ſoule in a dead body. The latter is Repentance, and is the motion or ſtirring of the ſoule infuſed. Of it *Iohn*, when he ſaith, *Hee that hath this hope, purgeth himſelfe.* And this latter active Converſion in Repentance, is the effect of the former paſſive converſion. *After I was converted, I repented*: ſo *Iſay* 30.21, 22. And in this regard is Repentance made the gift of God, becauſe his turning of us, is the cauſe of our turning our ſelves.

1 Iohn 3.3.

Ierem. 31.18.

For the underſtanding of the nature of this turning two things muſt be conſidered. 1. The *Parts*. 2. The *Properties* thereof.

The parts are two. 1. *Averſion* from ſin. 2. *Converſion* to God.

1 The parts, which are

For the former: It was thus expreſſed in the definition, Repentance is a grace, &c. whereby the ſinner, &c. turnes from his ſin: where let us marke that Repentance is made a turning from ſinne indefinitely without reſtriction: whence ariſe thoſe two Conſectaries. 1. That there is no ſinne ſo great but *may be*; And 2. That there is no ſinne ſo ſmall but *muſt bee* oppoſed and encountred with Repentance. Reaſon ſayes, Great ſinnes cannot be: and

1. Averſion from ſinne.

ſmall ſinnes need not be repented of. In great ſins Reaſon derogates from Gods mercy; as though they could not be pardoned for all our Repentance; Geneſ. 4. *My ſinnes is greater than can be forgiven.* In leſſer, from his juſtice and truth; as though they might be pardoned without any Repentance at all. Againſt both theſe errours oppoſe we both theſe aſſertions, and thus doe we maintaine them.

1. I ſay; There is no ſinne ſo hainous or hideous, but there is place for Repentance, the ſinne againſt the Holy Ghoſt alwayes reſerved: of which Heb. 6. it is ſaid, that it is *impoſſible* that ever the offenders therein ſhould be *renewed by Repentance.* Not that the arme of Gods power is ſhortned, or the bowels of his mercy ſo ſtraightned, as though any ſinne could overcome either: but as of Phyſician though otherwiſe able, and willing to heale a Patient, it may be ſayd yet, he cannot heale him, if he be obſtinately wilfull, and will neither endure the Phyſician but ſpits in his face, nor his phyſicke, but ſpils it on the ground; even ſo the caſe is here. Therefore cannot this ſinne be pardoned, this ſpirituall diſeaſe be cured, becauſe this is the nature of it, to rage and rave deſperately both againſt the phyſicke, and againſt the Phyſician; to trample the Heb. 10. 29 bloud of Chriſt under feet, and to deſpight the Spirit of God the ſprinkler of this bloud, and not to endure him, when hee perſwades to prepare the heart to repentance, for the receit of that ſoveraign medicine.

But as for all other ſinne; Chriſt ſayes, *I came to to call ſinners* (without exception) *to Repentance*, though

though Publicans and Harlots : *Princes of Sodom and Gomorra*, that is, such as matched the filthy Sodomites in wickednesse, are yet bidden to wash themselves in this river. The conspirators against Christ are called to *kisse the sonne*, namely, with the kisses of that repenting woman, *Luke 7.* who would have thought that ever the crucifiers of Christ, who *shed his bloud by murther*, should have *drunke his bloud by faith*; and imbruing their hands in *the matter*, should have bathed their soules in the *merit thereof*? And yet even these are bidden Repent. Isa. 1. 16 Psalme 2. Acts 2.

This is to comfort such whom the multitude and hainousnesse of their sinnes discourages, as though there were no accesse to mercy by Repentance. Unto these God sayes, *Come let us reason together.* Stand not reasoning with your owne distrustfull heart, but hearke what I say to you. *If ye will wash and cleanse your selves* by Repentance; *Though your sinnes were as red as crimson*, &c. *yet then shall they bee white as snow*: O but my sinnes are exceeding great, and above the ordinary size: why so much the more neede hast thou to repent: the more dangerous the disease is, the more is physicke used. And if thy sinne bee so great as thou complaineſt, what meaneſt thou to make it greater by not repenting? The greatnesse of thy sinne troubles thee; Repentance will make it lesse: it is only impenitency that is the condemning sinne. O but the greatnesse of my sinne hinders me from repenting: say not so: Remember that Christ is thy Physician, and repentance is his physicke, *Mat. 9. The whole neede not a Physician, but the sicke; I came* Isa. 1, 18.

not to call the righteous, but ſinners to repentance Wilt thou now make him ſo weake and vnskilfull a Phyſician, that he ſhould bee good only at a cold, or at the rheume, or ſome ſuch petty infirmitie, and not able to deale with a burning peſtilentiall feauer? Indeed bodily diſeaſes ſometimes ſo weaken, that there is no abilitie to receiue, much leſſe the power in the phyſicke receiued to worke. Many diſeaſes are their that poſe the beſt Phyſicians, and are their ſhame and reproch: not ſo heere: Neuer art thou ſo low brought, but Chriſt is able to make thee take his receite of Repentance: and when it is once taken, neuer doubt of the working; for there is no ſinne, no ſpirituall diſeaſe that exceedes the skill of our ſpirituall Phyſician, Ieſus Chriſt. And therefore ſo many examples we haue of horrible ſinners renued by repentance, as *Rahab* an Harlot, *Abraham* an Idolater, *Manaſſes* a Tyrant, *Paul* a Perſecutor, thoſe Magicians called at the birth, that debauched theeſe called at the death of Chriſt.

Indibria medicorum.

This doctrine condemneth the rigour of the *Nouatians* denying repentance to them that fell away through feare in time of perſecution.

It anſwereth alſo that Queſtion concerning *Relapſe* or *Recidiuation* into ſome grieuous ſinne after repentance for it, namely, whether ſuch relapſed perſons may be recouered againe by new repentance? This doctrine ſhewes plainely they may. Becauſe no ſinne is excluded from repentance, ſaue that one vnpardonable. And heereto adde theſe reaſons.

1. Relapſes

1. Relapse into some one particular grieuous offence, after repentance, seemes not to bee more heynous, than a generall and long continued reuolt of one eminent in the profession of the truth, from religion, to idolatrie, from holinesse, to filthinesse of life. But euen such a reuolt may be holpen by repentance, as in *Salomons* case. Therefore a relapse also.

Repentance is Christs physicke for sicke sinners Matth. 9. Now if temporall physicke doe helpe relapses into the same diseases, why may not repentance relieve relapses into the same sinnes?

3. Christ commands vs to forgiue our brother uuto 70. times 7. times in one day, if hee repent. Now that which God bids vs do, in some measure we doe it: and that good which we doe, and haue, we haue it from God, and doe it by his helpe. All our goodnesse and mercy is but a little particle out of his fulnesse, a drop out of his sea. Therefore if there be such mercy in vs to forgiue those that after their repentance for some iniuries done vs, offend againe in the same kind, much more then in God, the Father, and fountaine of mercies. Matth. 18.22.

4. Neither want we altogether example of Scripture. *Abrahams* example, Gen. 12. 19. hazarding his wiues chastitie by a slipperie policie; and againe, Genesis, 20. 2. dashing his foot at the same stone, is alleaged by some. To the which wee may also adde that of *Iohn*, worshipping the Angell the second time, after the Angells rebuke for his former errour. But in these examples there is no mention made of repentance after the first slip. Though

in all likelihood the rebukes of an Angell should prevaile with *Iohn*, and of a heathen man, with *Abraham*, specially when he saw Gods rebuke in the danger hee was in. Besides that these seeme rather to bee examples of *infirmities*, than of *more grievous offences*, whereof the question is made. As for *Peters* dissimulation in his Judaizing, *Gal.*2. it was nothing of that nature that his dissimulation was in denying Christ. And therefore it cannot be counted such a Relapse as we now speake of. The example of *Ionas* seemes fitter for this purpose: his sinne was grievous to runne away from God, and forsake his ambassage to *Niniveh*: and for it being grievously punished in the Whales belly, he there heartily repented, as appeares, *Ionas* 2. yet for all this when God spared *Ninivie*, he was angry with him, and justified his former sinne, and wished he had never come thither; which in effect, and before God, was all one as to have committed that sinne againe the second time. Here is comfort then even for relapsed persons, that are intangled againe in the same offences whereout formerly they were delivered by repentance. And yet this comfort belongs onely to poore troubled consciences, not to presumptuous sinners. It is not to incourage any that stands to fall, or that is fallen to lye still, but onely him that is fallen, and feeles himselfe fallen, and begins to despaire of recovery, to strive to get up on foote, by putting him in hope of a possibility of rising up againe by helpe of that *stone which is set, as for the fall*, so, and that much more, *for the rising againe of many*.

Ionas 4.5 2.

Luke 2.

But

But as for lesser slippes, whose experience doth not tell him, that even after repentance he is againe and againe hampered in the same snares of anger, techinesse, lust, negligence, secret pride, hypocrisie, vaine glory, &c. Though yet the fruit of serious repentance before, will appeare in our falling againe, that we shall presently catch our selves tardy. Therefore we must not be over-much perplexed in such cases, to thinke our former repentance unsound; For repentance doth not wholly take away sinne, but onely weakens it, lessens, and impaires it. And as he truely runned, who afterward sitteth downe: so he may truly repent of some sin, who afterward is foiled by it againe.

2. Consectary is, that there is no sinne so small but it needes repentance. The world thinkes that repentance is onely for more grievous sinnes, as murther, adultery, oppression, blasphemy: as for lesser matters they hope they may bee dispensed withall. Here our civill men are to bee nipped, who put away repentance from themselves, because free from grosse scandall. Surely, though they had no unbeleefe or prophaneneſſe of heart, which indeede are as heynous sinnes as any, yet have they cause enough to repent, if it were but for the very least idle thoughts, or words they ever thought or spoke. The children of God whose heart God hath softened by the touch of his spirit, will be troubled even for the least sinnes; accounting no sinne little which is committed against so great a God. *Iohn Husse*, that good Martyr, in his imprisonment repented for his playing at Chesse, because

Fox Mamryol. in Epist. Huss.

becauſe of the loſſe of time, and provocation unto anger. So *Bradford* and *Ridly* for their negligences, and ſecret infirmities even in good actions, as is to be ſeene in their letters. When *Davids* hand did but touch the lap of *Sauls* garment, that touch of his hand coſt him blowes and ſtroakes of heart. Every thing is laid to heart by Gods children, ſuch things the world never ſticks at, ſinnes of omiſſion as well as of commiſſion. *Epheſus* is called to repentance for leaving her firſt love. Even not to increaſe in grace according to the good meanes, and occaſions we enjoy, is a matter that craves repentance; favouring our ſelves. though in never ſo ſmall ſinnes, cannot ſtand with repentance, which turnes the backe upon all ſins, whatſoever, be they great, or be they ſmall.

Revel 2.4 5

CHAP. XIJ.

Of the ſecond part of Converſion, Turning to the LORD.

2. Converſion to God.

THe ſecond part of *Turning*, is turning to the Lord. In ſinne our backes are turned to him, in repentance our faces are turned towards him. For it is not enough to ceaſe from ſinne, but withall we muſt turne to the Lord, and ſet our hearts towards him and his kingdome. *O Iſrael, if you returne, returne unto me, ſaith the Lord.* And *let him that ſtole ſteale*

Ierem. 4. 1

steale no more, but let him labour, and give to him that needes. For, *every tree that brings not forth good fruit shall be hewen downe and cast into the fire.* Many leade a civill and an honest life, not spotted with grosse sinnes, yet for all this they have prophane hearts turned to the world-ward, not savouring or affecting the things of God. But here is the very pith of repentance, *The turning of the heart upward to heaven*, and fixing the eye upon God, and so making towards him with the foote: that so it may be said of every true Repentant, that his behaviour is as of one that is going up to the *heavenly Ierusalem*, as it was said of Christ going to the *earthly Ierusalem*, Oh this one thing shewes how little repentance there is in this world, when the shame of our affections carries us downeward to the earth. A plaine argument, the heart is turned from God: For in this regard a Christians *conversation is in heaven*, because by repentance his eye is now turned to heaven, and his feete is carrying him thither apace.

Ephes. 4. 28

Matth. 3. 10

Luke 9.

This then ministers exceeding great comfort to the poore repenting sinner, discouraged with his manifold slippes and infirmities, and is brought to doubt of the truth of his repentance by the sense of his many and daily frailties. Such an one may remember that repentance consists in a turning of the heart and affections to God, not in walking in a way without a stumbling foot. Repentance takes not away stumbling, it takes not away slipping, and sliding of the foote. It keepes the *face* from turning from God, and the *foote* from walking from God. It fares with a Repentant as with a man going

Phil. 3. 2.

ing

ing up an hill, who though he may have many falls and slippes, yet still is said to be going up the hill, because his face is toward the top of the hill: So it is with the penitent sinner, he is turning to God, though hee have many fals, because his face is set, and the maine current of his affections is bent upon God. This therefore be thy comfort, thou wentest not out to meete and to welcome sinne, but it came upon thee unawares, and like a coward, comming behind thee, strooke up thine heeles, thy feet indeed slid a little downeward, but thy face was still upward.

But the maine point that here is to be insisted upon, is this, that repentance alwaies brings with it a wonderfull, and a palpable change and alteration of the heart and life. When our affections, like wilde mad horses are violently galloping to hell, the Spirit of God by repentance, as by a bridle, suddenly gives a jerke and turnes them, and sets them a going as fast the other way. So that those our companions in the broad way stand marvelling at us, that we breake off company, and doe not still continue *running out with them into the same excesse of riot*.

1 Pet 4. 4.

So great is the change, that not onely our selves, but others also may discerne it, as to marvell at it. It is compared to the change of darkenesse into light, which who sees it not? yea vnto the change of a stone into flesh, *I will take away the stony heart, and give you a heart of flesh*. Why doth Satan bid Christ turne stones into bread to prove himselfe God? He had long before done a greater matter than

Ephes 5,8

Ezek 36.26.

then that, even turned ſtones into fleſh, which is ſofter than bread. Great and wonderfull is that change of glory in the life to come, when a peece of clay ſhall ſhine as the Sunne, when corruption ſhall put on incorruption, when theſe baſe earthly bodies ſhall be ſpirituall bodies, and theſe weake ignorant ſoules ſhal become like the Angels themſelves. But this change, which is wrought by Repentance in the converſion of a ſinner, farre excels it: For the diſtance betwixt *Grace* and *Glory* is not ſo great as betwixt *Sinne* and *Grace*: for grace is the beginning of glory. And therefore *Paul* couches *Sanctification* under *Glorification*, being but the perfection of *Sanctification*. And *Peter* cals the *Grace of ioy, glorious ioy and unſpeakeable*. But ſin is flat contrary to grace, and a change from one *degree* to another, is eaſier than from one *kinde* to another. No marvell then, if the Angels doe ſo triumph at the repentance of a ſinner, when they ſee a greater change than that at the firſt creation, when out of that deformed and confuſed *Chaos*, ſo good and ſo beautiful a creature as heaven & earth was drawn. Oh the bright hue the leprous ſoule is in, when once waſhed in this *Iordan*. Though before blacker than the ſtocke, yet now ſhineth as once *Ieruſalems Nazarites*. The beggers naſty ragges are ſtript off, the old man is put off, and the royall robes they cloath us, the new man is put on. Great is the change of old age into youth. Now in Repentance, of old men we become young men, we caſt our old skinne with the Snake, and oh how ſmug and freſh are we then? *Wee even renue our ſtrength with*

Rom. 8.

1 Pet. 1. 8.

Luke 15. 10.

Lam. 4. 7.

Pſalme 103.

2 Cor. 5. *with the Eagle. All old things passe away, and all things become new.*

Philem. 11. Heere then is an excellent triall of our Repentance. Let us not deceive our selves. Repentance will transforme a man out of himlelfe, so that all the world may see it, and say, *How much is this man changed from that he was?* Canst thou say of thy selfe, as *Paul* of *Onesimus? Once unprofitable, now profitable.*

1 Cor. 6. 6, 10 11. Or as *Paul* of the *Corinthians*, *Once I was a theefe, an adulterer, an extortioner, a covetous person, &c. But now I am washed, now I am cleansed.* Once I was a dogge under the table, but now a sonne sitting at the table: once I was a bramble in the wildernesse, but now a pleasant and fruitfull figge-tree in Gods Orchard. If thus thou canst say of thy selfe, it is a blessed evidence of true Repentance. But how sore doth this say to full many of us. For

First, how many prophane wretches are there that lye wallowing in their mire, and live in the daily and greedy practice of grosse sinnes, that may say, I was a swearer, and so I am still, I was a prophaner of the Sabbath, a proud scoffer, and a mocker of all goodnesse, I was covetous, a drunkard, an uncleane person, and as I was, so I am still. Thou wretch, that hast thy leprosie still sticking in thy forehead, wilt thou ever bragge, that thou hast washed thy selfe in this Jorden? Thou that hast an Æthiopian hide tanned in the sunne of thine owne scorching concupiscence, and the Divels fiery temptations, thou that hast the Leopards spots, and the Leviathans scales, wilt thou ever take the boldnes to thee of saying, Thou Repentest? where

is

is thy change? where is thy transformation? Repentance would make a change in thee. It made of *Paul* a furious persecutor, a zealous Preacher. It makes a *Lyon* to become a *Lambe*: It makes the *Lyon* eat grasse quietly with the *Lambe*, as hee did at the first creation: It makes him forget and leave off his roaring and his ramping. It made the woman of *Samaria*, and the crucifiers of Christ to become humble and serious petitioners to Christ, and his Apostles. It turned the Jaylor from scourging, to annoynt the wounds of the Apostles. It made *Zaccheus* of a proling and pilling Publican, and a grinder of the faces of the poore, to bee a compassionate, and a mercifull refresher of their bowels. Loe, *the Wolfe dwelling with the Lambe, and the Leopard with the Kid.* *David*, who before his Repentance lusted after *Bathsheba* without feare, afterward was afraid, for that he had inordinately lusted after a little water, and spilt it on the ground. Presumptuous *Peter*, whose voyce was before his Repentance, *Though all men, yet not I*, oh how humble and how meeke was hee afterward! *Symon lovest thou mee more than these?* to wit, than these thy fellowes? That was our Saviours question; See now what was his answer, Not, more than these. No, he had now turned his *crowing* into *crying*, his confident *triumph* into humble *teares*, *Lord, I love thee*, though weakely, though not so strongly as these who never denied, and forswore thee as I have done, yet *Lord I love thee.* Cowardly *Peter* before his Repentance plucking in his snailes horne at the touch of a silly girle, afterward how couragious

Isa. 11 17.

Iohn 4. Acts 2.

Acts 16.

Isa. 11.

2 Sam. 23.

Iohn 21.

was

was he, how did he not feare to affront the higheſt Prieſt himſelfe. Now then, thou that talkeſt of Repentance, ſhew me the like change in thy ſelfe. Canſt thou with good conſcience ſay, I was thus and thus, but now the caſe is altered; I hate that folly which before I loved; I embrace that grace of God which before, ſwine that I was, I trampled under my feete. Thou muſt be able to ſay ſo, before thou canſt be able to ſay thou haſt repented. *Repentance* and *Continuance* in thine old wicked courſes cannot ſtand together. Repentance will make thee of an earthling, a ſaintling; of fierce, meeke; of covetous, bountifunll; of fleſhly, ſpirituall; of a wolfe, a ſheepe; yea, of a *Divell*, an *Angell*. So that thou mayſt ſay, I was an uncleane beaſt; but doe I follow drinking ſtill? So *Paul*; *Doe I yet ſeeke to pleaſe men?* as who ſhould ſay, it is time: Indeede once I did ſeeke to pleaſe men, but I am now otherwiſe than I was. So to the Corinthians, *Yea though wee have knowne Chriſt after the fleſh heretofore*, deſpiſing him for want of outward glory, *yet now hencefoorth know him ſo no more*. But alas, alas, no change to be ſeen in many, except it be from evill to worſe.

Gal. 1. 10. explained.

2 Cor 5. 16. expounded.

2. How many civill men have we, that remaine in their pure naturalls, and bleſſe themſelves in their outward honeſty, and glory in this, that they were alwayes the ſame, which is juſt to *glory in their ſhame*. For what is it elſe but a plaine profeſſion that they never had any repentance: for that would have made a ſtrange alteration. It would have reverſed, and have undone all that wee have done.

done. A thing indeed which civill men can hardly be brought unto, to demolish and cast downe the godly buildings (as they thinke, though indeed rotten and ruinous) of their civill vertues: they can hardly endure to have all their life by-past censured and condemned for naught. But yet they must, if ever they will see the Kingdome of God, *Except a man bee borne againe, hee cannot see the Kingdome of God.* The word *againe* is significant; which, as *Beza* there notes, imports, that wee must goe over all againe that is past, and reject it as unprofitable, and begin anew. Thus did *Paul*, who was a better civilian than thou canst be for thine heart: when hee repented, he threw away all his glozing civill vertues as *offals to Dogges*. And though before hee thought himselfe in good case, yet when the Law was revealed unto him, hee saw what he was then, and then was troubled for inward lusts and motions of his heart. And these our times want not such examples, when civill men have beene seized upon by the Spirit, they have seene their owne dangerous state, and have beene urged to repentance, and so have felt a wonderfull change in their hearts and lives: of neglecters of the word & prayer, they have become conscionable practisers of all religious duties, and zealous louers of that which before onely fashionably, and for Lawes sake they have performed.

John 3. ἄνωθεν.

Phil. 3. σκύβαλα.

Rom 7.

Let then civill men, whose nature is changed by the spirit of Repentance, know that they are in a damnable state, and that it will not bee well with them, till they grow to a loathing and a detestati-

on of this their evill life, void of all heat and heart of holy devotion.

Chap. XIIJ.

Of the Properties of Conversion.

2. The properties of it, which are 3.

BVt becauſe many will yet deceive themſelves, thinking they have Repentance when they have none, and ſome againe will be ſo terrified with this doctrine of the change which Repentance workes, that they will thinke they have no Repentance when indeed they have, we will therefore further proceed to ſpeake of three properties of this change or turning of the heart in repentance. By the two former whereof we ſhall terrifie the firſt kinde of ſelfe-deceivers, and by the third ſhall comfort the ſecond kinde of doubters.

1. It is orderly

1. Propertie. This change then muſt be an orderly change, beginning in the ſoule, even in the very marrow and ſpirit thereof, and ſo proceeding to the outward man, and the actions thereof. This orderly change the Apoſtle teacheth, when firſt he bids us *be renued in the ſpirit of our mindes*, and then, *let him that ſtole ſteale no more*. *O Ieruſalem, waſh thine heart*. But alas, how many are there that ſet the cart before the horſe, and beginne to change their lives before their hearts? Some indeed adviſe us ſo to doe, but as I thinke, not adviſedly. It is the onely way

Eph. 4 22, 24
Ierem. 4.

way to hypocriſie, to doe that outwardly which is not firſt begunne inwardly. And beſides it is idle, and to no purpoſe to purge the channell, when the fountaine is corrupt, and to apply remedies to the head, when the head-ach is cauſed from the impuritie of ſtomacke. Miſerable experience ſhewes, how ſuch diſordered beginnings of repentance often come to a miſerable end. Content not then thy ſelfe with leauing ſinne outwardly, but ſee you loath it inwardly; content not thy ſelfe to loppe off the boughes, but lay the axe to the root of the Tree.

2. Property. It muſt be a thorow change. *The Lord ſanctifie you* thorowout, *that your* whole *ſpirit, and ſoule and body may be blameleſſe.* Many in their repentance giue but the halfe turne, *Acts* 1. thoſe that turne from one ſinne to an other, as from couetouſneſſe to prodigalitie, from Atheiſme, or Iudaiſme, to Popery. This is as if the Mouſe eſcaping the trappe, ſhould fall into the pawes of the Cat. It is iuſt like the turning of the wind from one point of the North vnto the other, from North-eaſt to North weſt, but yet ſtill it is in the North, and as farr from the South as before. So theſe men turne, but yet in their ſinne ſtill, and as farr from God as before. Secondly, thoſe that turne their vnderſtandings from error to truth, but not their will from euill to good, as thoſe that of Papiſts turne looſe and vnreformed Proteſtants. Thirdly, thoſe that turne from many ſinnes, and with *Herod* doe many things, but yet they remaine vnturned from ſome one ſpeciall ſinne. Some indeed there are,

2. It is thorowly. 1 Theſ. 5. 23

whose change makes them like Æthiopians, white only *in teeth*, euery where else cole-black: I meane our verball professors, that haue onely a change from the teeth outward, a change of their words, can speake well, and that is all. But others there are that goe further, and doe much, and yet not enough, because though they seeme to turne from sinne, and to looke towards God, yet haue a leering eye, and a squint respect vnto their sinnes, with *Lots* wife casting a longing looke after their olde *Sodome*: and they turne, as if a man, whose face is towards the West, should turne to the North, or South: for so turning he may looke both wayes, both to the West whereon his face was set, and to the East whereon his backe was turned. So many turne from their sinnes to God, not directly, but side-wayes, so that with one eye they may looke to God, and with the other to some sinne. But as he whose face is turned directly to the East, cannot see the West: so he who indeed looks directly to God, cannot looke to his sinnes, but he must needs haue them behind his backe. Repentance, if it be true, is genhrall: it strippes vs starke-naked of all the garments of old *Adam*, and leaues not so much as the shirt behind. In this rotten building it leaues not a *stone vpon a stone*. As the floud drowned *Noahs* owne friends and seruants, so must the floud of repenting teares drowne euen our sweetest and most profitable sinnes. Most true is that saying of *Thomas Aquinas*, *That all sinnes are coupled together, though not in regard of conuersion to temporall good, for some to looke the goode of gaine, some of glory, some*

of

of pleasure, &c. yet in regard of auersion from eternall good, *that is, God.* So that hee that lookes but toward one sinne, is as much auerted, and turned backe from God, as if he looked to all. In which respect S. *Iames* saies, Hee that offends in one, is guilty of all. Repentance is a thorow change of the whole man, of the whole life: it refines euery part, not so much but vanity and lightnesse in apparell, *The Lord shall wash* (saith *Isaiah*) *the filthinesse of the daughters of Zion*, that is, that proud brauery, and affected meanes of apparell, mentioned in the third chapter, *by the spirit of Iudgement*, that is, of Repentance, whereby they shall iudge themselues for that sin, and condemne that for *nastinesse* which before they accounted *neatnesse*; and that for *filthinesse*, which before they accounted *fineneſſe*.

Esay 4. 4. opened.

3 Property. It is yet an vnperfect change. Perfect it is in regard of *parts*, as a childe is a perfect man, but imperfect in *degrees*. It is like the change of the aire from darke to light in the dawning of the day, which proceedes by degrees; or as the change and turning of water from cold to hot, which is first luke-warme. This I note for the comfort of such poore soules, that when they heare Repentance is such a change of the minde, and feele so little change in themselues, but their old sinnes to be so strong and liuely, are driuen to doubts. But for their comfort they must know, that this is a *change*, that with griefe they feele and complaine euen of those secret infirmities which were wont neuer to trouble them. The rising of the heart against sinne, the antipathy, and secret grudging,

3 It is imperfect.

and murmuring of the spirit against it, euen then when it is foyled by it, is an argument of a blessed change begunne, which shall be perfected in time.

CHAP. XIIII.

Of the practice of Conuersion in seuen Duties.

3 The practice of conuersion in 7. duties.
2 Cor 7.11. fully handled.

THe third point followes. The practice of this *Turning*, *Reformation*, or *Conuersion*. And it is notably set downe by the Apostle *Paul*, 2 *Corin.*7. 11. where seuen particular duties are set downe, wherein the practice of the second part of Repentance consisteth: *For behold* (saith the Apostle) *this thing, that yee haue beene godly sorry, what great care it hath wrought in you, yea, what cleering of your selues, yea, what indignation, yea, what feare, yea, how great desire, yea, what a zeale, yea what punishment. &c.* Hee that said before, *Godl sorrow works repentance*, that is, this second part of repentance, *the change of the minde*; for godly sorrow (as wee haue seene) is the first part. Now, here hee prooues that godly sorrow workes repentance and his reason standeth thus: That which workes care and cleering, and indignation, &c. that workes repentance: but godly sorrow works these things; therefore it workes repentance. So that it is plaine, that the Apostle here referreth those things to the practice of this second part.

part. To come then vnto the particular duties.

1 Duty is *Care.* Now, this *Care* is twofold: first, the maine *Care*, whereby a sinner takes thought for the remission of his sinnes, and life eternall. Such was the *Care* of those after they were pricked in their hearts at *Peters* Sermon, when they cried out, *Men and Brethren, What shall we doe?* The voyce of men in *care* and anxiety, as of those that are in great *care* for this world: *What shall we eat? or what shall we drinke; or what shall we put on?*

1. Care. Acts. 2. 37. Math. 6. 31.

And this is that which is figured in the Parable of the vniust steward, who is brought in consulting and taking care, *What shall I doe? Digge I cannot, and to begge I am ashamed.* So that the first beginning of our turning to the Lord, is a serious and a *thoughtfull consultation*, what course to take for the pardon of our sinnes, and the saluation of our soules. Luke 16. 3.

Now, in this carefull consultation, there are two things to be considered. 1. the ground. 2, the end of it.

For the ground of it. It is the sight and certaine knowledge of the errour of our former course of life, and the iust censure and condemnation of it. As when a man turnes him to the right way, first hee sees plainely, and concludes, that hee is gone wrong, and thereupon bethinkes himselfe *what to doe*, that he may recouer the right way againe.

2 The end or effect of it, it ends alwaies in true repentants, in a setled *determination* and resolute purpose to enter into the good way, which the Word of God discouers vnto them for good. Some indeed deliberate and consult, but they remaine

houering, and do not resolue: like faint chap-men, that cheapen and harken about wares, but will not come off. They are loth to sell all they haue, to purchase the Pearle, to buy Heauen with the losse of their sinnes. For, when Satan sees a man begin to mistrust his owne courtes, and to entertaine a thought of departing out of Egypt, he vses all the craft he can to detaine him, and pursues after him, departing, as *Pharaoh* after the *Israelites*. So in the Gospel, the dumbe and deafe Diuell, when Christ came to dispossesse him, raged, and tooke on. So that every Christian in the practice of Repentance, before he can passe from his *consultation* to a *resolution* and *determination*, hee shall find and feele a shrewd bickering and conflict, both with Satan and the flesh, that will labour him to continue in his sinnes still, as *Austin* in his Confessions shewes, it was with him in his conuersion. But notwithstanding all the temptations of Satan and the flesh, the Christian gets the victory, and growes to a *resolution*. This *purpose* & *resolution* of the heart, is the very heart of repentance. *I haue* determined *to keepe thy Word*, saith *Dauid*. And this is that which *Barnabas* exhorted the *Antiochians*, *that with* purpose of heart, *they would cleaue vnto the Lord*. And thus is the prodigall sonne brought in, *resoluing* with himselfe, *I will goe to my father, and say, &c.* and when he did but thus *resolue*, his father came forth to meet him: for this serious purpose to turne, is turning: *I thought I wil confesse and thou forgaueſt me*. So when *Zacheus* had but *resolued* to make restitution, when as yet he had not done it, Christ said, *Saluation was*

Psal. 119 57

Acts 11. 23.

Luke 15. 18.

Psalm 32. 5.

Luk. 19. 8, 9.

come

come into his houſe. If wee haue not this conſtant purpoſe of heart to forſake all our ſinnes, and to endeauour our ſelues to the obedience of Gods Commandements, wee haue not yet ſet one foote ouer the threſhold of Repentance. The Prophet *Ieremie* calling vpon *Iſrael* to returne, They are brought in anſwering the Lord, *Behold, wee come vnto thee:* when this purpoſe and will of comming is conceiued, there is returning. So repenting *Ephraim* is brought in, thus *reſoluing, What haue I to doe any more with Idols?* And *Iob, Once haue I ſpoken, but I will anſwer no more.* It is not enough for vs with *Agrippa* to be halfe perſwaded, but we muſt goe thorow ſtitch, and ſo pitch it in a ſetled purpoſe, that we may ſay with *Dauid, I haue choſen the way of thy Commandements.* The Prophet *Iſaih* bids the Iewes to *waſh them, and to make them cleane, to ceaſe to do euill, and to learne to doe well, &c.* Now, it might be ſaid, Alas, theſe are hard matters, how ſhall we be able to doe all this? The Prophet therefore qualifies the matter, ſaying, *If yee conſent and obey*, that is, If ye conſent to obedience in the ſound and ſerious purpoſes and thoughts of your hearts, *Yee ſhall eate the good things of the Land.* Though you cannot ſo thorowly waſh you, yet conſent to it, and agree to it, and it ſhall be accepted.

Ieremie 3.22.

Hoſ. 14.19.

Acts 26.28.

Pſalm 119.

Iſay 1.16.

Verſe 19.

The ſecond *Care* followes vpon this purpoſe, the former *Care* ended: when a man hath purpoſed and ſet downe with himſelfe to do ought, then hee takes *Care* how to bring this purpoſe to paſſe. The Repentant conſiders with himſelfe, that though now he be turned into the right way, yet it

if hee haue not his eyes in his head, hee may eaſily loſe it againe. Hee is not ignorant how many impediments will encounter him in the way, how many ſtumbling blocks will be laid by Satan; beſides, that the old Serpent will be behind him nibbling at his heeles, and aſſaying him to plucke him backe. Now then theſe thoughts run in his head, I haue reſolued to enter into this courſe. Alas! how ſhall I be able to goe thorow it? like the wiſe
Luke 14. builder he caſts his accounts afore-hand, conſiders the weightineſſe of Chriſtianity, and bethinkes himſelfe how hee ſhall be able to performe that which he hath vndertaken. He obiects to himſelfe, reſoluing to ſerue God, as once *Ioſhua* to the peo-
Ioſh.24.18,19 ple, ſaying, *We will ſerue the Lord: Nay, but yee cannot ſerue the Lord, for he is an holy God, he is a iealous God, &c.* So our Repentant in his firſt turning, informes himſelfe of the great difficulties that are in walking on in that way whereinto his feet are turning. Hee conſiders that he is raiſed out of the graue of
Ioh. 11. ſinne, but yet like *Lazarus*, bound with napkins; ſo is he ſtill hampered with the bonds of many infirmities which will quickly make him weary and faint. And therefore now all his *care* is, how hee may hold out, and compaſſe that which hee hath propounded to himſelfe. Now this ſecond *Care* he ſhewes in the practice of theſe duties.

1 Becauſe hee knowes that in this building
Nehem. 4. there are many enemies, as once in the building of the walls of *Ieruſalem*; he therefore ſhewes his *Care*, in furniſhing himſelfe with ſpirituall weapons, working with one hand, and holding the

ſword

ſword of the ſpirit in the other.

2. Being thus armed and prouided, hee hath a vigilant and a watchfull eye againſt all occaſions and meanes of ſinne, and hath a *Care* to auoid them. He is watchfull and *carefull* againſt the very firſt motions and whiſperings of the Serpent, ſaying vnto himſelfe ſecretly, as before Gods Spirit did, This is the way, turne into it againe.

3. He is carefull to doe all good duties, both in his generall, and in his ſpeciall calling; as to pray, reade, meditate, inſtruct, admoniſh. *Heare, O Iſrael, and obſerue to doe it*, ſaith *Moſes* to the Iſraelites. So here is his *Care*, in that he obſerues to doe all good duties. Deut. 6. 3.

4. Hee is *carefull* to doe them in that holy manner which God requires. Hee is not ignorant of Sathans wilineſſe, how he labours to intereſt and inſinuate himſelfe into our beſt actions. Here then is his *Care*, that he goe with an euen foote, and an vpright heart, not out of a deſire to be ſeen of men, and to haue praiſe from them. *Take heed* how *you giue your almes.* He obſerues, not onely that he do, but *how* he doth good duties.

5. Hee is *carefull* to apprehend all occaſions of good, whatſoeuer are offered: hee markes when Gods ſends ſuch men vnto him, of whom hee may receiue further comfort and knowledge: hee alſo markes when God puts ſuch into his hands, to whom hee may performe any good office, and withall hee markes the ſeaſon and opportunitie. When any accident of Gods ſpeciall workes, either of mercy or iudgement, falls out in the world, hee

makes

makes good vſe of it: as the Lord noted how *Abraham* vpon occaſion of his Iudgement on *Sodome*, would thereby prouoke himſelfe and his to a more carefull keeping of his Lawes. Gen.18 18.

By this now may we try our ſelues, whether we repent or no. Repentance we ſee, is a very carefull thing, & fils our heads with many ſerious thoughts in things ſpirituall. But alas, with *Martha*, we buſie our heads with many things, but in the meane time that *one thing which is needfull*, is the leaſt part of our care; we lie ſecure in our ſinnes, and if any thought be taken, it is *how to fulfill the luſts of the fleſh*. We are like thoſe women in *Iſay*; *Ariſe yee women that ſit at eaſe*: we eat, drinke, play and ſleep, but as for our ſoules, let God take care if hee will, wee liſt not to trouble our ſelues with ſuch a burthen. Who is there almoſt, who in the morning at his firſt ariſing entertaines theſe thoughts, O how may I paſſe and bring about this day well? how may I auoid Satans ſnares, and reſtraine mine own corruption? And as wee looke not backe to ſay, *What haue I done?* ſo neither looke wee forward to ſay, *What ſhall we doe*? Now, we walke raſhly, hand ouer head. The repentant ſinner is turned toward God, and ſees his great and awfull Maieſty, and therefore is exceeding *carefull* and reſpectiue of his carriage, that he may not offend, walking now in the eye of ſo great, and withall ſo good a God. Children, when their Gouernours backes are turned vpon them, play reakes; but if once they ſee them, then are they carefull of their behauiour. Luk.10. 41. Rom.13.14.

2 Cleering. 2 Duty is *cleering*. Such is our owne weakeneſſe

neſſe, and Satans malice, that be we neuer ſo *careſull* and watchfull ouer our wayes, yet we ſhall of tentimes be ouertaken with heauineſſe and drowſineſſe, and then is the enuious mans time to ſow his *tares* and *darnell*, for ſinne to ſteale vpon vs. Loe then, what a repenting ſinne wil doe in ſuch a caſe. If contrary to his purpoſe and carefull endeuour, he ouer-ſhoot himſelfe, and fall into ſome offence, wil he lie in his ſinne, and ſuffer his ſinne to lie on his conſcience vnqueſtioned? No, hee cannot endure ſuch gueſts, he knowes full well by deare-bought experience what they are, he wil neuer be at quiet, till hee haue *cleered* his conſcience of the guilt and defilement of the ſinne. Hee gets him preſently into ſome corner with *Peter*, and there not able to endure conſcience to accuſe him, he falls to accuſing himſelfe to God, earneſtly crauing his mercy, neuer giuing ouer rapping at his gate, till hee haue gotten Gods acquittance ſealed for the pardon of his ſinne. This is the *Apologie* or *defence* here ſpoken of, the getting of Gods pardon ſigned, and ſealed with the bloud of his Son, that ſo when Satan and conſcience ſhall come to dragge vs by the throats to hell, we may plucke this pardon out of our boſomes, and ſo chaſe them away. When Satan accuſes, yea and begins to iudge and condemne vs, here is our *Apology*, here is our *defence* and our anſwer ready: God hath graciouſly forgiuen mee: The bookes and bonds are cancelled; *Satan, goe not beyond thine office* as *Bradford* ſweetely ſpeakes, *God is the Iudge, thou haſt not to meddle with his office*. Loe, the Iudge hath cleered me. Accuſe

ἀλλὰ ἀπολογίαν.

cuſe now as long as thou wilt. So long as a man hath the Judges acquitting ſentence, he needes not feare the clamors of any malicious accuſers.

And here we may obſerve a notable difference betweene the repentant ſinner, and the impenitent. The wicked wretch ſo he can ſhift off by any meanes the *accuſation*, hee never cares nor labours for the Judges *abſolution*, who in his time will take notice of his ſinne, though never any accuſation ſhould be proffered. All his care is for the preſent to put off the accuſer, the ſergeant, the officer. Well, thou riddeſt thy ſelfe by ſome device to day, but he comes to thee againe to morrow. Where is thy *defence*, thy protection againſt him? Alas, thou haſt provided none. Now the true Repentant hee conſiders that it is to no purpoſe to put away the accuſer, when as yet the judge remaines unpacified, who will againe and againe ſet this accuſer on our backs till we have pacified him. And therefore his chiefe dealing is with the judge himſelfe, to get his favour and grace, and ſo he getting the Judges *abſolution*, regards not a whit the officers accuſation. In a word, the wicked, when Conſcience accuſes, have no other care than to ſtop the mouth of Conſcience, and to choake it for the preſent, that it may not accuſe. The godly further, as they would not haue it accuſe, ſo neither further would they have it a ſilent and a ſenſleſſe Conſcience, but they would turne accuſing Conſcience into an excuſing and *cleering* Conſcience. The wickeds care is only to ſtop & damne up this violent floud; but the godly, for that they ſee it is to little purpoſe

thus

thus to do(becauſe within a little while it wil overflow, and rage more violently than ever it did before) they have therefore a further care to turne the ſtreame and current the other way, to make Conſcience ſing another note, and in ſtead of terrours, to ſpeake peace.

3. Duty. Indignation, namely againſt our ſins, and ſo againſt our ſelves for our ſinnes. For though we have gotten Gods defence againſt our ſins, yet may we not remaine friends with thē, nay ſo much the more bitter and deadly ought our enmity to be againſt them, becauſe of Gods Love in giving us the *defence* of his mercifull pardon in Chriſt againſt them. As if I had gotten the Judges abſolution, and ſo a diſcharge from mine enemies that ſought my life, wil I not then ſo much the more ſet my ſelfe in hatred againſt thoſe wicked enemies? Some when they have ſinned, will ſeeme to labor for the former *cleering*, they will confeſſe their ſinnes, and crave Gods mercy, but yet that league and friendſhip which they ſtill entertaine with their ſins, ſhewes they have not ſo cleered themſelves as they ſhould: for if they would cleere their conſciences from accuſing, they muſt alſo cleere their hearts from loving their ſins. Every wicked man hath his *cleering*, his *apology* and *defence* againſt the dammage of his ſins ready at hand, namely, the death of Chriſt. But what followes on this? Doe they hate and deteſt their ſinne? Doe they grind their teeth at it in anger? No, but rather make their *protection* and *defence againſt ſinne*, to be as it were a *licence of ſinning ſtill*. But the fruit of true Repentance is *Indig-*

3 Indignatiō

na'i n

nation and bitter anger against our sinnes. Hereupon *Isay* brings in the repenting Church, throwing away idolatrous ornaments, as in a chase, as one that throwes away a *menstruous cloth*, and sayes, Fie, *get thee hence*. So *Hosea* brings in *Ephraim* in a like angry manner, saying, *What have I to doe any more with Idols?* So *Peter* not only wept, but *wept bitterly*, the bitter gall of this godly *indignation* being mingled with his salt teares. Thus the Church, when she had shamefully neglected Christs call, *her heart fretted within her*, as *Iunius* reades it: wee can fret and chafe at little defects in others, and are tetchy for trifles. True Repentance turnes all tetchinesse with others, into this holy tetchinesse and fretfulnesse with our selves for our sinnes. The Idolater *frets himselfe and curses his gods*, but the Repentants fretting reaches not to God, him he blesses, when he frets at himselfe; nor yet to man, to whom the humility of his heart makes him patient, but to himselfe onely, and to his owne sinnes. Thus *David* fretted in a manner at himselfe, when seeing how much hee was deceived, and offended at the wickeds prosperity, he at length befooles himselfe, and be-beasts himselfe too. *So foolish was I, and so ignorant, even as a beast before thee*: In the like moode was he with himselfe, when hee had numbred the people, *I have sinned exceedingly, I have done very foolishly*. This is that anger which *Salomon* preferres before all carnall merriment and laughter, *Anger is better than laughter*. Then is God well pleased with us, when in an holy *Anger* we are displeased with our selves, then is he ready to turne from his

Isay 30. 22.

Hos. 14.9.

Matth. 26.57.

Cant. 5 4 *Visceribus fremebundus.*

Isay 8.21.

Psalm. 73.22.

2 Sam 24.10

Eccles. 7.5

fierce

fierce indignation againſt our ſelves, when we ſees us forward in *holy indignation* againſt our ſins.

4. Duty. *Feare* which muſt follow *indignation*. A ſtrange coujunction of *Anger* and *Feare*, for when men are angry, they feare leaſt, and grow more fierce than fearefull. Men commonly feare nothing in their anger: but here it is otherwiſe, *indignation* breedes *feare*: that *indignation* againſt ſinne paſt, which is not attended and followed with feare of ſinne to come, is not good, and therefore is *feare* added to *indignation*. And this is another excellent part of the practice of Repentance: for the burnt childe muſt needes dread the fire: and the Repentant ſinner having once been bitten and ſtung by his ſinnes, cannot but feare to come neare them againe. He that after a dangerous ſtraying is returned into the way, will be *afraid* of loſing it againe: for before we ſaw one maine dutie of *Repentance* was *Care*, now *Feare* alwayes waites upon *Care*: and beſides, that the Repentant being now turned to God, and ſeeing how great a good hee is, cannot but exceedingly love him, and out of his love feare the loſſe of him, for love, in this ſenſe is exceeding fearefull: even as the wife reconciled to her loving husband offended, feares againe to offend and loſe his favour. Againe, in repentance, and in turning to God, the heart was ſoftned and made plyable to the hand of God, and therefore now being made a tender heart of an hard and ſtony, it will the more eaſily feare and tremble at a danger: whence comes that oppoſition betwixt feare and hardneſſe of heart, as *bleſſed is that man*

4. Feare.

Res eſt ſollicitæ plena timoris amor.

Prov. 2.

that feareth *alwaies, but hee that* hardeneth *his heart*
Iſa. 63 87. *ſhall fall into evill*; and that of the Prophet, *Why haſt thou hardened our hearts from thy feare?*

Now this *feare* is of excellent uſe in the practice of Repentance, for it is as a bridle to order, guide, and keepe us in the way whereinto Repentance turnes our feet. *Bleſſed is the man that feareth alwaies,*
Prov. 28. 14. *but he* that, in deſperate boldneſſe, *hardens his heart, ſhall ſurely fall into evill.* Therefore by the force of the oppoſition hee implies, that he that feares ſhall be kept from evill, and that herein his bleſſednesſe conſiſteth, which hee more plainly avouches elſewhere, *The feare of the Lord is a well-ſpring of life to*
Prov. 14. *avoyd the ſnares of death:* for more particularly it thus keepes us.

Firſt, it makes us to quake at the very firſt riſings of evill and ſinfull motions in our hearts, and ſo to
Pſal. 4. 4. daſh ſinne in the ſhell; *Tremble* (ſaies *David*) *and ſinne not.*

Secondly, when ſtrong and violent tentations aſſault us, it ſtrengthens us, and with-holds our aſſent; for the repenting ſinner being now turned to God, hee alwaies ſees God, and knowes that God ſees him, and therefore the awefull reverence hee carries to his preſence, reſtraines him. This up-held
Gen 39. 9. *Ioſeph, How can I* (ſaith hee) *doe this, and ſinne againſt God?* This ſtrengthned him againſt the powerfull and adulterous ſollicitations of his Miſtreſſe, the time was fit, his Maſter was abſent, and the place fit, private and remote, yet, though time and place gave him leave, Gods feare would not: ſo powerfull was it againſt her powerfull perſwaſions to fol-

ly

ly. So *Iſaac*, though naturall affection would have carried him to have reverſed *Iaakobs* bleſſing, ſpecially when hee was importuned by the howlings of *Eſau*, yet he did not: and what was the bridle that held him backe? *Hee feared an exceeding great feare*, which is mentioned afterward, *The feare of my Father Iſaac*, ſaies *Iacob*, ſwearing by God, whoſe feare poſſeſſing *Iſaac* his Father, kept him from paſſing away the bleſſing to *Eſau*. Gen. 27. 33. Gen. 31. 42. opened.

Thirdly, it keepes from ſuch ſinnes, where the feare of man reſtraines not, even from ſecret and unknowne ſinnes to the world. *Thou ſhalt not* (ſaith the Lord) *curſe the deafe*: Why, what ſhould hinder? hee cannot heare us if wee doe; *Thou ſhalt not lay a ſtumbling blocke before the blinde*: Why, what ſhould let us? he cannot ſee us if we doe. Marke the words following, *Thou ſhalt feare the Lord*, who both heares thy curſes, and ſees thy ſtumbling blocks. Levit. 19. 14.

Fourthly, in the whole courſe of our life, it makes us, *worke out our ſalvation with feare and trembling*, even *reioycing in feare*, and *feaſting in feare*, knowing that there is then the greateſt danger, when to our eyes there is the leaſt appearance of it. Phil. 2. Pſal. 2. Iude 12.

In theſe and ſuch like reſpects, is this feare ſo neceſſary in the practice of Repentance: for Repentance is a continuall returning towards God, and drawing neerer ſtill to him. To the which howſoever that helliſh and ſlaviſh feare be a let, for it drives a man backe from God, and turnes away the face from ſinne, yet not this loving and filiall feare, for it drives from ſinne, and keepes us from forſaking God, *I will put my feare*, ſayes the Lord, Ierem. 32. 40.

in their hearts, that they shall not depart from me. Out of this feare arises that notable dutie which some Repentants in the more serious exercise of their repentance, in the SCRIPTVRES, have practised namely, that entring into Covenant with GOD, and binding our selves by solemne oath unto him. This was *Davids* practise, *I have sworne, and I will performe it, that I will keepe thy righteous Iudgements.* Psal. 119. 106. The same dutie we finde practised in the bookes of *Ezra* and *Nehemiah.* Now this practise arises out of this *feare* and *iealousie*, which we have of our deceitfull hearts. As when wee feare the faith and honest dealing of men, wee will not trust to their bare words, but we will have it under their hands and seales. Ezra 10. Nehm. 10.

The contrary to this feare, is *bold venturousnesse*, when we rush desperately into all manner of sinne, and in boldnesse of face and hardnes of heart, worke out our owne damnation.

Now by this may wee try the truth of our Repentance. What, doe we feare to sinne? when we see sinne following us, doe we runne from it, as the chicken seeing the Kite come, flies under the wings of the hen? Art thou now *afraid of an oath?* Hast thou been a covetous usurer? a swinish drunkard? an unclean adulterer? a godlesse Sabbath-breaker? And art thou now *afraid* of these sinnes? trembleſt thou at the thoughts of them? then hast thou good evidence of the truth of thy Repentance. But this gives the most the lye that bragge of their repentance, because as it is said of those deceivers, *that they feast without all feare feeding themselves*: So it Eccles 9. 2. Iude 12.

may

may be ſaid of them that they follow their ſinnes with all greedineſſe, without *feare*, or wit. So farre from *feare*, that they doe *deſire* the occaſions of ſinne, and even harden their hearts againſt this feare. Theſe may well *feare* that they never knew what Repentance meant.

CHAP. XV.

Of three other Duties wherein Converſion is practiſed.

5. DVty is *Deſire*. That which wee *feare*, wee *deſire* to be freed from, and to enjoy the contrary. So hee that *feares* death, *deſires* life, and hee that truely *feares* ſinne, deſires to be freed from ſinne, and to enjoy the preſence of God every day more and more. This *deſire* then of Gods grace and his preſence to deliver us from the cumber and the burthen, and body of death, is another affection of a penitent heart: for when by repentance wee are turned to God, and ſee the ſweete beauty of his face, wee are exceedingly raviſhed withall, and therefore in ſtrong and earneſt deſires wee make towards him, faine would wee be at the end of our journey, that wee might be with him, and graſpe him with our armes, and ſatiate our ſelves with his ſweetneſſe. Hence it is, that the Children of God *deſire* death and diſſolution with *Paul*, becauſe

5. Deſire.

Phil. 1. 23

till then they cannot be with Christ. These *desires* are so much the *stronger*, because of our *infirmity* in approching towards God, which is such, that we goe but as it were creeping. This grieves us, and makes us desire that we were rid of these infirmities which so clogge us, and hang as lead at our heeles. This makes us *cry* with the Church, *Draw me, and wee will runne after thee*: and with *David*, *Oh! that my waies were directed*. By repentance indeed we are escaped out of Satans snare, but yet so as the prisoner out of prison with the bolt on his legge, and so he can goe but slowly, yet in his *desire* hee flies, and wishes every step twenty. Wee are still fettered with many infirmities, that presse us so downeward, that wee cannot runne up Gods Hill, and therefore this increases the vehemency of our *desires*. This is a great comfort to every true Repentant heart. Thou that hast these *desires*, it is an argument of the truth of thy repentance, whereby having turned thy face towards God, thou hast gotten sight of his face, and therefore doest so long after him, and desire to draw neerer and neerer unto him. A repenting heart is never without these earnest *desires*; *Blessed* (saith our Saviour) *are they which are poore in spirit*, and then hee addes, *Blessed are they which hunger and thirst after righteousnesse*; where ever there is a *poore*, there is a *thirsting* spirit, and these *hungring* and *thirsting desires*, are evidences of a *repenting* heart.

Cant. 1.3.
Psal. 119.5.

Matth. 5.3,6.

6. Zeale.

6. Duty is *Zeale*, which is a compounded affection of *Love* and *Anger*. There may be deceit, and often is in our *desires*. Every one pretends, they desire

ſire Gods Commandements, but there is no *zeale* in their deſires, they are lazie and ſluggiſh deſires: therefore is *Zeale* added next to *Deſire*, to ſhew what kinde of *deſires* theſe muſt be, to wit, they ſhould be fervent and zealous deſires: *The* Deſire *of the ſlothfull ſlaies him, for his hands refuſe to worke.* Prov. 21.25. But true *deſire* hath *zeale* joyned with it, which cauſes us eagerly to purſue the thing *deſired*, and to over-come all impediments hindering our *deſires*. We ſee in nature, how the *iraſcible* facultie backes the *concupiſcible*. And as fire hath *lightneſſe*, whereby it aſpires to the higheſt place, ſo it hath alſo *heat* to conſume that which ſhould hinder his aſcent. In the like manner hath the true deſire of a repenting ſinner, the grace of zeale to ſecond it: when one had uttered that affectionate ſpeech; *Bleſſed are they that eat bread in the Kingdome of God*, Luke 14.14 ſee how Chriſt preſently entertaines it with the Parable of the Gueſts, who being invited to the Supper, had every one their excuſes from their *farmes*, *oxen* and *wives*: whereby Chriſt ſeemes to give a checke to the counterfeit *deſires* of many, and ſeemes to inſinuate thus much; Oh! you indeed make as if you had a deſire to come, but you doe but counterfeit, you meane it not, for when God calls you to this Supper, yee are ready to ſhuffle off his invitation with one worldly excuſe or another, and ſo are your *deſires*, zeale-leſſe deſires. They are ſo cold, ſo heartleſſe and ſo heatleſſe, that they cannot leape over the leaſt blocke that lies in their waies. Thus wee ſee then, how fitly *zeale* followes *deſire*.

And indeede a true penitentiary cannot but be

Zealous. Zeale muſt needs be joyned with Repentance for theſe reaſons.

1. Repentance is a *turning* unto God, and a *returning* into our way, out of which we had wandred by our ſinnes. Now the more way and time a man hath loſt, the more earneſt and *zealous* hee is in the redemption of both. A man that hath rid out of his way, when once hee perceives it, will ſpurre the harder, and gallop the faſter, till he hath recovered ſo farre as hee might have beene, if hee had kept his way in a good reaſonable pace. So when the *Repentant* conſiders how much knowledge and experience hee might have gained, if the good time which he hath miſ-ſpent in his ſins, had been ſpent upon better things, when hee conſiders how much of his life is paſt in ſin, and knowes not how little he hath to come, wherein hee may walke in obedience, hee laies the more *zealouſly* about him, that what hee wants in time, hee may redeeme with his *zeale*. And this is that which *Peter* urges, *That henceforward wee ſhould live (as much time as remaines in the body) not after the luſts of men; for it is ſufficient for us, that wee have ſpent the time paſt after the luſts of the Gentiles*. The longer we have beene ſtragling, the more quicke ſhould be our ſpeed in our returne.

1 Pet. 4. 1, 3.

And the ſame thing doth *Paul* urge the *Romans* withall, *As yee have given your members ſervants to uncleanneſſe, and iniquity to commit iniquity, ſo now give your members ſervant unto righteouſneſſe and holineſſe*. The Repentant will be no leſſe *zealous* in the waies of grace, than he was in the waies of ſinne, and the more zealous will hee be in the ſervice of righteouſ

Rom. 6. 19.

Quip r pœnitentiam reſurgunt, magna charitate reſplendent & ſæpe maiori quã illi qui nunquã ceciderũt. Chry.

righteouſneſſe, becauſe hee ſpent ſo much of his time and ſtrength in the ſervice of iniquity.

2. Before Repentance we are blinde, and cannot ſee God, nor the ſweet Beauty of his face, for indeed our faces are turned from him; but in repentance wee turne our faces to God, and then ſeeing him, his bounty, our crowne and recompence of reward, wee are ſo raviſhed and enamoured upon him, as that with *Paul*, in an holy zeale, wee forget that which is behinde, *endeavouring our ſelves to that which is before, and following hard toward the marke, for the price of the high calling of God in Chriſt Ieſus.* Phil. 3. 13, 14.

3. The Repentant conſiders the inconceiveable Love of God towards him in the pardon of his ſins, that howſoever he was running headlong into hell, to caſt away himſelfe and his ſoule, yet the Lord ſtaid him, and was mercifull unto him in the remiſſion of all his offences. The meditation of which ſweete goodneſſe and *Love of God conſtraines him* to be zealous for the Glory of ſo gracious a God. This Love of God in Chriſt to him, conſtraines him, and inflames and fires his heart with an earneſt zeale to glorifie the Lord. That whereas before by his ſinnes hee had wounded Gods Glory, now the Love of God, who hath had mercy upon him in plucking him out of the jawes of Satan, makes him now zealous of his glory, and carefully to labour to heale theſe wounds which before his ſinnes had made. This we may ſee in that repenting woman, who, becauſe *much was forgiven her, therefore ſhee loved much*, that is, zealouſly. Shee had not beene ſo zealous before in following her filthy and uncleane 2 Cor. 5. Luke 7.

uncleane loves, as now she was *zealous* in following her holy and spirituall love.

Now this *zeale* in repentance, shewes it selfe in these properties.

1. Property, It over-lookes all difficulties, and over-comes all impediments. *Much water cannot quench love*, nay, it kindles rather, and the more water, the more love. Zeale dampes at no bogges, quagmires, hills, or mountaines, it is an affection that will wing a man, and mount him over all. It is not a *Lyon* in the way, no, nor yet Legions of Divels in the way can coole it's courage. *Michals* scoffe was to *Davids* zeale but as water upon lyme, made it the more hotter, *I will be yet more vile*. And other mens hatred of the truth, did but increase his Love, *They have destroyed thy Law, therefore doe I love it*. A worthy example of Repentants *zeale* in this kinde was that of that repenting woman, who, though Christ were at dinner in a Pharises house, and muh company likely there, yet in the holy madnesse of her zeale, she comes rushing in, seeking him whom her soule loved, not abashed with the company, but before them all falls to *kissing and washing the feete of Christ*.

Cant. 8.

2 Sam 6.

Psal. 119. 126 127.

Luke 7.

2. Property, This *zeale* of *Repentance*, thinkes nothing too good for God, or too deare for him, and spares for no cost and charges in the cause of his Glory. Thus *David* repenting for his numbring of the people, would not have the place for the Altar and the burnt offerings, of *Aarunah* for nought, but would give him money for them. So the *Israelites* repenting for their Idolatry, shewed their

2 Sam. 24.

zeale

zeale in their coſtly offering to the Tabernacle, even till they were faine to be forbidden to offer. So it was with that good woman that powred the box of coſtly Ointment upon the head of Chriſt. Exod 36.

3. Property, It makes us draw others to God. This our Saviour required of *Peter*, as a fruit of his repentance, that *when hee was converted, hee ſhould ſtrengthen his brethren.* In our ſinnes wee are commonly inſtrumentall for Satan to draw others into our ſinnes with us. True repentance will make us zealous to be inſtrumentall, to bring others to God. *I would* (ſaies *Paul*) *that not only thou, but all here, were not only almoſt, but altogether, as I am, except my bonds.* Luke 22.32. Acts 26.29

7. Duty is *Revenge*. Here is the demonſtration of our zeale for God, and his Word, when we *revenge* their quarrells upon their capitall enemy, the fleſh, the corruption of our nature. There is much deceit in *zeale*. The *zeale* of many is onely verball, it may be heard but not ſeene: but true *zeale* muſt be ſeene as well as heard; *Come*, ſayes *Iehu*, *and ſee what zeale I have for the Lord.* Now, as his *zeale* was ſeene in the revenge which hee tooke upon *Baals* Prieſts in the ſlaughter of them, ſo muſt our *zeale* appeare in the *revenge* upon the *fleſh*, which wee muſt wound, and daily mortifie. This *revenge* will ſhew what affection we beare to our ſinnes. Before repentance they are ſo deare to us, that wee cannot endure ſo much as the reproofe of them, but when our repentance comes, then comes *revenge*, and we can brooke not onely *reproofe* of them *from others*, but *vengeance* alſo upon them from our ſelves. And 7. Revenge. 2 King. 10.16

when

when once wee can come to be *revenged* upon them, it is a signe wee account them as enemies. For no man desires *revenge* but upon his enemy. *Salomon* knew the right mother of the Child by her tender heart, and earning bowells, which could not indure to see the Babe divided by the sword; Surely when wee cannot abide the *Sword of revenge* to wound and slay our sinnes, wee have cause to suspect our repentance, for who would be loth to have his enemy wounded?

1 King. 3 27

Now this *revenging* our selves upon the flesh, is

{ Generall,
{ Especiall.

1. Generally, this revenge consists in that which the Apostle calls *the beating downe of the body*; and *offering up our bodies, as Sacrifices to God*: both which places I understand of the *body of sinne*, that is, *the flesh*, which must looke for no better at our hands than a *clubbe*, or a *sacrificing Knife*. It must be handled as *Sarah* handled *Hagar*, roughly. Our flesh is of a slavish disposition; If a slave be well used, hee will grow sawcie, and malapart. *And hee* (saith *Salomon*) *that bringeth up his servant delicately, hee will be as his sonne*, nay, hee will overtop him, as *Ieroboam* did *Rehoboam*, at whom it is thought *Salomon* aymed in that Proverbe. This slave then must have a stright hand held over it, and must be used like a slave to a whip, to a cudgell. *Wee are not debters to the flesh*, wee owe it no kindnesse, no favour, we owe it nothing but *revenge*, nothing but *blowes*, and the *blue eye* that S. *Paul* gave it. But alas! how farre are we from this? how doe wee *feed* and *flesh* the

1 Cor. 9. 27. Rom 12. 1.

Prov. 29, 21

Rom. 8.

1 Cor 9. 27 ὑπωπιάζω.

the *fleſh* againſt the Spirit? What eaſe and content doe we give it? How doe we ſtroke and hugge, and cocker it? How doe we *take thought* for it? How do we gratifie it in all things, as *David* did *Adoniah*, *whom he would not diſpleaſe from his childhood to ſay, Why haſt thou done ſo?* Rom 13. 14. 1 King. 1. 6.

2. This Revenge is more ſpeciall, and it conſiſts in theſe particulars:

1. There cannot bee a greater *Revenge*, than to ſpoyle our adverſary of his chiefeſt delight, and in ſtead of that, to vex him with that which is moſt contrary thereunto. Now the *fleſh* in every one hath ſome ſpeciall darling ſinne wherein ſhee moſt delights, which is as her *right eye* in regard of pleaſure, or as her *right hand* in regard of profit. Now this *right eye muſt bee plucked out*, and we muſt bee revenged upon the fleſh, as the Philiſtims upon *Samſon* in putting out his eyes. And this *right hand muſt bee cut off*, and the fleſh muſt be uſed as was *Adonibezek*. Such ſinnes as are deareſt, muſt be quite abandoned, and the contrary graces muſt be carefully practiſed. A revenge it is on our enemy, to hurt his body any where, but to ſpoyle him of his eye or hand; this is a ſpeciall revenge. The repenting ſinner in mortifying the whole body of ſinne, muſt do as *Cranmer* did in the burning of his body, he burnt it all, but firſt he beganne with his *right hand*. So the Repentant muſt labour to conſume the whole maſſe of the body of ſinne, and bring old *Adams* bones into aſhes, but yet let him beginne with the moſt ſpeciall members thereof. Thus did *Zaccheus* when he was converted. His gain- Matth. 5. Iudg. 16. 21. Iudg. 1.

gainefull ſinne of wrong and oppreſſion, that went firſt to the pot, his right hand went firſt to the fire.

Luke 19. 8. *Halfe my goods I give to the poore, and if I have wronged any man by forged cavillation, I reſtore him ſeven fold.* *Pauls* maine ſinne was perſecution, and waſting of the Church, and what delight did the fleſh take therein? But loe, how hee practiſed his owne rule;

Rom. 6. 19. *As yee have given your members ſervants to vncleaneneſſe, and to iniquitie to commit iniquitie, ſo now give your members ſervants unto righteouſneſſe in holineſſe.* As faſt as with both hands he pluckt downe, ſo faſt with both hands hee built up againe. The great paine and toyle he put himſelfe unto in planting Churches, was a revenge upon the fleſh for the paines before taken in perſecuting. *Salomons* ſpeciall ſinne was Epicuriſme, for he even ſold himſelfe to carnall and filthy pleaſures. Therefore repenting hee doth not onely cut the fleſh ſhort of thoſe pleaſures, but in a further revenge, writes a booke againſt them, the booke of his Repentance, and retractations, *Eccleſiaſtes*.

2. This revenge conſiſts in converting thoſe very things which have beene the matter, or object of ſinne, and abuſed by the fleſh to ſinne, to the ſervice of God, and matter of our repentance. For example: *David* in his adultery defiled his *bed*: In his repentance *hee waſheth his bed with his teares*: hee turnes his bed, which he had made a *brothell-houſe*, into an oratory, and *an houſe of prayer*. That place wherein he bathed himſelfe, as it were in the milke of his fleſhly pleaſure, in the ſame hee now bathes himſelfe in the ſalt brine of bitter repenting teares.

Pſalm. 6.

So

So the *Epheſians* made a ſacrifice to the Lord, of their bookes of ſorcery; and *David* of that water of blood, for which his Worthies had by his meanes adventured their lives. So the *Iſraelites*, as they had ſinned in offering their eare-rings of gold to the calfe, ſo repenting, they offer likewiſe gold and eare-rings to the Tabernacle. So likewiſe the *Iſraelitiſh* women offered their *looking glaſſes*, which they had abuſed to the proud prancking up of themſelves, to the uſe and ſervice of the Tabernacle. So *Tyrus*, that famous mart-city, ſinning in the abuſe of their goods, both in getting and in ſpending of them, their repentance is thus ſet forth: *Her occupying and her wages are holy to the Lord, it ſhall not be laid up nor kept in ſtore, but her merchandize ſhall be for them that dwell before the Lord, &c.* Here is a leſſon for *Vſurers, Pillers, Pollers, Receivers of bribes*, all ſuch as have defiled their hands with unlawfull gaines, either getting it by an unlawfull calling, or by the abuſe of a lawfull. Let them learne of *Tyrus*: Let them not *lay up, nor keepe in ſtore* the matter of their ſinne to teſtifie and *witneſſe againſt them*. *Are* yet *the treaſures of wickedneſſe in your houſes?* Oh, plucke from the *fleſhy* thoſe fat collops. Better they ſhould ſerve their gold and ſilver ſo got, as *David* did the water of Bethlem, even ſpill it, and throw it away, than reſerve it for their owne private enrichment here, and their eternall beggery and endleſſe miſery hereafter. That which before they offered as a ſacrifice to *Mammon*, let them now offer it to Gods *Altar*, that is, the *poore*, who are now come into the roome of the Altar of the old Teſtament: where

Acts 19.

Exod 35.

Exod. 38. 8.

Iſay 23. 18.

Iames 5.

Mich. 6. 10.

Repentance

Repentance is, there is revenge. Haſt thou repented for thy covetouſneſſe, for thine uſury, bribery, &c? *ſhew thy revenge* upon them, by taking from them the matter they feed upon, and with *Tyrus* give it to the Lord, and with *Zaccheus* give it to the poore. The example of *Bradford* that worthy Repentant, whoſe life, death, ſpeeches, and actions even breathed repentance, a man that might ſeeme wholly to be made of Repentance, his example, I ſay, in this kinde is very memorable: who hearing a Sermon of Mr. *Latymers*, wherein reſtitution was urged, he was ſo ſtricken to the heart for one daſh of a pen which hee had made without the knowledge of his Maſter, (*as full often*, ſayes Mr. *Samſon*, *I have heard him confeſſe with plenty of teares*) being Clarke to the Treaſurer of the Kings campe beyond the Seas, and was to the deceiving of the King, that he could never be quiet till by the advice of the ſame Mr. *Latymer* a reſtitution was made. The which thing to bring to paſſe, hee did willingly forgoe all the priuate and certain patrimony he had on earth. Thoſe that thus offending with *Bradford*, meane not to *repent* and *revenge* themſelves on their covetouſneſſe in this manner, are not like to come where now *Bradford* is.

M. *Samſon* in his preface to *Bradfords* Sermon of Repentace.

3. Another ſpecialty in this *Revenge* is, when with the very ſelfe-ſame members and inſtruments of our bodies, which the fleſh moſt of all hath abuſed to ſinne, we in ſpeciall ſort glorifie God. *Zachary* that ſinned with his mouth in giving God the lye, repenting, as ſoone as ever he could ſpeake, glorified God with his mouth. So that woman,

Luke 1.

which

which had abused her *eyes*, her *haire*, her *lippes*, to wantonnesse and uncleannesse, repenting shee *revenges* her selfe upon the *flesh*. She takes from the uncleane Devil all those instruments, and to spight him the more, gives them to his utter enemy *Iesus Christ*. Her *lippes* to kisse his feete, her *eyes* to wash them, her *haire* to wipe them. So many delights as she found of the *flesh*. so many burnt offrings she sacrificed to the Lord. Luk. 7.

4. Further we take *revenge* on the *flesh*, when wee refraine our selves from the use of things otherwise lawfull, because we haue offended therein. As if offending in gluttony and drunkennes, we should punish our selves with abstinence from wine, and fasting. If in abuse of mirth and recreations, wee then forbeare them. If in apparell, we then also cut off this our Peacocks taile. Thus wee take knives from children, when they cannot use them without hurting themselves. *Timothy* but living amongst the luxurious *Ephesians*, to checke their excesse, did thus tame and subdue the flesh in abstaining from wine. How much more if he had so offended himselfe, would he have done it to have punished the *flesh*? 1 Tim. 5. 23.

Ob. But in this doing, doe wee not seeme to approve of the Popish exercises of penance?

Ans. No. For 1. Many of these exercises they use, are simply unlawfull in themselves, beir g breaches of the sixt Commandement, as their scourgings of themselves, and using that roughnesse and austerity, which takes away health, and shortens life. *The deedes of the flesh must bee mortified by the* Rom. 8. 13.

Spirit, in a ſpirituall manner, and not in this forced, violent, and fleſhy faſhion.

2. Our revenge is upon our *ſins*, directed againſt the *fleſh*, that is, againſt the corruption of our nature, theirs is againſt their *skinnes*, directed againſt their perſons, and their outward man. And ſo indeed it is nothing elſe but an idle violence offered to the outward man, ſuch as that of the *Phariſees* in faſting till they loſt their colour and complexion, but that faſting fatted their inward corruptions, their pride and their vaine-glory. For though they pinched their *carkaſſes*, yet not their *corruptions*. Their leane bodies had ſwolne ſoules. This *revenge* being eſpecially againſt our ſinnes, and ſin having greater intereſt in our ſoules than in our bodies, the ſoule eſpecially ſhould taſte of this *revenge*. Shee ſhould be broke of her will, ſhee ſhould be croſſed in her affection, in her pride, and vaine-glory. As *David* ſaid to the Lord ſmiting the people with the peſtilence, *Alas, theſe ſheepe, what have they done? Let thine hand be againſt mee: it is I that have ſinned.* So may the *Ieſuites* ſoules ſay to them ſo cruelly martyring their bodies: Alas, what have theſe bodies done without us? it is we ſpecially that have ſinned, and yet we never feele your diſcipline, your hands ſhould be ſpecially againſt us. As *Ioel* ſayd to them of his time, *Rent your hearts and not your garments*, ſo may wee ſay to theſe Papiſts, whip your *ſoules*, and not your *ſides*. This is the farre harder matter, to humble the pride of our ſpirits, than to take downe the fleſh of our bodies.

1 Sam. 21.

Ioel 2.13

3. They make their carnall, their bodily, and *bedlem-*

bedlem-like-revenge to be ſatisfaction to Gods anger againſt ſin, which is blaſphemous, and derogatory to the blood of Chriſt.

5. The laſt point of this *revenge*, is when we upbraid the fleſh, and caſt it in the teeth with thoſe afflictions which God ſendeth. Though wee may not draw afflictions upon our ſelves to mortifie the fleſh, yet being impoſed upon us by God, we may make our advantage of them for this uſe, to inſult and triumph over the fleſh when God puniſheth it. It argues a *vindictive* minde in us, and a *revengefull* ſpirit, when we rejoyce to ſee another revenging himſelfe upon our adverſary. So this is alſo a kinde of *revenge* upon the fleſh, when God having entred the crucifying nayles into the ſides of old *Adam*, we pegge and drive them in further, and hammer them up to the heads, by imputing them to our fleſh, and charging her with her dulneſſe, and untowardneſſe, and rating at her as the cauſe of them: Ah thou vile fleſh, I may thanke thee for all this ſmart, I could not turne thee, but I trow God will now tame thee, I trow he will bring thee under, thou rebell. Thus if we will helpe God to whip harder, by taking Gods part, juſtifying him in his dealings and twitting at our corruptions, we ſhall manifeſt our *ſpight* and *revenge* againſt this our enemy. This was notably practiſed by that worthy Martyr *Cranmer*, who when by his cruell adverſaries he was brought to the ſtake to have his body burnt, and ſo his right hand, yet tooke that advantage againſt his right hand, or rather againſt his fleſh, that had abuſed his right hand to ſubſcribe

to the Popish articles, to be *revenged*, first upon it. And so in godly revenge burnt his right hand first. And thus we see the practice of this second part of Repentance, and the whole definition of Repentance unfolded.

CHAP. XVI.

Of initiall Repentance.

The kinds of repentance.

NOw after the *definition* thus explaned, it resteth to see what division there is of *Repentance*. Into *kindes* it hath none, yet it hath certaine *degrees*.

Repentance therefore is either the *first repentance*, or the *after-repentance*. The *after-repentance* is twofold: First, the *continuation* of the first in the daily course of our lives. Secondly, the *renovation* of the first in speciall manner upon some speciall occasions. So then, in all there be these three degrees of Repentance: *Initiall, Continued, Renewed.*

1. Initiall. Heb. 6.

1. Initiall repentance is that at our first calling, called *repentance from dead workes:* because all the workes, even the best workes before, were dead workes, comming from men wholly dead in their sinnes. This is the repentance of which *Paul* speaks, when hee wishes *Timothy to instruct the contrary-minded, proving if God at any time will give them Repentance.*

2 Tim. 2. 16.

Here consider two things.

1. The measure of ths Repentance.

2. The

2. In the time of it.

1. The measure of it, how farre it doth extend. *Ans.* It is in the very first beginnings but small, but when once it comes to the birth, it breedes in us greater sorrow than is in continued or renued repentance. Initiall repentance then is the greatest in our sense, and apprehension. Indeed sometimes after-repentance is more bitter by reason of the greater favours and mercies we have received from God, but yet ordinarily the first repentance hath a greater measure of sorrow.

1. First, at our first repentance our hearts are harder than ever after, being never before mollified with any former repentance, and therefore the harder our hearts are, the harder wedges needes there to cleave them.

2. Secondly, at our first repentance wee have to deale with all the sinnes of our whole life: now the more sins, the more griefe.

3. Thirdly, in our first repentance more sorrow and griefe, because wee never yet had any sense of Gods love before; whereas the former assurance of Gods love in after-repentance, doth something allay and sweeten the bitternesse of our sorrow: these bitter pills are sugred in after-repentance.

2. The time of it, which must be considered two wayes.

1. Generally. This life is the time of Repentance while wee are in the way, for when our journey is ended in death, no returning then. *While it is day, ve may worke*, no working in the night, that is, after death. Then is the paying of wages. The day Iohn 9.

of judgement is called the Lords day, becauſe hee then muſt reward every man according to his workes. This life onely is *our day*, becauſe then we muſt worke. *Manna* was to be gathered onely in the ſixe daies, none upon the Sabbath. The time after our life is a Sabbath from working the workes of God. Now then, in the *ſixe daies* of our life is the *Manna* of Faith and Repentance to be gathered. Some went out to ſeeke *Manna* upon the Sabbath, but found none. If once our Sabbath be come, none ſhall finde nor eate *Manna*, that hath not gathered it before. As therefore wee are bidden to remember this weekely Sabbath, that our worldly buſineſſe be not deferred till then, but may be diſpatched in the ſixe daies before-hand, ſo muſt wee alſo remember that eternall Sabbath after this life, and diſpatch the ſpirituall buſineſſes of repentance, and not put them off till the *working daies* be paſt. The life to come is no time of Repentance. It is the time of Judgement, not of Repentance. It is not a time of *weeping* and *deprecations*, but a time of *weeping* and *imprecations*, of *weeping* and *gnaſhing* of *teeth*. It is a time rather of *howling unto the mountaines*, than of *lamenting after the Lord*. But ſome will be ready to ſay, If this life be the time of Repentance, then will we repent any time whileſt wee live, and it may ſerve the turne well enough, wee will repent in our old age, in our ſickeneſſe, &c. There is time enough before wee die. Therefore for anſwer we muſt know, that the time of repentance is to be conſidered in the ſecond place.

2. More ſpecially. This life is indeed the time of

Exod. 16. *Vide Druſ. Adag. pag. 110. adag. Qui laborat die ſexto, commedet poſtridie.*

Nam in inferno inquit, quis cõfitebitur tibi? Κεφάλαιον ἐστὶν ἐκ μετανοίας ἐξαιτεῖσθαι. Chriſ. ad Eph. hom. vlt.

Ier. 31. 6. *Cum fletu & deprecationibus. Jun.* Revel. 6. 2 Sam. 7. 2.

of Repentance, yea any time of it, in regard of *hope* and *poſſibility*, both which are taken from us after death. So *Paul* ſets downe no certaine time, but *proving if God* at any time *will give them repentance.* But yet in regard of our *duty* to practiſe repentance, the *time preſent* is the time. Even this very *now* wherein I ſpeake, if hitherto thou haſt not repented. Hence it is, that the Apoſtle ſo much beats upon this *now*: *Behold*, now *the accepted time*, *behold*, now *the day of ſalvation.* Hee beats upon the very τὸ νῦν, the time preſent, the very inſtant of the time preſent. So he beats as much upon *to day*, To day, *if yee will heare his voice.* *To day* is Gods voice, *To morrow* the Divells. If our neighbour muſt not be put off till to morrow; *ſay not to thy neighbour, Goe, and come againe to morrow*; Then how much leſſe muſt God? *If yee will ſeeke*, ſaies *Iſay*, namely, after God by repentance, ſeeke out of hand without further delay, and *enquiry*, *returne and come.* And againe, Seeke the Lord while hee may be *found*: when is that? while he is neere, in the meanes of the Word, and motions of the Spirit to the heart: *Now* he is ready to be found, while hee calls upon thee to ſeeke him. But the Divell ſtill keepes his old wont, and when Chriſt comes to caſt him out by Repentance, hee cries out, *Why art thou come to torment mee before my time?* Too many are like thoſe Jewes that ſaid, *The time was not yet come to build the houſe of the Lord.* But againſt theſe delaies and prorogations of Repentance, we may conſider theſe arguments.

2 Tim. 2. 25.

2 Cor. 6. 2. ἰδὲ νῦν καιρὸς εὐπρόσδεκτος ἰδὲ νῦν ἡμέρα σωτηρίας.

Heb. 3. and 4.

Prov. 3. 28.

Iſay 21. 12. Iſay 55. 6.

Math. 8.

Hagg. 1.

1. Conſider the uncertainty of thy life, which is ſuch as thou canſt have no aſſurance of it, no, not

for a minute. True it is, at the *twelfth houre*, even in thine old age thou mayest repent: but how knowest thou that thou shalt see the twelfth houre? God hath promised pardon to him that repenteth, but hath not promised the morrow to him that deferres. The whole time of Repentance is but a day. *Oh that in this thy day!* but yet it is not in this as in other dayes: for after them followes such a night as hath a day returning againe. After this day comes an eternall night. And againe, in other daies the time is determined for the end, but it is not so in this day, wee cannot say of this day that there are twelve houres in it. How many are there whose sunne hath set at noone-day? who in the prime and flower of their dayes have beene taken away: yea, whose sunne hath set in the very rising? Therefore *be yee prepared also, for yee know not at what houre the Sonne of man will come.* Thou saiest thou wilt repent at thy death: well, I take that thou granteſt. Even this day for ought thou knowest, is the day of thy death. *Out of thine owne mouth then will I judge thee, thou evill servant.* Thou art to account every day the day of thy death; why then doest thou not repent to day, since thou art to looke for death to day? I but sayes our youngster, I have knowne many live till their old age, and have repented then. Well, "what then, saith *Chrysostome?* Art thou sure that "God will grant the same to thee? Thou sayest, "*Peradventure* hee will: what saiest thou *Peradven-* "*ture*, and *sometimes*, and *ostentimes?* Bethinke thy "selfe, that the businesse thou hast in hand, con- "cernes thy soule. Therefore suppose the contra- "ry

Pœnitentia indulgentiam, sed dilationi diem crastinum non promisit, Amb. Luc. 19.

Itaque sic agendus omnis dies tanquã agmen agat, & expleat, ac consummet vitam Qui dicit vixi, quotidie surgit a lucrum Seneca.

An tibi quoque concedet? Concedet fortasse, iuquis. Quid ais, fortasse, & interdum & sæpe? In mentem tibi veniat, te de anima tua consilium inire. Contrarium etiã pone, &c. Chrysost. ad 2 Cor. 13. hom. 22.

" ry, and think with thy ſelfe, What if God ſhould " not grant it me? Who would bee ſo mad to put his ſoule to the adventure, upon a *Peradventure*? Peradventure thou maieſt live till thou bee old, and why not as well, Peradventure thou mayeſt die both in thy youth, and ſo ſuddaine a death, as thou ſhalt not have time to ſpeake, much leſſe to repent? In other matters, in the things of the world, we can *number our dayes* in this manner, as to ſumme them up, and *ſo apply our hearts to* worldly *wiſedome*: We can make our wils in our health, let ſlippe no opportunity of furthering our eſtate, becauſe we thinke we may die to morrow. Oh that wee could *ſo number our daies, as to apply them* to the ſpirituall and heavenly *wiſedome of Repentance! When thou goeſt to wvrre*, ſaies the ſame Father, in the ſame place, " thou doſt not ſay, I neede not make any will, per- " adventure I ſhall returne againe; neither when " thou goeſt about thy marriage buſineſſe, doeſt " thou ſay, I will marry a poore wife, for I have " knowne many beyond their expectation to have " growne rich that have done ſo: and yet when the " matter concernes thy ſoule, thou putteſt it upon " theſe uncertainties, and peradvantures. Take heede. Even whileſt thou art thus reaſoning what thou wilt doe hereafter, even in the very thoughts of future Repentance may death ſmite thee, as that foole in his worldly thoughts. And that ſo much the rather, becauſe thy preſumption is greater than his. He promiſed the time to come to himſelfe, as if he had beene Lord of time; but thou doeſt not onely ſo, but promiſeſt thy ſelfe alſo the grace of Repen-

Enimvero quũ ad bellum proficiſcaris, non dicis minime neceſſe eſt teſtamentum condere, fortaſſe revertar, nec cum de ineundo matrimonio conſultas, dicis exorem egentem accipiam: multi enim præter opinionem ad opes ita pervenerunt. At verò non de anima. Id. ibid. Luk 12

Repentance, as though thou hadſt Repentance alſo at thy command. Whereas both the *Grace* and the *Space* of Repentance are in the hands of God. The

2 Tim. 2. 25. *Grace* is in his hand, *proving if any time God will give them Repentance*, and ſo is the ſpace: *I gave her* ſpace

Revel. 2. 1. *to repent, and ſhee repented not.*

2. Conſider with the uncertainty of thy life, the uncertainty of Gods Grace. Say thou hadſt with *Hezekiah* a leaſe of thy life, and that thou wert ſure to live as long as *Methuſhelah*, yet what aſſurance haſt thou to repent in thy later end, who haſt refu-

Gen. 6. ſed grace before, when it was offered? *Gods Spirit will not alwaies ſtrive* with the wicked reſiſters of his grace. The chicken that will not come when the Hen clucks, may be well caught by the Kite. The

Iohn 5. ſicke men that came not into the water when the Angell mooved, were not healed. It is not with the tydes of Gods Grace, as in the tydes of water, which come certainly at ſet times, ſo that hee that miſſes the morning tyde, may have the evening tyde. No, it is tyde *to day*, and *now* it is tyde. *Now* take it if thou be wiſe, thou knoweſt not whether in all thy life-time the like grace will be offered

Revel. 3. 20. thee againe. *Behold*, ſaies our Saviour, *I ſtand at the doore and knocke, if any man will open*, viz. when I knocke, then *I come in*, elſe not. Thou maieſt well feare, that, becauſe thou waſt *deaſe* at Gods call, God will be both *dumbe*, never to call thee hereaf-

Prov. 1. 28. ter againe, and alſo *deaſe*, not to heare thee calling on him.

3. Though Gods *Grace* in outward meanes may ſtill be offered, yet how knoweſt thou whether hee will

will give thee the inward Grace with the outward meanes of Grace. Nay, delayes are dangerous. The longer thou putteſt off, the further off art thou, and the more incapable of Repentance. For ſtill thou heapeſt up ſinne upon ſin, and every new ſin is a new ſtroke with an hammer that drives the naile in further. So that Repentance will be more difficult afterward than now, ſinne will have gotten ſuch an intereſt, and confirmed a ſtrength by continuance of time. And this is that which the Apoſtle ſpeakes of, *Leſt your hearts be hardened through the deceitfulneſſe of ſinne.* Wee thinke to ſhake off our ſinnes afterward, but the longer they tarry, the faſter they cleave. A twigge may be eaſily bowed, but let it grow to a confirmed tree, and then there is no dealing with it. And thus have we ſeene with theſe delaiers of Repentance, that have ſaid at firſt, It is too ſoone, we will repent hereafter, when their *hereafter* hath beene come, then have thy ſaid, *It is too late*, the ſeaſon is paſt, our hearts are ſo hardened that now wee cannot repent. Wee muſt not ſay to our neighbour that comes for his owne good, Goe and come againe to morrow; now much leſſe to God, who comes and craves not for his, but our good: who if wee doe our endeavour in asking of him, will give that which hee askes of us? If thou deny him *to day*, hee will deny to aske of thee *to morrow*. Heb. 3. 13.

4. Death is no fit time to beginne to learne Repentance. It is abſurd for a ſouldier to ſeeke his armour when the battell is begun. The Apprentice will not be to learne his trade, when his time is going

ing out. *Repentance* should rather be an introduction to *Death*, than *Death* to *Repentance*. Besides, at the time of death, the body is so possessed with paines, and the soule so taken up with feare of death, that a man is altogether unfit for so great and waighty a worke as Repentance is: yea, we see that men upon their death-beds are not fit to meddle with ordinary matters of the world; and shall wee thinke that when we are unfit for the baseſt things of the earth, that we can be fit for the great and weighty businesses of Heaven?

5. Repentance at death is seldome found. For it may seeme rather to arise from feare of judgement, and an horror of hell, than from any griefe for sin. And many seeming to repent affectionately in dangerous sickenesse, when they have recovered, have beene rather worse than before. It is true, that *true* Repentance is never too *late*, but *late* Repentance is seldome *true*: *for heere our sinnes rather leave us, than wee them*, as *Ambrose* sayes, And as he addes, *Woe be unto them whose sinne and life end together.*

Pœnitentia nunquam sera si seria, sed sera rare seria. Ve illis qui tunc habuerunt terminũ luxuriæ cùm vitæ.

Let us therefore no longer foreslow our Repentance till death, sickneſse & old age; let God have the best of our dayes. If we reserve the *dregges of our dayes* for him, he will reserve the *dregges of the cuppe* of his fierce wrath for us. Let us account it a greater shame to be to beginne Gods learning in our old age, than to be to beginne any humane learning. And yet even there it is a shameful thing. What a shamefull and ridiculous thing were it, to see a man with a gray beard goe to the Grammar-

schoole,

schoole, or to sit among children learning his A.B.C; Repentance is the A.B.C. of religion, be as much ashamed to learne that in thine old age, as thou wouldest be to bee amongst children and schoole-boyes.

Turpis & ridiculares elemẽtarius senex. Seneca.

Chap. XVII.

Of continued and renued Repentance.

THe second degree, I call *continued Repentance*, which is a going forward in the first Repentance throughout the whole course of our lives; for Repentance is not onely a *turning*, that is but the first degree, but it is also a *returning*. A man must never give over, till he bee returned to that estate wherein once he was, which is not done till our dying day. *If yee will seeke, seeke, returne and come.* After *turning* our faces to God at our first repentance, there must be a daily comming forward to him by this continued Repentance. The *Popish penance* is confined within the circle of a few dayes, weekes, moneths, or yeeres, according to the priests discretion. But the true Repentance of a Christian, is a continuall act, and a daily exercise: for the change of the heart is not wrought in us perfectly at the first: but there must be proceedings on by degrees. The *old man* must be *crucified* by Repentance. Now *crucifying* is a lingring death. After we

2. Continued Repentance.

Isa. 21.12.

we are converted, ſtill wee carry the body of ſinne about us, and many infirmities cleave unto us, and breake from us continually. As therefore in a leaking ſhip there muſt be continuall pumping, and in a beggers coat continuall patching, ſo in our lives *continuall* repenting & repayring of our daily breaches. There is matter enough to hold our repentance worke all our life long. Many practiſe repentance by ſtarts, now and then, when the mood and fit comes on them, but it muſt be a *continuall* practice. For,

1. We have daily infirmities. 2. We had ſinne before our birth, even in our conception, even originall ſinne, which will hang upon us till our death. 3. After death our ſinnes will remaine in regard of the evill ſent corrupting others. 4. Many were our ſinnes before our calling, never to bee forgotten, but often with bitterneſſe to be remembred, as *Paul* did his perſecution. 5. By neglecting the daily practice of Repentance, we ſhall make the practice of it farre more difficult afterward. The houſe that is daily ſwept, hath but little duſt, and is eaſily ſwept, but if it be ſeldome ſwept, then it asks much ſcraping, rubbing, paring, and waſhing, the dirt will be growne ſo hard to the floore: So in caſting of accounts, hee that caſts them up every day ſhall the eaſier caſt them up at the weekes end, and he that caſts them up every weeke, ſhall the eaſier caſt them up at the yeeres end: but hee that lets them runne on from day to day, and from weeke to weeke, he ſhall finde them ſo perplexe and intricate, as that they ſhall trouble his beſt braines

to

to bring all ends together.

The practice of this *continued* repentance is.

1. Hearty confession, and bewayling of our sins to the Lord.

2. Carefull watchfulnesse over our hearts to keepe out all sin.

3. Strict examination of our selves at the dayes end, and so censuring our selves, for that we finde amisse with earnest calling on GOD for greater grace.

3. The third degree is *renued repentance*. Repentance is oftentimes discontinued, interrupted, or at least, increases not so as it should, therefore ever and anon it is in speciall sort to be renewed. Now here are two things to be considered: The practice and the times of this Repentance. 3. Renued repentance, Where.

1. The practice of this Repentance, what it is, wherein it consists. *Ans.* 1. In performing the duties of Repentance, handled before in generall, in a greater measure, and a more powerfull manner. And 2 *Corin.* 7. 11. speaking of this *renewed Repentance*, which some call extraordinary experience: *Behold*, saith the Apostle, *what care, what clearing*, &c. They had *care* before, but now a greater measure, and a more watchfull *care*. 2. In a more strict *examination* of our selves. Examination of our selves is to be practised daily: but now a stricter, & severer, and that specially for our estate to Godward. And therefore this narrow search must discover some secret infirmities before not found out; As in reading over our owne workes, or writings the second or third time, we espy that which wee did 1. The practice.

did not before. So in the second review of our lives, by renued repentance we finde out more sins than before. 3. In a greater measure of contrition and humiliation, as in those *Israelites drawing buckets of water*, in a greater plenty of teares, deeper sighes and sobbes.

2. The times. 2. The *times* and occasions of this *renued Repentance*: They are five.

1. When wee are to performe speciall services to God, because then we may feare lest our former negligences may come up in account against us, therefore we must in speciall sort *renue* our Repentance, and so seeke unto God. Thus before the Sacrament of the Lords Supper, *Paul* commands a *renuing* of our repentance, and a fresh *iudging and condemning our selves*. Thus *Iaakob renued* his repentance, before he went up to *Bethel*, and purged his family of idols. This God also first calls for, before our approching into his presence, in the duties of his worship, *Wash you, make you cleane*, and then, *Come, and let us reason together*. So oft then as an holy service is to be performed to God, wee must *renue* our Repentance.

1 Cor. 11.31, Gen. 35.1, 2, &c.

Isay 1.18.

2. When we seeke for any speciall blessing at the hands of God. Because then our sinnes may interpose themselves, and so intercept the blessing desired, then we are especially to *renue* our repentance. As when our adversaries *renue* the battell against us, we are to *renue* our preparation against them, so must we doe here. Thus *Isaac*, when he sought the blessing of a good wife went out into the fields into some secret corner or other, to pray

Gen 24. Gen. 32.9

in

in ſpeciall manner unto the Lord. So did *Iacob* when hee ſought the mercy of deliverance from his brother *Eſau*. So the election of Miniſters in the primitive Church was done with prayer.

3. In ſpeciall afflictions, when God corrects our dulneſſe, and by them, as by whetſtones, ſeemes to ſharpen our repentance, and to put an edge upon our prayers. So did *David* in the rebellion of his ſonne *Abſolom*, and *Iehoſhaphat* when the *Moabites* and *Ammonites* came up againſt him. And this is that which the Prophet calls for, *Search your ſelves, ſearch your ſelves, before the Decree come forth, &c.* wiſhing them in that ſpeciall affliction, to enter into a ſpeciall examination and ſearch of all their wayes. 2 Sam. 15.26, 30. 2 Chron 20 Zeph. 2, 1.

4. In and after our ſpeciall falls and ſinnes, whether groſſe and more palpable, or more ſecret, ſuch as are dulneſſe, coldneſſe, ſecurity. Thus *David* after his two ſinnes of adultery and murther, in a moſt ſpeciall ſort renued his repentance in his private confeſſion to *Nathan*, and his publike confeſſion to the whole Church. *Peter* after his deniall went out, and *wept bitterly*. So when the Church of *Epheſus* was falne into coldneſſe and ſecurity, the Lord calls upon her to *remember from whence ſhee was falne*, to repent, *and doe her firſt workes*. 2 Sam. 12. 13. Pſalme 51. Revel. 2. 5.

5. At the time of death. Then, becauſe the children of God take their farewell of repentance, they take alſo their fill of it: they think with themſelves, This is the laſt act of my repentance, it ſhall therefore be the beſt. And in death Satans temptations, and conſciences accuſations will be ſtrongeſt, and

therefore our preparation againſt them muſt be more than ordinary. On the ſixth day the *Iſraelites* gathered double *Manna*, becauſe none was to be gathered on the day following, the day of reſt. So becauſe the time after death is a time of reſt, and *Sabbath* from repentance, therefore then ſhould there be a double portion of repentance. Every motion is the ſwifteſt towards the center.

It is good indeed to ſee men joyfull and comfortable in their death, but yet withall, if we ſee them not humble and penitent, we may juſtly ſuſpect their joy. Even the holy *Martyrs*, who exceeded in ſpirituall joy, and had the greateſt cauſe of joy that might be, were yet great in their repentance at their death. *Hezekiah* receiving the ſentence of death, *turned to the wall, and prayed, and wept ſore.*

2 King 20. Here marke the prepoſterous courſe of the world, that make death the time of beginning repentance, whereas indeed it is only the time of *renuing repentance* begun and practiſed before in our life-time. *Obiect.* But the theefe on the croſſe began to repent but at his death. *Anſw.* It was a miracle, with the glory whereof our Saviour would honour the ignominy of the Croſſe. We may almoſt as well expect a ſecond crucifying of Chriſt, as ſuch a ſecond theefe. Chriſt then triumphing on the Croſſe, did as Princes doe in the triumph of entring into their Kingdomes; they pardon groſſe offences before committed, ſuch as they pardon not afterwards.

CHAP.

Chap. XVIII.

Of the motives to Repentance, from the evill it removes.

HAving thus abſolved the Doctrine of Repentance, it will not be amiſſe to cloze up this Treatiſe with ſome perſwaſives and *motives* whereby men may be induced to the practice of it. Indeed the bare neceſſity of it might move, but ſuch is our dulneſſe, that even in thoſe things which are moſt neceſſary, and moſt neerely concerne us, wee are moſt ſupine and ſecure, and need the goads of the ſtrongeſt argument to pricke us forward, The *motives* then that may perſwade us, are of two ſorts.

Two motives to repentãce.

1. From the benefits of Repentance. 2. From the evills of impenitency. Out of theſe two heads ſhall ſpring the motives following.

1. The benefits of repentance.

1. For the benefits which come unto us by Repentance. Repentance indeede is *bitter*, and many therefore diſtaſte it, as the Iſraelites did the *bitter* waters of *Marah*: but if we ſhall conſider the benefits that ſhall accrue unto us thereby, we ſhall finde them as the tree which the Lord ſhewed unto *Moſes* to ſweeten and allay the bitterneſſe thereof. Oh! ſay ſome, this repentance is an heavy and a troubleſome matter: what good ſhall wee get by our mourning and mortification, but deprive our ſelves of our pleaſures? Repentance is a very Hell, or at leaſt a Purgatory: well, be it that it be an

Which are Exod. 15.

Hell, yet it is ſuch an hell, as muſt bring thee out of hell into the Kingdome of Chriſt. *Repent* (ſaith *Iohn*) *for the Kingdome of Heaven is at hand.* Our way to Heaven is to goe by this hell. And becauſe men aske like thoſe in the Prophet, *What profit ſhall wee have*, and what good, if we doe repent? We will lay downe more particularly the benefits thereof. They therefore conſiſt principally in two things:

Malach. 3.

1. In removing of *evill.* 2. In bringing of *good.*

1. In removing evill.

The evills which are removed by Repentance, are either of *ſinne* or of *puniſhment.* Repentance removes the evill of ſinne two waies.

1. Of ſinne in regard.

1. In regard of the *ſting.*
2. In regard of the *ſtaine.*

1. Of the ſting.

1. In regard of the ſting. The *ſting* of ſinne is the guilt of ſinne in the conſcience, binding a man over to the wrath of God, and filling the conſcience full of terrour from the expectation of Gods veugeance. Now the repenting ſinner is freed from this guilt, and from the ſenſe of it in his conſcience, and hath the free and full remiſſion of all his ſinnes in the blood of Chriſt. *At what time ſoever a ſinner ſhall repent him of his ſinne, I will blot out all his wickedneſſe out of my remembrance.* The ſame thing teaches *Zachary.* *In that day* (namely, when (as it is in the former Chapter) they ſhall mourne for their ſinnes, as for the loſſe of their firſt borne) *ſhall a fountaine be opened for ſinne and uncleanneſſe.* They whoſe heads are *fountaines of teares* to bathe Chriſts feet in, with *Mary Magdalen*, ſhall have Chriſts heart pierced to be a *fountaine of blood* to bathe their ſoules in, and to waſh away all their guiltineſſe. Theſe

Zach. 13. 1.

two

two *fountaines* must goe together, and when wee wash our selves in the one, wee shall bee bathed in the other. Our *mercy* to our sinnes breeds Gods *severity*, as *Ahabs* foolish *pitty* to *Benhadad* was *cruelty* to himselfe; but on the contray, our *severity* procures Gods *mercy*. Our mercy to our *sinnes*, prevents Gods mercy to our *selves*, but if wee take *revenge* upon our selves in our repentance, then will not God take *revenge* upon us. The promises of *remission* to *Repentance* are very frequent in Scripture. So the Prophet *Isay* promises pardon to the penitent, *Wash you, make you cleane, put away the evill of your workes from you*, that is to say, *Repent*: And then followes, *Though your sinnes were as crimson, they shall be made white as snow, &c.* that is to say, you shall be pardoned and forgiven. *Have mercy on mee* (saith *David*) *ô Lord*: now what is his argument to move God to mercy? *For I know mine iniquities, and my sin is ever before mee.* *If we acknowledge our sinnes*, that is, if men repent, *hee is faithfull and iust to forgive us our sinnes*. Not that *repentance* merits *remission*, nor that it apprehends it, for so onely faith brings remission, but as it is a necessary attendant of faith in apprehending remission. For when wee hold out the hand of Faith to receive Gods mercy, we doe it as beggers, crying and lamenting our miseries. And faith lookes upon Christ with a *weeping* and a *repenting* eye. And therefore, though it be faith that doth apprehend mercy and pardon, yet because this faith is a *repenting faith*, yea even then most of all repenting, when it most of all apprehends mercy, therefore it is that the promise of pardon

1 King. 20.

Isa. 1. 16, 17, 19.

Psal. 51. 1, 3

1 Iohn 1 9

is made to repentance. Hence *Repentance* and *Remission* of sinne are joyned together by our Saviour. No Repentance, no Remission. *Except yee repent, yee shall all likewise perish*: so if Repentance, then Remission. Be it *true* Repentance, though it be never so *small*, there is Remission, and so life eternall. Hence Repentance is called *Repentance unto life*. The *repenting sinner*, then is in a most happy case, for hee hath his sinnes pardoned, and so title to Heaven. So that if a man dies in Repentance, hee dies in the state of salvation, and so goes to Heaven. For looke what way wee are turned when wee die, thither goe we: as the tree falls that way whereto it inclined and bowed when it stood on the ground. Now Repentance, as we have seene, is the turning of the heart to God: so that if a man die with his face turned to God-ward, to God hee goes. But if he die in his irrepentance, with his face turned from God, to God hee can never come. Let this then perswade every one, as ever hee lookes to be saved, to breake of his sinnes by repentance. The Papists lie when they teach us, that there are two wayes to Heaven; the way of *innocencie*, and the way of *penitency*. No, there is but this one way of *penitency*; by which even the most holy must goe, for all have sinned; and onely the *repenting sinners* shall be saved. And agine, here is both exceeding great comfort to the repenting, and terrour to the impenitent sinner. Are thy sinnes many and grievous? If they were as *red as Scarlet*, yet if thou repent, they shall be *made white as Snow*. It is onely *impenitencie* that damnes thee, not murther, not adultery,

Luke 24.27.

Luke 13.3.

Acts 11.18.

dultery, not inceſt. If thou canſt repent of theſe ſinnes, thou art ſafe: when the *ſtreame* of thy ſinnes, and the *ſtreame* of Gods wrath for thy ſinnes, come againſt thy ſoule, let the *ſtreame* of that water which iſſued out of Chriſts heart, together with that *ſtreame* which iſſueth out of thy *repenting* eyes, meete: and they ſhall turne away the current of it from thee. The Phyſician is not ſo much offended with the loathſomeneſſe of the diſeaſe, as with the contempt of his phyſicke, which hee knowes being taken, would heale the diſeaſe. Nor God ſo much with thy moſt odious ſinnes, as with this, that thy impenitent heart refuſes his phyſicke. *This is the condemnation, that light being come into the world, men loved darkeneſſe rather than the light.* Not *darkneſſe* ſimply that condemnes, but *obſtinate continuance* in darkeneſſe, with love of it, and delight in it, after that *light* is ſent to helpe us out of darkeneſſe. On the contrary then, if thou repent not, though thy ſinnes were never ſo ſmall, they have weight enough to preſſe thee downe to hell. *Impenitencie* makes ſmall ſinnes, great and heavie: but Repentance makes great ſinne, no ſinnes: in regard of divine imputation: The *greateſt* ſinnes are pardonable to the *penitent*, as the *ſmalleſt* unpardonable to the *impenitent*. John 3. 19

And further, although our ſinnes were pardoned and forgiven, yet can wee have no aſſurance that they are ſo, and the promiſes of remiſſion belong to us. It is preſumption to ſnatch at the *promiſe* before wee have the *condition*. And though thou hadſt *pardon*, yet canſt thou have no *peace* till thou hadſt

come to God by Repentance: For God holds the ſame rule with us in forgiving us, which he preſcribes to us in the forgivenes of our brethren. For though our brother come not to us, and humble himſelfe unto us, yet are we bound to forgive him, but yet wee are not bound to goe to him, to tell him that we forgive him, but hee is to *come* and ſay, *It repenteth me.* Even ſo deales God with us, he may happily have forgiven us, yet unleſſe wee turne and come againe unto him, and ſay, *It repenteth us*, hee will not tell us, neither ſhall his Spirit aſſure and witneſſe it to our hearts, that he hath pardoned us. Now if there be not *aſſurance* as well as *pardon*, thou ſhalt be perplexed and turmoiled as much in the want of *aſſurance* as of *pardon*. God often deales with his children as *Ioſeph* did with his brethren; hee would not at firſt make himſelfe knowne unto them, but ſpake roughly unto them, and threatned them the priſon, and afterward hee tells them, *I am Ioſeph* your Brother. So till wee are prepared by Repentance, neither will God make himſelfe, nor our pardon knowne unto us, but will rather ſpeake roughly, & threaten the *priſon* of hell: but if once wee come with broken and with bleeding hearts unto him, then can he no more refraine himſelfe than *Ioſeph* could, but will ſay to our conſciences, *I am your Father, Bee of good comfort, your ſinnes are pardoned.* And when we have by repentance, *filled Gods bottle with teares*, then will he *fill our hearts with the ſoveraigne balme, and* will *anoint* our hearts with the *oyle* of gladneſſe and the unſpeakeable joy of the holy Ghoſt. Then

Luke 17.4.

Gen. 45.

1 Pet. 3. 19

ſhall

ſhall the former feares, ſtings and horrours of the accuſing conſcience be baniſhed, all ſhall be peace and joy. Repentance charmes the windes and the bluſtering ſtormes of the accuſing conſcience, and makes the haven of thine heart to be calme and cleere. So that we may ſay of Repentance, as they of our Saviour, *What kinde of grace is this, that the windes and ſea obey it?* even the ſea of a helliſh and a raging conſcience. For the experience of all Gods children that have had any experience of Repentance in themſelves, can witneſſe thus much, that they have no ſooner ſet themſelves to Prayer, confeſſion, and renuing of their covenants with God, but though at firſt they brought an hell in their conſcience, yet they have preſently felt hell turned into heaven; and in ſtead of the pricke of conſcience, the unconceiveable peace of God chearing and comforting them. It is *Davids* owne experiment, *I ſayd, I would confeſſe, and thou forgaveſt mee*, that is, thou tookeſt hell out of my conſcience, and ſhedſt the ſenſe of thy forgivenes into mine heart. Hence it is that in divers of the *Pſalmes*, ſpecially the *penitentiall* ones, the Prophet beginning in much heavineſſe and anguiſh of ſpirit, ends in much joy & aſſurance. This is the firſt evill which Repentance removes.

Pſalme 32.

Pſal. 6. & 13.

2. Repentance *removes* the evill of ſinne in regard of the *ſtaine*, the blurre and ignominy. For even this alſo it takes away. It ſo heales the wound, that not ſo much as the skarre remaines. When *Oneſimus* had once repented, the ſtaine and ignominy of his theft was taken away, *Once unprofitable*,

2. Of the ſtaine.

Philem. 11. *ble, but now profitable, to be received*; not as a thiefe, but *as a brother*. But as long as a man remaines impenitent, ſo long the ſtaine ſtickes in the ſoule in ſuch ſort, as if he were ſtill in the act of ſinning, even as dirt doth in the face till it bee waſhed out. *All* (ſaith our Saviour) *before mee* are *theeves and robbers*. Iohn 10.8. Why ſayd he not, *They* were *theeves*, in as much as they were dead and gone? The reaſon may be, becauſe they died impenitently, in that their ſinnes and impenitency ſeemes to continue the ſinne, though the act be paſt. Hence it is, that a man may ſay of *Cain* ſtill, that he *is* a murtherer, but not of *David* that hee is an Adulterer, the ſtaine being waſhed out by repentance, and hee being made cleare and cleane as the picked glaſſe. *Becauſe you ſay*, Iohn 9. ſayes Chriſt to the Phariſes, *you ſee*, that is, remaine obſtinate in your blindneſſe, *therefore your ſinne* remaines, that is, the blot and ſtaine of it. Sinne caſts dirt in our faces, and beſmeares, and befoules us, but after Repentance may a man Dan. 4.33. ſay as *Nebuchadnezzar*, did of himſelfe after his reſtoring, *At the ſame time was my glory and my beauty reſtored unto me*: ſo at the time of our Repentance, the ſhame and the deformite which ſinne brought upon us is taken away, and our glory & our beauty is reſtored unto us, which we had before we ſinned. The ſame thing God promiſes to the Gentiles in their converſion: *Then will I change in the people* Zeph. 3.9,11. *their lips, that it may be pure* (ſo *Iunius* reades it) *with the which all may call upon the name of the Lord*, that is, I will call them to repentance: and then followes a promiſe of taking away the *ſtaine*, *In that day ſhalt*

thou

thou not be aſhamed *for all thy works, &c.* Thus doth repentance take away the *ſhame* and the ſtaine of ſinne. But impenitencie ſets a very brand-marke of ſhame vpon the fore-head of the ſinner, and makes him as foule after, as in his ſinne. A man turning from the Sunne, remaines ſo till hee turne him towards it againe: ſo in ſinne turning away from God, hee remaines ſo ſtill by a freſh act of repentance, he turnes himſelfe to God againe. The wicked ſinner may not thinke, that his ſinne paſſed away with the act which preſently vaniſhed. No, but as the *workes* of the repentant *follow them* to the grave, ſo alſo of the wicked; that as the one being dead, may ſtill be called juſt and holy, ſo the other ſtill wicked and impure. A leſſon for impenitent perſons: your skarres, your wounds, your deformities, your filthineſſe in which you lye downe, ſhall riſe up againe with you, and with theſe ſhall you appeare in Gods ſight at the day of Judgement. Apoc. 14.

Now Repentauce takes away the ſtaine and ignominy of ſinne, both in regard of *God*, and in regard of *man*. Which is taken away in regard.

1. In regard of *God*; and that appeares by theſe two things. 1. Of God. Iam 1.

1. In that he receives repenting ſinners into former favour and grace againe, without *upbraiding* them with their ſinnes. Yea, heere the proverbe is true, *The falling out of lovers is the renewing of love.* And as bones out of joint, joynted againe, are ſtronger than before; ſo when God and wee are joynted together againe by repentance, his affe- Luke 24. 47.

ctions

ations are stronger to us than before. The *Repenting prodigall* received greater tokens of favour, than his elder brother that never brake out into that riot, neither doe wee finde his father girding and reproaching him with his riotous courses, nay, he rather answers the elder brother disgracing him with them. So Christ first appeared to *Mary Magdalen, out of whom he had cast seven Devils*: for all her former seven Devils, he honours her with his first appearance. The like honour did he to *Peter*, *Goe your waves*, saith the Angell, *and tell his Disciples, and Peter, that he will goe before you into Galile*. Why is *Peter* more especially named than any of the rest of the Disciples? Not to give *Peter* any primacy above the rest, but that they might know that howsoever *Peter* had grievously offended in his threefold deniall, yet because he had wept bitterly, and had thorowly repented, he had blotted away that staine, and received him to his former favour againe. Though *Peter* sinned above the rest, yet repenting, he is named above the rest. The Husbandman loves that ground, which having abounded in weedes, doth yet afterward by good culture abound with good fruits, better than that grond which as it was never abundant in weedes, so neither extraordinarily in good fruit. And the *Captaine* makes more of that *Souldier*, which having fled, yet after returning doth valiant exploits upon the enemies, than of him that ever kept his station, but did no speciall extraordinary service.

Luke 15.

Marke 16.

Dicit specialiter, & Petro, quia se indignum judicavit d scipulatu, cum ter negavit magistrum. Sed peccata præterita non nocent, quando non placent. Hieronymus in hunc locum.

2. In that he restores unto them their former gifts and graces lost, and that with increase and ad-

advantage. *David*, all the while he lay in his ſinne, had his heart altogether out of tune to compoſe any Pſalmes, but after his Repentance was hee in a more excellent manner *a ſweete ſinger of Iſrael*. *Zachary* by ſinne loſt his ſpeech, but by repentance hee regained not onely his ſpeech, but *Prophetical ſpeech*. Repenting *Samſon* was ſtronger than before, and did a more valiant act than ever. So *Salomon* and *Noah* recovered the ſpirit of prophecie after their repentance: and *Peter* the ſpirit of confidence above that he had before; that he who formerly was faine to ſpeake to Chriſt by *Iohn*, afterward durſt ſpeake, and aske himſelfe concerning *Iohn*. This is the admirable vertue of Repentance, that with the *Eagle* it cauſes us to *renew our youth*, and with the *Snake* to be freſher and livelier after the caſting of our old skin. When ſinne hath impaired and infeebled, and made us old, and withered creatures, Repentance revives us, and puts young ſpirits into us: So hearty and ſo cordiall is this phyſicke of Repentance. Other phyſicke may take away our bodily infirmities; but yet ſo, that it brings ſome weakneſſe to nature; but repentance adds ſtrength to our ſpirituall and renewed nature. In this regard that repentance recovers the loſſe of grace, it may be ſaid alſo that it recovers the loſſe of time; in that recovering grace, it makes us by double diligence redeeme the time; and ſo we may allegorically apply to repentance that of *Ioel*; *I will give you the yeeres which the Caterpiller hath devoured*.

Luke 1.

Iohn 21.

Pſalme 103

Ioel 2.

2. Repentance takes away the ignominie and ſtaine

2. Of man.

ſtaine of ſinne, in regard of men, and the Church, who are to admit every repenting ſinner into their ſociety and familiarity, as before, yea, into thoſe former offices and dignities, and credit which before they had amongſt us. Hence it is that *Salomon* in the booke of his Repentance, preferres the Title of *Eccleſiaſtes*, that is, *a ſoule reconciled to the Church*, or *a ſoule ſpeaking* and making confeſſion, *in the Church*, before the title of *the ſonne of David, King in Ieruſalem*, as that which would procure more grace to his worke, and more credit to his perſon. Hee ſeekes more credit in his Repentance, than his Crowne. His Repentance had more power to reſtore him to the fellowſhip of the Church, than his Scepter. Thus was repenting *Ionah* reſtored to his Prophetical office, *Peter* to his Apoſtleſhip, *Nebuchadnezzar* to his Kingdome. As if a Traytor ſhould not onely have his life and his land, but with them his honours and his offices in the common-wealth reſtored him by his Prince. True it is, that if the Children of God fall into any ſcandalous ſinne, let them repent never ſo much, they are like for ever after to heare of it thorow both their eares, and alwaies to have it laid in their diſh. But this Doctrine, as it muſt correct the malice of the world, reproaching the repenting ſinner, whom God honours, and taking up the carcaſes of their ſinnes, which God hath buried; ſo muſt it comfort the Repentant, when they ſhall remember, *My ſinne is as if it had never beene*, and therefore may they ſay to the Divell, and the world reproaching them, *Tell mee not what I have beene, but what I am, and will be.*

Cartm. in eccl. f. 46.

And

And thus doth Repentance *remove* the evill of sin.

2. It also *removes* the evill of punishment. And that it doth three waies: 1. by *keeping backe* afflictions: 2. by *taking* them away: 3. by *sanctifying* and sweetning of them.

2. Of punishment. By

1. Repentance doth *keepe* backe, and prevent Gods judgements and many of his plagues hanging over our heads, and ready to seize upon us. When *sinne*, that is, the punishment, *lies before the doore*, ready to enter in and make havocke, yet, if *Cain doe well*, and repent him of his former hypocrisie, and turne in truth unto the Lord, *shall he not be accepted?* When *Rabsakeh* lay before the *doores* of *Ierusalem*, and before that, the *Ammonites*, how did the repentance of *Iehoshaphat* and *Hezekiah* drive them backe? And it is a certaine rule set downe by God himselfe, *When I have spoken against a Nation to destroy them, and to root them out, if they repent of their sinnes, I will repent of the evill that I thought to bring upon them.* Thus the *Ninevites repentance* wrought *repentance in* GOD. GOD *saw their workes, that they turned from their evill wayes, and God repented of the evill that hee had said hee would doe unto them, and hee did it not.* Thus by their repentance was the threatning sentence reversed. A strange thing, as *Chrysostome* hath noted, that the condemned malefactors repentance should repeale the Judges sentence, and a thing altogether unusuall in the Courts of men; yet in Gods Court, repentance doth not onely frustrate Gods owne *casting sentence*, but turnes it into an *acquitting sentence*, doth not onely turne backe the evills to be expected, but brings the contrary blessings

1. Preventing

Genes. 4.

2 Chron. 20.
2 Chron. 32.

Ier. 18. 7, 8.

Ionah 3. 10

blessings which could never bee expected. That murtherous and adulterous marriage betwixt *David* and *Bathsheba*, how many heavy curses did it threaten? yet they seriously repenting, all curses turned into blessings. *Christ* came of this marriage, and *Salomon* the eldest sonne thereof, was the most eminent man for gifts that ever was, and in his posterity did the kingdome continue for many generations. Lo, how repentance was more powerfull to draw downe blessings, than murther and adultery both together with their united forces to bring downe curses. For this is a certaine rule in all unlawfull entrances into any Calling, that *After-Repentance* is countervaileable to a lawfull entrance, and both keepes backe the punishments due to unlawfull entrances, and sometimes brings greater blessings of God than a lawfull entrance. Wouldest thou then keepe backe those plagues thy sinnes have deserved, the way is to repent. Repent of thy sin, and God will repent of his plagues: Gods anger is often in Scripture compared to fire. Now looke what power the elementary water hath against fire to quench it, when it is beginning to flame and burst out, the same vertue is in the water of the teares of Repentance, to keepe the fire of Gods wrath from breaking out upon us in his punishments. This is the *water* that can onely prevent the burning of this fire.

2. Removing.

2. Because sometimes, notwithstanding our Repentance, God sees it fit to lay some chastisements upon us for the furtherance and increase of our Repentance, to shew his hatred of sinne, and for the example

example of others, as in *Dauid*, punished with the losse of his child after his Repentance for his adultery; and in *Ionah*, throwne into the sea after his Repentance for his disobedience: therefore though the power of Repentance appeare not in keeping backe the affliction that it touch vs not, yet appeares the power of it in the *taking away* of the affliction in due time. *If my people*, saith the Lord, *vpon whom my Name is called, doe humble themselues, and pray, and seeke my presence, and turne from their wicked wayes, then will I heare in heauen, and be mercifull to their sinne, and will heale their land.* After *Manasſehs* repentance had broken the fetters of Satan and his sinnes, it also broke the yrons he was held in, in prison And repentance was the same to him, that the Angell was to *Peter*, which opened the prison, and looſed his fetters. Loe, the *Angelicall* vertue of Repentance! So *Ionahs* repentance was as a powerfull vomit to the Whale, and made him cast him vp safe vpon the land. *Ionah his repentance* was as powerfull as the *three Childrens faith.* It ouercame the *fire of the Whales belly* as well as their faith the *fire of Nebuchadnezzars furnace:* yea, it did not ouercome the *fire* onely but the water also in the Seas, that they could not drowne him. So *Iob* repenting, recouered all his losses, and receiued double riches, and possessions.

2 Chron 14.
2 Chron 3.5

Acts 12.

3. If afflictions still abide with vs, and wee cannot as yet be deliuered, yet repentance is a sweet comforter, and so brings a mitigation of our afflictions. If it cannot plucke out the poyson, yet it shall turne it to wholesome food, so that affliction shall be as

3. Sweetning and sanctifying.

no affliction, and according to the Apostles counsell, we shall *weepe as if we wept not*. If a man feele the grace of Repentance in his afflictions, so that he can goe to God, and confesse, and bewayle his sins, calling vpon him for his mercy, and renewing his covenant with him, his affliction shall not so much grieve him, as this his Repentance shall cheare and rejoyce him. For to say the truth, in all our affliction it is more our sinne, than the affliction, that pinches vs. Sinne is a thorne in the flesh, which makes but the touch of the finger painfull, whereas if that thorne were not, the stroke of the whole hand might be endured without any paine. Now repentance takes away that thorne, that is, sin, and so makes our afflictions both easie, and comfortable. None so meeke, quiet, patient, silent, and cheerefull in affliction, as the Repentant sinner. The more Repentance, the more ease in afflictions. Onely the *impenitent* are *impatient*. He that hath two burdens on his backe at once, must needes feele more trouble, than he that hath onely one. Now the impenitent sinner hath two burdens, his affliction, and his sinne, which addes weight to his affliction, and layes as it were the hand to presse it downe vpon vs. But the penitent sinner hath but one burden, his affliction; as for sinne, the other burden, his repentance hath eased him of it: Therefore *David* prayes, *Looke on my affliction and trauell, and forgiue me my sinne*. Then is our affliction eased, when our sinne is forgiven, which cannot be without repentance; for it is sin onely that exasperates affliction, and is as salt and vine-

1 Cor. 7.

Psal. 25. 18

vineger to a ſore; it is ſinne that makes it ſmart. Thus did *Davids* Repentance eaſe and ſweeten the affliction of his childes death: when by prayer, faſting, and ſuch like exerciſes of Repentance, he had removed the cauſe of affliction, his ſinne: his affliction was not bitter, and burdenſome, but his repentance enabled him cheerefully to riſe up, and refreſh himſelfe. And this is the reaſon why the children of God, as hath been ſhewed, have alwaies in their afflictions afreſh renewed their Repentance, that they might, if not wholly free themſelues from their affliction, yet from the ſting and torment of it, and might gaine, if not deliuerance from, yet patience and comfort in it: for this is the admirable power of Repentance, that it turns even croſſes into comforts, loſſes into gaines and aduantages; as contrarily, impenitent lying in ſinne, turnes comforts into croſſes, and helps into hinderances. *Ionah*, while he went on impenitently in his diſobedience, the ſhip could not ſaue him, nor all the skill of the Marriners: but when he once repented, then neither the waters could drowne him, nor the heat of the fiſhes maw conſume him. When he was in his ſinne, then the windes, the ſeas, and al were againſt him, when in repentance, all for, and with him: the Sea, and the Whales belly kept him ſafer than any ſhip; the *Niniuites* became obedient, and humbled themſelves at his preaching. So then afflictions may come, and may abide with vs, but ſhall not conſume vs, no nor yet much diſeaſe vs, if we haue once eaſed our backes of the burdens of our ſinnes by Repentance. This turnes all curſes

1. Sam. 12.

into a blessing: *God hath rayſed vp his Sonne Ieſus*, ſaith Peter, *and him he hath ſent* to bleſſe *you, in turning euery one of you from your iniquities.* So that *turning* from ſinne is a *bleſsing* that *turnes* al *croſses* and *curſes* into *bleſsings*. And thus wee ſee how Repentance *remoues* euill both of *ſin* and *puniſhment*.

Acts 3.

CHAP. XIX.

Motives to Repentance, from the good it brings.

1 In procuring good.

NOw ſee a little the *good* it bring, and procures. And the *good* is twofold: *Spirituall* and *Temporall*.

1. Spirituall.

The *Spirituall good* which Repentance procures, is twofold.

Acts 2.38.
1. The Holy Ghoſt.

1 Firſt, it brings to the repenting ſinner, the *Holy Ghoſt*. *Repent*, ſaith Peter, *and be baptized, and ye ſhall receiue the gift of the Holy Ghoſt.*

1. In the comforts.

Now it brings the *Holy Ghoſt* both in reſpect of his *Comforts*, and in reſpect of his *Graces*.

Matth. 5. 4.

1. For the *Comforts* of the Holy Ghoſt, then are they moſt bountifully diſpenſed to vs, when we are moſt vncomfortable, and mourn for ſinne, *Bleſſed are they that mourne, for they ſhall be comforted.*

Iſai. 40. 3. opened.

Repentance is *the preparing the way of the Lord in the deſart*, by it are the rough and filthy wayes of our heart

hearts amended, and made faire, and then the Lord himſelfe ſets in his feet, and walkes in them: by it our hearts being made of *a deſart, a Paradiſe*, Chriſt comes preſently and makes it the place of his delight and ſolace. By repentance wee gaine ſweet fellowſhip with Chriſt, and a more liuely, and comfortable preſence of the Holy Ghoſt. For *by preparing a way in the wilderneſſe*, is meant the change of our hearts by Repentance: and *by the way of the Lord*, is meant the bleſſed, and comfortable preſence of Chriſts Spirit within vs: when thoſe *crooked wayes* of ours are *made ſtraight* by our repentance, and theſe *rough places plained, Then ſhall the glory of the Lord be reuealed, and all fleſh ſhall ſee the ſaluation of God*. So true in this regard alſo is that ſpeech, *Repent, for the Kingdome of GOD is at hand*, that is, Chriſt is a king at hand, ready, royally to diſpenſe his bounty in powring the vnſpeakable comforts of his Spirit vpon you.

Iſa 40 5. Luke 3.5,6.

Mat. 3. 2.

2. It procures the Holy Ghoſt in reſpect of his Graces, procuring both the meanes of Grace, and Grace it ſelfe. God will neuer be wanting to the repentant ſinner in the good meanes of Grace. *O ye diſobedient children, turne againe, ſaith the Lord*, &c. *And I will giue vnto you Paſtors according to mine heart, which ſhall feed you with knowledge and vnderſtanding*. Thus *Cornelius* his ſerious exerciſes of prayer and repentance, brought vnto him firſt an *Angell*, then an *Apoſtle*, and then the *Holy Ghoſt* himſelfe. And as it procures the meanes, ſo alſo Grace it ſelfe. And among other the gifts and graces of the Spirit, procured by Repentanee, we may

2. In the graces of it.

Ier. 3. 14, 15

Acts 10. 3, 25, 44.

inſtance in Knowledge a maine one, and which is the ground of all the reſt. Now wee ſhall ſee how Repentance gaines it. Sinnes are as ſcales to our eyes, whence they are called *workes of darkeneſſe*, and the Diuell, the *Prince of darkeneſſe*; but the violent ſtreame of repenting teares, carry and bruſh away theſe ſcales. Naturall teares indeed dull our bodily eyes, but theſe teares cleare the ſoules eyes,

1 Tim.1,25. *Proouing*, ſayes the Apoſtle, *if God at any time will giue them Repentance, that they may* know *the truth.* The reaſon of our ignorance of Gods Word, is the hardneſſe of our hearts, which being removed by repentance, we come then to the Knowledge of it.

2 Cor.3.16. Excellent is that of *Paul* concerning the Iewes, that when *their heart ſhall be turned to the Lord, the vayle ſhould be taken away.* That *vayle* of ignorance which through the *hardnes of their hearts* is drwane ouer their eyes, by repentance ſhall be removed, and taken away. *The Lord*, ſaies Dauid, *will teach ſinners in the way.* Why, *Ioh.9.* he wil not heare ſinners,

Pſal.25.8 and will he then teach them? He expounds himſelfe in the next verſe, what ſinners he meanes, euen ſuch as he will heare alſo, euen *humble*, and repenting ſinners, *Them that be meek will he guide in iudgement, and teach the humble his way.*

Verſe 9. Humiliation is the way to get vnderſtanding. *From the day*, ſayes

Dan.10.12 the Angell to Daniel, *that thou didſt ſet thine heart to vnderſtand, and to humble thy ſelfe before thy God, thy words were heard.* Hereupon it is that the ignorance of the Gentiles, and the infidelity of the Diſciples, is imputed to the *hardneſſe of their hearts.*

Eph 4.18 Marke 6.51, 18,7. Is it any maruell then, that men are ſo groſſely

ignorant

ignorant, that they neuer feele the enlightning and quickning preſence of the Spirit, ſo that they may euen ſay in this regard, Though *wee haue heard*, yet we haue not felt *whether there bee an holy Ghoſt, or no?* Is this any maruell, when men goe on ſo wilfully and impenitently in their ſinnes? Repentance is the beſt commentary to the Miniſter on his text, and to the priuate man on his Miniſters Sermon. *If any man*, ſayes our Sauiour, *will doe my will* (and this is the will of God, euen our ſanctification, and this is our ſanctification, by Repentance to correct our errors, & to endevor our ſelues in obedience) *then hee ſhall know whether the doctrine I ſpeake, be of my ſelfe, or of my Father.* It was a good ſaying of *Bradfords*, *That firſt we muſt be in the Grammar-ſchoole of repentance, before we goe to the Vniuerſity of Predeſtination.* And *Cardinall Poole* anſwered not amiſſe to him that demanded what courſe ſhould be taken in reading of the Epiſtle to the Romans, *Firſt*, ſaith he, *beginne at the twelfth chapter, and reade to the end, and practice the Precepts of Repentance and mortification, and then ſet vpon the former part of the Epiſtle, where Iuſtification and Predeſtination are handled.*

Iohn 7.17.
1 Theſ. 4.3.

Secondly, Repentance bringeth grace and acceptation to all our good workes. Inſomuch as without Repentance, they are no good workes in Gods ſight. This will the better appeare, if we conſider how that Repentance muſt haue a double worke, in euery good worke. It hath both a worke *preparatory* and *concluſory*, it muſt beginne, and conclude all our ſeruices to God.

2. Acceptation to our ſeruices.

1. It hath a *preparatory* worke, whereby we are fitted and prepared to doe that good, which is to be done. For when we are to doe any good thing, our sinnes past rise vp against vs to hinder vs, and they stop the passage of Gods grace, whereby we should be enabled to doe it. It is necessary therefore that with repenting hearts for sinnes past, wee goe about the doing of good workes, and so draw downe from heauen the grace of God, to enable vs to doe that good we goe about. Hereupon *Peter* bids those Converts *Repent, and be baptized*, first, to wash themselues in the teares of Repentance, before they were washed in the waters of Baptisme. So *Paul* requires of the *Corinthians* the renewing of their repentance in the *iudging* of themselues before the receiuing the Sacrament of the Supper.

Acts 2.38

1 Cor. 11.31.

2. Worke of Repentance in doing good workes is *concluſory*, in the clozing vp of a good worke, for our best righteousnesse is as a *menstruous cloth*. This menstruity must bee washed away with the teares of Repentance. We bring forth the fruits of our obedience, as the Beares doe their whelpes, altogether vnshapen. Wee had need by Repentance licke them ouer, and bring them into better forme. And as sowre Apples haue sugar to commend them to our taste; so had our obedience need of the weeping water (salt in our feeling, but sweet to God) to commend it to his palat. Thus did *Nehemiah* cloze vp his many worthy seruices with this act of repentance, acknowledging himselfe an vnprofitable seruant, and craving pardon for his defects: As after his reformation of the abuses

Isa. 64.6.

uſes on the Sabbath, he prayes, *Remember me, O my God, concerning this, and pardon mee according to thy great mercy.* And after the relation of other abuſes reformed, he clozes his bookes with this, *Remember me, O my God, in goodneſſe.* Theſe bee the ſpirituall good things which the grace of Repentance procures vnto vs. Nehe. 13. 22

Nehe. 13. 31

2. Repentance brings alſo *temporall good*, and outward bleſſings. *If you conſent and obey*, that is, if ye conſent to yeeld obedience to the former commandement of waſhing you, and making you cleane by Repentance, *then ſhall you eate the good things of the land*, you ſhall not onely haue the bleſſings of heauen, but the bleſſings of the earth alſo. So the Lord promiſes the captived Jewes peace, and freedome from their captiuity, vpon their Repentance and ſeeking vnto God. So *Ioel* vpon his exhortation to the people *to turne vnto the Lord with all their heart, and with faſting, and with weeping, and with mourning, &c.* brings in the promiſe of temporall bleſſings, *The Lord will anſwer, and ſay vnto his people, Behold, I will ſend you corne, and wine, and oyle, and you ſhall be ſatisfied therewith.* This *faſting* procures *feaſting*, and when we feaſt the Lord with the *wine* of the teares of our repentance, then will hee fill vs with the *wine* and fruits of the earth; when wee haue withered faces with the teares of Repentance, then will he giue vs *oyle to make our faces to ſhine, and will powre downe a bleſſing without meaſure*, when in any good meaſure wee humble our ſelues for our ſinnes. This is that argument wherewithall *Eliphaz* vrges *Iob* to turne vnto the Lord,

2 Temporall good. Iſay 1, 19

Jer. 20. 11, 12, 13, 14

Ioel 2. 12, 17, 19.

Pſalme 104. Mal. 3. 10.

Iob 22, 23, 24 25.

Lord, *If thou returne to the Almighty, thou shalt be built vp: Thou shalt lay vp gold as dust, and the gold of Ophir as the stones of the river.* Or else, if Repentance doe not procure these things alwayes, yet it brings as great a good, as *Eliphaz* there tels *Iob*, *Yea, the Almighty shall be most choice gold and siluer, and strength vnto thee.* If God doe not giue thee gold, he shall giue thee himselfe which is better than gold. He will make a blessed supply another way, Such is that gracious promise made by the Prophet *Hosea* to the *Israelites* vpon their Repentance, *O Israel, returne to the Lord thy God.* And what shall follow thereupon? *I will heale their rebellion, I will loue them freely*; there be spiritual blessings which shal follow vpon their repentance: but there is not all, he also promises temporall blessings, *I will be as the dew vnto Israel, he shall grow as the Lilly, and fasten his roots as the trees of Lebanon.* When we giue vnto God the *dew* of repentant teares, then will he himselfe bee a *dew* vnto vs. There is one *dew* for another, a *dew* from heauen, for a *dew* from the earth. And no maruell that *true Repentance* procures temporall good, when as but a *temporary Repentance* hath not wanted these temporall blessings. *Ahab* a very None-such for working of wickednes, *for there was none-like Ahab, who sold himselfe to commit euill*, yet euen he but *rending his clothes*, though he rent not his heart, *and putting on sack-cloth and fasting*, is not neglected of God: *Seest thou*, sayes the Lord to *Eliah*, *how Ahab is humbled before me? Because he submits himselfe before me, I will not bring that euill in his dayes.* How much more will God regard the rending

Sic Iun. *Aurum lectissimum.*

Hos. 14. 3, 5, 6.

1 King. 21. 27, 28, 29.

ding of the heart, who thus farre respects the rending of the clothes? If God doe thus *to the dry, what will he do to the greene tree?*

Chap. XX.

Motiues from the euils of impenitency.

THe second sort of motiues is from the *evils* of impenitency. Impenitency it selfe is of it selfe a grievous and a fearefull euill. An impiety aboue heathenish abominations *Zedekiah hardened his neck, and made his heart obstinate, that he might not returne to the Lord God of Israel.* And as he, *so the people and the Priests trespassed wonderfully according to all the abominations of the Heathen.* Nay, they did not onely trespasse according to their abominations, but aboue their abominations, for though the *Lord sent his messengers, rising and sending* to call them to Repentance, yet *they mocked his messengers, and despised his words, till there was no remedy.* Hereupon it is that our Sauiour *vpbraides the cities wherein he had done most of his great workes*, even for their very impenitency, *because they repented not.* This is the maine sinne for which he girdes them. And for the same sinne hee spares not to vpbraid the eleven after his resurection, *hee reproved them of their vnbeleefe and hardnesse of heart.* Indeed God giueth as grace, so the meanes, and *reproacheth and vpbraideth no man*, that

2 Motiue from the euils of impenitency.
Which are
2 Chro. 36. 13 14, 15, 16.

Matth. 11, 20.

Marke 16. 14.

Iames 1 5.

that is, he vpbraideth no man with leſſer infirmities, but where impenitency is vnder the meanes, there he *vpbraideth*, and threatens it both. This is a greater ſinne than all other ſinnes; other ſinnes are *rebellious* againſt God, but yet this is a *perpetuall rebellion* againſt him. This is that whereby that Apocalypticall *Iezabels* ſinne is aggrauated: not ſo much in this did ſhe ſinne, *that ſhee called her ſelfe a Prepheteſſe, that ſhe deceiued Gods ſeruants, and made them commit fornication, and eat meat ſacrificed to Idols.* But this was her heauy and hainous tranſgreſſion, *I gaue her ſpace to repent of her fornication, and ſhe repented not.* Her great ſinne was, that ſhe repented not for ſinne. This indeed is the *damning* ſinne. It is not ſimply ſinne that now damnes, but continuance in, and impenitency for ſinne. It is not the *falling* into the water, but the *lying* vnder the water that drownes. It is not *falling* into ſinne, but lying in it by impenitency, that drownes a mans ſoule in perdition. There is but one ſinne that ſhall neuer be forgiuen, the blaſphemy againſt the holy Ghoſt, and euen this ſinne is not ſimply irremiſſible and vnpardonable, but only becauſe that ſinne hath alwayes annexed vnto it *finall impenitency*: euen that ſinner, but that he is an *impenitent ſinner*, might be pardoned.

Ierem. 8. 4.

Reu. 2. 20, 21.

But let vs a little more particularly ſee what the euil of this ſinne is. *Salomon* telleth vs in one word what it is: *He that hardeneth his heart*, to wit, by impenitency, *ſhall fall into euill.* Now this euill that ſhall follow impenitency, is two-fold: *Temporall euils*, and *Spirituall euils.*

Prou. 28. 14

1. Impeni-

1. Impenitency brings *Temporall euils*. They are theſe.

1. Temporalls, they are, 1. Iudgements of note.

1. Fearefull, exemplary, and remedileſſe puniſhments. God whips not this ſinne with ordinary rods, but he laſhes it with ſcorpions, plagues it with remarkeable vengeance and iudgement of more eminent note. The patience of God is that which keepes backe Gods iudgements. Now impenitency ſinnes againſt Gods patience; and abuſes it. Mans *impenitency* cauſes Gods *Impenitency*. And whereas Repentance ſtands in the gap, and keepes out Iudgement, Impenitency breakes down not the gap, but the whole fence; and not onely lets in, but as with cart-ropes, hales in Gods Iudgments. *The wiſe man ſeeth a plague, and hideth himſelfe: but the fooliſh goe on ſtill, and are puniſhed.* The wiſe man hides himſelfe by Repentance, by it *turning backe* from his ſinne, and ſo turning back the iudgement; but the foole, the impenitent ſinner, he goes on ſtill till he meete with the Iudgement. Repentance is a meeting with God, *Becauſe I will doe this vnto thee, prepare to* meet *thy God, ô Iſrael:* Then we *meet* God, when we ſeek to him by repentance, and ſend forth our teares & praiers, as our Ambaſſadors to pleade for a peace, and ſue for mercy to God, in turning his fierce wrath from vs. But Impenitency makes a man ſit ſtill, and lets the iudgement come, and ſo becauſe it will not come to *meet* with God, it meets with his wrath and iudgements. So it is noted of the old world, *They were eating and drinking, and marrying, and giuing in marriage & knew nothing, till the floud came and tooke them all away.* They were

Prou. 22.3.

Amos 4.12.

Mat 24.38,39

were waſht away with the waters of Gods Judgement, who would not waſh themſelves in the teares and waters of Repentance. Therefore it is, that when the Lord comes to threaten this ſinne, hee heapes ſo many threatnings one upon another againſt this ſin of impenitency, as if ſo be he could not ſatisfie himſelfe in threatning it, as if ſo be the naming of it had enraged his jealouſie: *If any man ſhall bleſſe himſelfe in his heart, ſaying, I ſhall have peace, though I walke according to the ſtubbornneſſe of mine owne heart*, &c. *The Lord will not bee mercifull vnto him, but then the wrath of the Lord, and his iealouſie ſhall ſmoake againſt that man, and every curſe that is written in this booke ſhall light vpon him, and the Lord ſhall put out his name from under heaven*, and ſo goes on ſtill in that heavy manner, threatning impenitent perſons to the end of the chapter. And whereas the Lord in threatning other ſins, uſes to come in with ſome qualification upon hope of Repentance, yet when he threatens this ſinne, he is *abſolute* in his threatnings, to ſhew that he will be *reſolute* in his Judgements. *The Lord called to weeping and mourning, to baldneſſe and girding with ſackcloth*, that is, to the exerciſes of Repentance and Humiliation, *And behold, ioy and gladneſſe, ſlaying oxen, and killing ſheepe, eating fleſh, and drinking wine, eating and drinking*, that is, hardening their hearts by impenitency, and going on in their ſinnes without Repentance. Well, but how did the Lord take this? *Surely*, ſaith he, *this iniquity*, this iniquity of your horrible impenitency, *ſhall not be purged from you, till yee dye.* Here is no qualification of the threatnings

Deu. 29. 19, 20, 21, &c.

Iſa. 22. 13, 14.

nings, but God absolutely threatens that he will never pardon this sin of theirs, that with so high an hand went on in their sinnes.

• Secure sinning and hardnesse of heart, is an undoubted fore-runner of severe destruction. And when God will give over men to his Judgements, hee first gives them over to this Judgement of an impenitent heart. So upon the judgement of hardnesse of heart threatned by *Isaiah*, *In making th ir hearts fat, and their eares heavy*, &c: followes the fearefull threatning, *of wasting the cities, till they bee without inhabitant; and the houses, till they be without man, and the utter desolation of the Land.* Thus is hardnesse of heart and impenitency, alwayes the harbinger to some fearefull plague. As on the contrary, when God intends mercy to a nation, he first gives them the grace of Repentance. *In that day* (saith the Lord by *Zachary*) *will I seeke to destroy all nations that come against Ierusalem, And I will powre upon the house of David, and upon the Inhabitants of Ierusalem, the spirit of grace and compassion, & they shal looke upon me whom they have pierced, and they shall lament*, &c. as if he had sayd, Though I meane to destroy other nations, yet will I not destroy Jerusalem, but will give them the grace of repentance, that they may prevent and avoyd destruction. But on the other side, when our hearts are hardened *in sinning*, Gods heart is hardened in *punishing*. Yea, even then when men are most securely hardened, is Gods hand neareſt unto them to fall heavy upon them. The old world was destroyed in the end of Aprill, which is the most pleasant time of all the yeere

Isa. 6. 11.

Zach. 12.9,10

Diluvium fuit circa finem Aprilis, cum orbis quasi revivisc it cum aves cantillant & exultant pecudes, &c Lutherin Genes 7.

yeere. And the Sunne ſhone vpon Sodom that morning it was deſtroyed: who would haue looked for ſuch a flood now the winter was paſt, and the yeere now in her prime and pride? who, after ſuch a faire ſunne-ſhining morning, would haue looked for ſuch a diſmall day? Such diſmall euents doth mens impenitency portend, and then moſt of all, when they are in their greateſt ſecurity. *Ariſe* (ſaith the Lord to *Nebuchadnezzar*) *and get you vp to the wealthy Nation that dwels without care, which haue neither gates nor barres, but dwell alone, And their camels ſhall be a booty*, &c. Men are neuer ſo fit a *booty* for Gods Iudgements, as when they are without *care*.

Ier. 29. 31, 32.

As generall hardneſſe fore-runnes generall iudgements, ſo in particular men, their hardneſſe goes before deſtruction. See *Ieroboams* example. Hee was reproued by the Prophet for his Idolatry, the Altar cleft, his hand dried vp, and healed againe. Any of theſe might haue cleft his heart, and had wrought him to repentance. But yet *after this Ieroboam conuerted not, but turned againe* to his idolatrous courſes, and continued in his impenitency: and what was the iſſue of all this? *And this thing turned vnto ſinne vnto the houſe of Ieroboam*: as who ſhould ſay, all that hee had done before had not turned to ſinne, had it not beene for this ſin of his impenitency, *But this turned to ſinne to his houſe, euen to root it out, and deſtroy it from the face of the earth. Balaam* hardening his heart againſt GODS Command, the Aſſes rebuke, and the Angels ſword, returnes home by weeping croſſe, and he that would

1 King. 13. 33. 34.

not

not returne for the *Angels ſword*, was afterward ſlaine by the *ſword* of the *Iſraelites*. So was *Pharaohs* heart hardened to his deſtruction in the ſea. So of the cities of Canaan it is ſaid, *That it came of the Lord to harden their hearts, that they ſhould come againſt Iſrael in battell, to the intent they ſhould deſtroy them vtterly, and ſhew them no mercy, but that they ſhould bring them to nought.* This is made the cauſe of Gods Iudgements vpon *Saul*. *Saul* died for his tranſgreſſion againſt the Lord. Now what was his tranſgreſſion? Firſt, *he brake the commandement of God*, then he *ſought and asked counſell of a familiar ſpirit*; and laſt of all, which was his ſinning ſinne, after all this, *he ſought not to the Lord* by Repentance, *therefore the Lord ſlue him.*

Num. 31. 8.

Exod. 14.

Ioſh. 11. 20.

1 Chron. 10. 13, 14.

2. If any impenitent ſinner doe eſcape ſome temporall iudgements, as often he may, and doth, yet his impenitency turnes all his deliuerances but into further curſes and iudgements, and his deliuerance is a worſe iudgement than the iudgements from which he is deliuered; for it argues either Gods vtter forſaking of them, as deſperate patients are giuen ouer by the Phyſician, *Why ſhould yee be ſmitten any more? for ye fall away more and more.* Or elſe it argues a reſeruation of them for ſome more feareſull plague. *If by theſe* former iudgements before ſpecified, *yee will not bee reformed by mee, but walke ſtubbornely againſt mee, then I will walke ſtubbornely againſt you, and ſmite you yet ſeuen times for your ſins.* So that an impenitent mans *preſeruation* out of *one* iudgement, is but a further *reſeruation* of him to *ſeuen* iudgements. What mercy or fauour is this?

2 Reſeruation to worſe iudgements.

Iſay 1. 5.

nay, the mercy is *seuen times* a greater iudgement. *Cham* was saued from the floud in the Arke, but it was for a greater iudgement, for his fathers, and for Gods curse: as good to be drowned, as to be cursed; as good to die vnder the waters, as to liue vnder a curse. *Pharaoh* escaped many of the former plagues vnder which the rest of the *Egyptians* smarted; he was but kept for the sea, to be made a prey to the waters. *Lots* wife escaped from Sodom, but was turned into a pillar of salt. The *Sodomites* were rescued out of the hand of *Chedor-laomer*, but were after consumed with fire and brimstone from Heauen. It had been happy for them, if they had been still captiued slaues vnder *Chedor-laomer*. So true is that of *Amos*, that it is with wicked impenitent sinners, *as if a man did flye from a Lyon, and met with a Beare; or went into the house and leaned his hand on the wall, and a serpent bit him.* As also that of *Isaiah*, repeated by *Ieremy*, *He that flieth from the noyse of the feare, shall fall into the pit, and hee that comes out of the pit, shall be taken in the snare.* Euen as good be in the pit still. This is but out of the frying pan into the fire, or as *Ezekiel* speakes, *out of one fire into another fire*, and the last fire haply like *Nebuchadnezzars* furnace, *seuen times hotter* than ordinary.

Genes. 9.
Exod. 14.
Genes. 14. Genes. 19.
Genes. 19.
Amos 5. 19.
Isay 24. 18. Ier. 48. 44.
Ezek. 15. 7.

3. Thirdly, God will euen take pleasure in inflicting iudgement; God indeed delights in mercy, but mans impenitency will make him delight in iudgement. Hereupon hee threatens Laodicea, *Reuel.* 3. to vomit her forth of his mouth, if shee still went on impenitently in her luke-warmnesse: God signifies by that phrase, that hee would take

Gods delight in iudgement.

pleasure

pleasure and delight in their destruction, as it giues great ease to the ouer-presſed ſtomacke to be disburdened & eaſed by vomiting. Such is that threatning, *Prou.* 1. 24, 25. *Because I haue called, and yee haue refuſed, I haue ſtretched out mine hand, and none would regard, but yee haue deſpiſed my counſell, and would none of my correction, I will alſo* laugh *at your deſtruction, and mocke when your feare commeth.* God is neuer more angry than when hee *laughs.* Gods laughter is an heauier Iudgement than his Anger, for when once he comes to delight in his Anger, it is a ſigne his anger is implacable. Wee haue moſt cauſe to *weepe*, when God *laughs.*

Riſus Dei longe grauior eſt ira Dei. Quod Deus loquitur cum riſu, tu legas cum luctu. Auguſtin.

2. Spirituall euils procured by impenitency are theſe:

2. Spirituall, which are,

1. Spirituall blindeſſe, and blockiſh ſenſleſneſſe, further hardneſſe and obduration, *My people would not heare my voice, and Iſrael would none of mee.* See what was the puniſhment that followed vpon it, *So I gaue them vp to the hardnes of their hearts, & they walked in their owne counſels.* As if he had ſaid: Since they will harden their hearts, their hearts ſhall be hardened: ſince they will harden them againſt my mercy, I will harden them in my iuſtice. Thus was *Balaam* beſotted through the hardneſſe of his heart, that he could not ſee ſo much as the Aſſe did hee rode vpon. And the *Sodomites* were ſmitten as well with a ſpirituall, as temporall iudgement of blindneſſe. So *Pharaoh* hardening his heart againſt each plague, was alſo giuen vp to further hardneſſe. Thus the Apoſtle ſeemes to make this the cauſe of the Gentiles *hardneſſe of heart, becauſe*

1. Spirituall blindeſſe.

Pſal. 81. 11, 12

Eph. 4. 18. 19.

they being past feeling, gaue vp themselues to wantonnes, to worke all vncleannesse with greedinesse. So God punished their former hardnesse with further obduration. So elsewhere he makes this the cause why they were giuen vp to a reprobate sense, and a cauterized conscience, because they went on impenitently in their sinnes with gredinesse. This is an heauy and a fearefull iudgement, to be giuen vp to the hardnesse of our owne hearts. *Dauid* had his choyce of three plagues, whether he would take; but all those three ioyntly, are three times easier than this one: *famine, sword* and *pestilence*, are mercies to this iudgement. Better to be deliuered vp to the sword, famine and pestilence, than to a hard heart, nay, better be *deliuered vp to Satan* himselfe, than to hardnesse of heart: we finde a man *deliuered vp to Satan*, and yet he repented and was saued: we finde none deliuered or saued that hath beene deliuered vp to the hardnesse of heart. *Deliuering vp to Satan is for the destruction of the Flesh, that the spirit may be saued:* but deliuering vp to the hardnesse of heart, is for the destruction both of flesh and spirit, both of soule and body. It is a desperate euill to be deliuered vp to ones owne heart. Adulterers by Gods law should be stoned to death: though now mans law be more fauorable, yet God secretly executes his Law vpon impenitent adulterers, for he stones them with the heauiest and hardest stone, that is, euen with *a stony heart*, to which he deliuers all such impure beasts.

Rom. 1.

2 Sam. 24.

1 Cor. 5. 5.

2 Cor. 2.

1 Cor. 5. 5.

2. Desperation. They that thinke Repentance is a bitter cup, to the which they will not lay their lips,

2. Desperation.

lips, shall drinke a cup of Satans owne tempering, and shall sucke vp the very lees of it: If thou refuse *heauenly Repentance*, thou shalt with *Iudas* bee forced to a desperate *hellish Repentance*. Though sinne may lye asleepe a while before the doore, as with *Cain*, like a drowzy sluggish Cur, yet at the length it will awaken and barke so hideously, and grinne so fearefully in thy face, that though thou bee not driuen with *Saul* to murther thy selfe, or with *Iudas* and *Achitophel*, to hang thy selfe, yet shall thy conscience be no lesse dismayd with desperate feares than theirs were.

3 Eternall condemnation: The impenitent person shall fall into that bottomelesse pit of fire and brimstone. Repentance is called the *Spirit of burning*. It is a burning fire that consumes our sinnes: if this *fire burne* not our *sinnes*, Hell *fire* will *burne* our *soules*. *If our Gospell be hid, it is hid to them that perish*, saith the Apostle. Hereupon our Sauiour threatens those Iewes, *that they should dye in their sinnes*. If they should *dye* in them, they should *rise* in them: and if they should *rise* in them, then should their sinnes *rise* vp against them, and fall heauy vpon them, to presse them downe into the lowermost hell. This is the sinne, which of all others encreases a mans damnation. Therefore impenitent sinners *are said to heape vp wrath against the day of wrath*; euen the whole *heape* of all their sinnes, and the whole *heape* of God wrath shall be laid vpon them. So our Sauiour pronounces an heauy sentence vpon those impenitent cities where he had preached, *That it should bee easier for Sodom and Gomorrah*

3. Eternall damnation.

Isa.4.4.

2.Cor.4.3.

Ioh.8.24

Rom.2.5.

Mat.11.21, 22,23,24.

in the day of Iudgement than for them. Surely, they that haue the least paine in hell, shall haue but little cause to bragge of their case. Euen the least sinnes shall haue smart enough, what then shall the *crying sinnes* of the *Sodomites* haue? Sodomy was a monstrous sinne, such a sinne that, as *Chrysostome* saye, it made hell to appeare before the time, such a sin as made an hell on earth. Such a sinne then as had an hell on earth, must needes haue an hell with a witnesse, in hell. Needes must their damnation be fearefull and easelesse, that beganne so earely. And yet the accursed Sodomites shal haue an easier hell, than such impenitent persons as reiect Gods mercy in the Gospell. *Sodom* and *Gomorrahes* hell, shall be an heauen to *Bethsaida* and *Chorazins* hell. An impenitent person shall thinke himselfe to haue beene an happy man, if he had beene one of those accursed Sodomites that once perished with *fire and brimstone from heauen*, and now lye yelling and howling in the lake that *burnes with fire and brimstone in hell.* Oh how heauy shall his condition be, how vnconceiuable his woe and torment, that shall enuy, and grinde, and gnash his teeth at a cursed and damned *Sodomite* for his happinesse! *Oh consider this, all yee that forget God, lest hee teare you in pieces, and there be none that can deliuer you.* Repent, and the Kingdome of God is at hand to receiue thee: Repent not, and the kingdome of hell is at hand to double-damne and deuoure thee.

Cogitato quam graue illud sit peccatum, vt quod ipsam Gehennam etiam ante tempus apparere coegerit. Chrys. ad Rom. 1. hom. 5.

Psal. 50. 22.

Gratias tibi Domine Iesu.

MICHAEL
and the
DRAGON,
OR
CHRIST tempted
AND
Satan foyled.

Penned by the late faithfull Minister of God, DANIEL DIKE Batchelour in DIVINITY.

Published since his death by his Brother I.D. Minister of Gods Word.

HEB. 2.18.
For in that he suffered, and was tempted, hee is able to succour them that are tempted.

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THE HISTORY OF Christs temptation, recorded by three of the foure *Evangelists*.

MATTH. 4.

1 THen was Ieſus led aſide of the Spirit into the wilderneſſe, to be tempted of the Deuill.

2. And when hee had faſted forty dayes, and forty nights, he was afterwards hungry.

3 Then came to him the Tempter, & ſayd, If thou be the Son of God, command that theſe ſtones be made Bread,

4. But he anſwering ſaid, It is written, Man ſhall not liue by bread onely, but by euery Word that proceedes out of the mouth of God.

5 Then the Diuell tooke him vp into the holy City, and ſet him on a pinacle of the Temple.

6. And ſaid vnto him, If thou be the Sonne of God, caſt thy ſelfe downe, for it is written that hee will giue his Angels charge ouer thee, and with their hands they ſhall lift thee vp, leſt at any time thou ſhouldeſt daſh thy foot againſt a ſtone.

7 Ieſus ſaid vnto him, It is written againe, Thou ſhalt not tempt the Lord thy God.

8 Againe the Deuill tooke him vp into an exceeding high mountaine, and ſhewed him all the kingdomes of the world, and the glory of them.

9 And ſaid vnto him, All theſe will I giue thee, if thou wilt fall downe, and worſhip me.

10. Then

10. Then ſayd Ieſus vnto him, Auoid, Satan, for it is written, Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerve.

11. Then the Deuill left him, and behold, the Angels came, and miniſtred vnto him.

MARK. 1.

12. AND immediately the ſpirit driues him into the wilderneſſe.

13. And he was there in the wilderneſſe forty dayes, and was tempted of Satan; hee was alſo with the wilde beaſts, and the Angels miniſtred vnto him.

LVK. 4.

1. AND Ieſus full of the Holy Ghoſt, returned from Iordan, and was led by the ſpirit into the wilderneſſe.

2. And was there forty dayes tempted of the Deuill, and in thoſe dayes hee did eate nothing: but when the were ended, he afterwards was hungry.

3. Then the Deuill ſaid vnto him, If thou be the Sonne of God, command this ſtone that it may bee made bread.

4. But Ieſus anſwered him, ſaying, It is written that man ſhall not liue by bread only, but by euery Word of GOD.

5. Then the Deuill tooke him vp into an high mountaine, and ſhewed him all the Kingdomes of the world in the twinkling of an eye.

6. And the Deuill ſaid vnto him, All this power will I giue thee, and the glory of theſe Kingdomes, for it is deliuered to me, and to whomſoeuer I will I giue it.

7. If

7. *If thou therefore wilt worſhip me, they ſhall bee all thine.*
8. *But Ieſus anſwered him, and ſaid, Hence from mee, Satan, for it is written, Thou ſhalt worſhip the Lord thy God, and him alone ſhalt thou ſerue.*
9. *Then he brought him to Ieruſalem, and ſet him on a pinacle of the Temple, and ſaid vnto him, If thou be the Son of God, caſt thy ſelfe downe from hence.*
10. *For it is written, That hee will giue his Angels charge ouer thee to keepe thee.*
11. *And with their hands they ſhall lift thee vp, leſt at any time thou ſhouldeſt daſh thy foote againſt a ſtone.*
12. *And Ieſus anſwered, and ſaid vnto him, It is ſaid, Thou ſhalt not tempt the Lord thy God.*
13. *And when the Deuill had ended all the temptation, he departed from him for a ſeaſon.*

The Preface.

Repentance and *Temptations* are two maine points in the practice of Religion, and the two Purgatories that a Chriſtian in his way to heauen muſt paſſe thorow. The firſt is of water the other of fire; we can no ſooner come out of the one, but we muſt look to enter into the other. No ſooner haue we bathed, and waſhed our ſoules in the waters of Repentance, but we muſt preſently expect the *fiery darts* of Satans temptations to bee driuing at vs. What we get, and gaine from Satan by

by *Repentance*, he ſeekes to regaine, and to recouer by his *Temptations*. We muſt not think to paſſe quietly out of *Egypt* without *Pharaohs* purſuite, nor to trauell thorow the wildernes of this world, without the oppoſition of the *Amalekites*. Satan will be in armes againſt vs, if hee perceiue but the thoughts, and *purpoſe* of departure, much more if the *practice*. Surely this *enuious man* ſleeps not. No ſooner can our *fallow ground be plowed vp*, and the *precious ſeed* of grace be ſowne therein, but preſently like the greedy *fowles of the aire* he labours to *catch it away*, or elſe like the enuious man to ſowe this ground with *mingled ſeede*, and to marre the *wheat* with his *tares*. No ſooner can we *repent* of one ſin, but he is *tempting* to another.

The fit coherence of this Treatiſe with the former.

Fitly therfore may this Treatiſe of Chriſts *temptations* follow the Treatiſe of *Repentance*. It is pitty to ſeuer thoſe things in *treatiſe*, which are not ſeuered in *practice*. The former doctrine hath taught how to come out of ſin, this will teach vs how wee may auoid comming into ſin. The beſt way to auoid Satans *temptations* and his malice, is to know them, for his greateſt ſtrength lyes commonly in our weakenes, & our weaknes in our ignorance of his enterprizes. *Leſt Satan*, ſaith the Apoſtle, 2 *Cor.* 2.11. *ſhould circumuent vs, for we are not ignorant of his enterprizes*. Ignorant ones then are ſubiect to circumvention, and they who know not Satan, may eaſily be circumuented by him. If our own experiences be not yet ripe enough to trace him, and to diſcouer his cunning fetches, we may here ſee him to diſcloſe himſelfe, and his greateſt ſtrength, and craft

craft he hath in this duell and ſingle combate with our Sauior, *who was tempted in all things as our ſelues, ſinne excepted.* If our skill and ſtrength bee yet too weake to *treade him vnder our feet*, here ſhall we ſee our Lord foiling the fiend, and treading vpon this *Goliah*, and treading out a way to vs, whereby wee alſo might trample him vnder our feet.

To come then to this hiſtory of Chriſts *combate* with, and *conqueſt* ouer Satan, three things are generally to be conſidered therein. The diuiſion of this Hiſtory.

1. *The preparation to the combate.*
2. *The combate it ſelfe.*
3. *The iſſue.*

The *preparation* is twofold. 1. For the *ouercomming* of Satans temptations. 2. For the *admitting* & ſuffering of them. In the former he *prepares* himſelfe, in the latter he *prepares* Satan his aduerſary. The firſt part, the preparation.

The preparation for victory is ſet downe by the Euangeliſt Luke, chap. 4. 1. *And Ieſus being full of the holy Ghoſt, &c.* The firſt preparation.

Ob. Ieſus Chriſt was full of the holy Ghoſt at the firſt conception by vertue of the hypoſtaticall vnion: how is it then now ſaid that he was *full of the holy Ghoſt?*

Anſ. That fulneſſe at his firſt conception, was in regard of the *habit*, not of the *act* and *exerciſe*. The *Godhead* did not alwayes communicate it ſelfe in operation to the *manhood*. Before, it did as it were *hide* it ſelfe, and *lurke*, but now it *rowzes* vp, and *ſhewes* it ſelfe.

Doct. 1. The Lord firſt fits, and hauing fitted, he then exerciſes his ſeruants with trials. *Doct.* 1. The Lord fits, and hauing fitted, exerciſeth his ſeruants with trials.

According to the

the ſtrength of grace is the triall of a Chriſtian. Little grace hath few or no trials, great grace hath many, and great. As here in Chriſt, *annointed with the oyle of gladneſſe aboue his fellowes*, and ſo alſo ſalted in the brine of ſorrow aboue them all. As was his *back* ſo was his *burthē*. As were his *parts*, ſo were his *paſſions*; as he might ſay, *Was there euer ſorrow like mine?* ſo he might ſay, *Was there euer ſtrength like mine?*

Pſalme 45.

Vſe. Great comfort in all our afflictions. Chriſts deſert is not ſo terrible, as his fulneſſe of the Holy Ghoſt is comfortable. When God brings affliction vpon vs, it is a ſigne that not onely he prepared it for vs, but alſo vs for it, and harneſſed vs, and fitted our hands to fight: And now he will make triall of vs, that he may triumph ouer Satan in vs, as in *Iob*. As a ſchoole-maſter, when hee hath poliſhed and perfitted a good ſcholler, brings him forth, prouokes aduerſaries to ſet vpon him, & takes a pride to ſee the fruit of his owne labours. Here is double comfort then in our croſſes. 1. *On our part.* That we haue receiued of Gods Grace which is more comfortable, than the croſſe diſcomfortable, and that therefore we ſhall *not be tempted aboue our ſtrength.*

Vſe.

Iob 1. & 2.

A double comfort in croſſes.

2. *On Gods part.* That he will be glorified in vs againſt Satan. The credit of our combating redounds to God, who, if he had not well taught vs in the Fencing-ſchoole, would neuer haue brought vs into the field, leſt we ſhould ſhame him.

1 Cor. 10. 10.

Doctr. 2. We ſhould come from the Word and Sacrament full of the Holy Ghoſt. Acts 9. 17, 18. Gen. 29. 8. See *Trem.*

2. Learne how we ſhould come from the Word and Sacrament, euen as here Ieſus from *Iohn*, *full of the holy Ghoſt*. So did *Paul* after his baptiſme; and *Iaakob* after *Bethels* viſion, *lifted vp his feet* like a traueller

ueller that goes freshly after a good bait Many are like *Iudas*, after the sippe, they depart not full of the Holy Ghost, but full of Satan, and as the *Israelites*, *they sit downe to eat & drinke, and rise vp and play*; As if in the strength of good cheere I should rale at the master of the feast. Good motions in hearing are not enough. We must *returne from Iordan*, the same we were in *Iordan*. The Church is Gods Fencing-schoole, thence bring we skill. It is Gods Armoury. thence bring we furniture against Satan. Only the *Holy Ghost* can ouercome the *filthy ghost*, and he is to be got only by the ministery. A great honour it is to it, that the Holy Ghost first beganne to manifest his power in Christ in the vse of it. Exod. 32. 6.

The second *preparation* is for the *suffering* of the temptations. For if Christ, who had lately been so honoured from God, & from heauen, had still continued in answerable glory, the diuell had beene skared away. Therefore Christ, by the baites of the place, and of his condition in the place, drawes him on, & prouokes him to fight, giuing him all the ods & aduantage that might be, laying away those terrible weapons, the sight whereof would haue terrified Satan, and leaues himselfe naked, and destitute of all helps. The greater ods Satan had, the greater was the shame of his foyle; the greater the glory of Christs victory, while he beats him in the desart, the place where he raignes & triũphs, *Luk.* 8. 29. as it were a Cocke vpon his owne dung-hill, and that in the weaknes, which hunger brought vpon him. The second preparation.

Here we haue an image of the conflicts betwixt *Ismael* and *Amaleck*, the seed of the woman, and the seed

Doct. God for his greater glory giues aduantages to the enemies.

seed of the serpent. God, to gaine the greater glory to himselfe, giues all the aduantages that may be to the enemies of his Church. How vnequall was the combate and contention betwixt *Luther* one poore Monke, and the Pope, and so many legions of his creatures? They had the sword of most Magistrates to sway at their pleasures, great power, and great authority, yet *Luther* tooke the prey out of their teeth, as poore *Dauid* ouerthrew the great *Goliah*. So the Iesuites at this day haue better meanes of learning, greater maintenance, more countenance among theirs, than our poore Ministers with vs. So hath it been, and still is in the Church. And when we see that the Church is thus disaduantaged, let vs not be discouraged. Let vs remember that Christ gaue the Deuill all possible aduantage against himselfe, and so still he doth against his Church, that the aduersaries shame, and the Churches, and his owne glory may be the greater.

Vse.

So much generally. More particularly.

The first aduantage.

The first aduantage giuen Satan, was in the place whither Christ went, which is said to bee the desart or wildernesse, *He was led by the Spirit into the wildernesse*: what desart, this is not set downe. Onely by *Marke* it appeares such an one, wherein men were not, but wilde beasts.

Marke 1.13.

From Christs example the Papists falsly ground an Eremetical life.

Here the Papists speake in commendation of Eremeticall life, as authorized by Christs example. But absurdly. For Christ was no Eremite, but spent himselfe in the publique seruice of the Church. He was in the desart forty daies, not his whole life. And this was done both vpon *speciall ground*, the extraordinary

dinary motion of the Spirit, and *vpon ſpeciall end*, that he might be tempted. Neither of which will they ſay of their owne Eremites. Nay the quite contrary as touching the end, for they profeſſe they goe into deſerts to auoid temptations.

Queſt. Doth Chriſts example here allow vs willingly to ruſh and aduenture our ſelues vpon dangerous occaſions of tentations to ſinne, or to goe into ſuch places where Satan hath power?

Queſt. Whether Chriſts example alloweth vs to ruſh vpon temptations.

Anſw. Neither. In ſome places Satan hath power ouer bodies, to doe hurt. As abſurd for any to venture vnto them, as to goe into a Lions den, or into ſuch places where mad dogs are. In other places Satan hath power over our ſoules, in regard of the dangerous provocations to ſinne they yeeld, as the houſe of the harlot and the company of wicked and godleſſe perſons. If we may not put our bodies into Satans hands, much leſſe our ſoules. Chriſt had ſtrength to encounter with him, and to overcome him, and was moued hereunto by the holy Ghoſt: we that are weake and vnable to looke him ſo much as in the face, may not of our owne heads thruſt our ſelues into danger, but moſt carefully auoyd all occaſions of euill, Prouerbs 4. 15. & 5. 8. *Come not neare the doore of the houſe of the harlot.* Bruit beaſts are often afraid of thoſe places where ſome euill hath befallen them, and cannot bee drawne neare either to them or the like to them. We may be ſet to ſchoole euen to the horſe, and the mule, *Be not like to the horſe and mule*, ſaid *Dauid*. In this reſpect I may truly ſay the contrary, Be like to horſe and mule, who are wiſer in their genera-

Wee may not put our bodies into Satans hands, much leſſe our ſoules.

Prou 4. 15. & 5. 8.

Pſal. 32.

tion than men reasonable creatures. As these shame vs, so much more the heathen. So *Cotys* King of Thracia, being by nature cholericke, when certaine curious glasses were brought vnto him, presently brake them; Lest (said he, being demanded his reason) I should deale cruelly with those that should breake them.

Plutarch.

But here it may be obiected, If all occasions of euill should bee auoided, then should euen good things themselues bee auoyded; for euen from thence doth Satan take occasion to tempt vs.

Obiect.

Ans. Occasions of euill are of two sorts: 1. *Giuen* to Satan, and to our owne corruption, as things either simply euil, or else in themselues indifferent, which yet we, (such is our weakenesse) cannot vse without sinne. These wee are to auoid carefuly. 2. *Not giuen* by vs to them, but only taken by them; and these are not to be refrained, as *praier, almes, &c.* which none must omit because of the occasion of pride and vaine-glory, but rather to expect the presence of that Gods Spirit to ouercome Satan, who hath commanded vs to performe such duties. And indeed, in regard of Christ, such an occasion was this of his going into the desart; for he did it by the motion of the Spirit, which was counteruaileable to a commandement. *He was led by the Spirit of God into the desart.* But when thou castest thy selfe vpon the Pikes, and runnest into dangerous company, and goest to the Theatre, to the Tauerne, to the Stewes, *thou art led by the impure spirit.*

Solution. We must giue no occasions of euill to Satan, or our owne corruptions.

In Christs going into the desart, three things are noted.

1. The

1. The time. *Then*, *Mat.*4.1.
2. The cauſe and manner of his going, *was Ieſus led by the ſpirit.*
3. The end, *to be tempted*, *Mat.*4.1.

1 The time when Chriſt went into the deſart.

Firſt, for the Time, *Then*. Namely, after his Baptiſme, his initiation into the Mediatourſhip, and that great honour then done him. Learne then:

Doct. 1. After high fauours ſhewed to Gods children come great temptations. Matth.3.17

After high fauours ſhewed to Gods Children, come ſhrewd pinches, as after warme-growing comfortable weather in the Spring, come many cold pinching froſts: what a ſudden change was this? Is this he, of whom erewhile the Lord ſayd, *This is my Sonne*, and doth he now ſend, and ſet his ſlaue vpon him to vexe and baite him? So *Paul*, after his *Paradiſe*, had his *prickes* in the fleſh, and buffetting on the face: after his *reuelations* from God, his *temptations* from Sathan. So fared it with the bleſſed Virgin: After the honour of the Angels ſalutation, the holy Ghoſts ouerſhaddowing, Chriſts conception, *Elizabeths* ſinging, the Baptiſts ſpringing, her owne propheticall triumphing by the powerful preſence of the holy Ghoſt in that excellent ſong, after all theſe honourable comforts, ſhe is pinched with the heauy croſſe of being ſuſpected by *Ioſeph* for a diſhoneſt woman, and ſo of being in danger to bee put away, to loſe the comfort of her husbands protection, and to bee expoſed for ought ſhe knew, to miſery and infamy.

2 Cor.12.7

Luke 1.

Matth.1.19.

Vſe.

Which muſt teach vs not to be ouer-ioyed with any of Gods fauours and honours, but euen then to thinke of, and to prepare for ſome following after-claps, and as contentedly to endure the one,

as chearefully receiue the other. As here Christ for all his former honour subiected himselfe to his humiliation. As before, for all his honour in heauen, from al eternities he abhorred not the Virgins wombe, *Ioh.* 1.1,2,& 14. so now from all his late honour in Iordan, he abhorred not the diuels desart. Christ went as willingly to the desart to be humbled, as to Iordan to be exalted.

Ioh 1.1,2,14

Learne secondly,

Doct. 2. The deareſt of Gods ſeruants muſt expect the greateſt tentations.

Euery true sonne of God baptized with the inward Baptisme of the Spirit, & amongst them specially the most eminent for parts and graces, fitted and called out for the highest and most honourable seruices, such men must looke for greatest tentations, and most of all to be molested with Satan. Tyrants offer no violence to the vanquished, but to the resisting and rebelling Cities. The Pyrate sets not vpon empty ships, but vpon the richly laden. A rogue or a begger may passe freely, and neuer need feare that the theefe will meddle with him: it is a rich booty he lookes for, and the wel-monied traueller. So Satan troubles not such as are vnder his power already: such as are empty of grace hee desires not to winnow, for what haue they in them to be sifted out? The dog barks not at the dumbe stickes, but at strangers: when the doore is wide open, and there is free ingresse and egresse, there is no knocking; but if once shut vp, then still one or other is rapping and bouncing. The wicked haue the doores of their hearts set wide open to Satan, therefore he raps not there by tentation, but at the godlies, that shut & bar vp this doore against him.

They

They then that brag they were neuer troubled with Satans temptations, doe thereby professe their want of grace. If they had any spirituall treasure, this theefe would bee dealing with them. If they had been taken out of the hands of Satan by the power of Christ, hee would haue raged, and tooke on, labouring with all his might to recouer his prey. A Lion scornes to meddle with a mouse, and so doth this roaring Lion with thee that hast no booty for him. While *Iaakob* continued vnder *Labans* tyranny, and would be made his drudge, and his pack-horse, all was well; but when once he began to flie he makes after him: And so doth the Deuill; when any one parts from him to Christ, then he is as *a Beare robbed of her whelpes.* *Vse 1.*

And as this is to the reproofe of those that neuer feele temptations, so to the comfort of those that are wearied with them: Let them not be discouraged, or thinke themselues forsaken of God, because tempted of Satan. No sooner were those words, *This is my wel-beloued Sonne*, out of Gods mouth, but presently Christ went to be tempted. *Vse 2.*

All good Christians then must be tempted. But if any of them be of better graces than other, or called forth to higher place and seruice than other they are specially eye-sores to Sathan, they are a faire marke for the arrowes of his tentations. All the while Christ lay still in his Father shoppe, and meddled onely with the Carpenters chips, the Diuell troubled him not; but now that he is declared the Son of God, and solemnly inuested into the office of the Mediatourship, and goes about to dis- They that haue greatest graces, or highest places, are Satans chiefe eye-sores.

throne him, and to caſt him out of his Kingdome, now he bends all his forces againſt him. See wee not how ſmall and weake, and withall cowardly creatures will with all their force and fury ſet vpon the ſtrongeſt and mightieſt, if they haue a ſuſpition they cõme to rob them of their young ones, as an hen vpon a maſtiue? The ods betwixt Chriſt and Satan is farre greater, and yet now Chriſts comes forth towards him in this his high office of the Mediatorſhip to take from him his ſeed, and Satan though but a poore creature, yet he dares fly in the face of the Lord God himſelfe, his Creator. Euery chriſtian in his place, but eſpecially thoſe of excellent parts and great places, are enemies to Satan, and ſeeke the impairing and ruining of his kingdome, and hauing gotten themſelues out of his clutches, they ſeeke to draw others: therefore he cannot but hate them, but ſpecially Chriſt aboue all, their Head and Captaine, who came to breake his very head, who was to doe him greateſt hurt, and whom if he could haue hurt, he had hurt al the elect beſides, and thorow his ſides mortally pierced all their ſoules.

For ſuch doe moſt ſeeke the ruine of Satans kingdome.

Looke then, as a man by his parts or place is fitted to doe Satan more harme, as learned men, wiſe men in the Church or Common-wealth, ſo much the more doth Satan oppoſe them, and the rather, becauſe in them hee ouerthrowes many others. *Auguſtine*, when God called him, was farre more aſſaulted by Satan than *Alixius*, becauſe of his greater learning. *Moſes*, when he began to execute his calling, what troubles had hee? So *Paul* aboue.

Auguſtine.

Moſes.

Paul.

aboue his fellowes, because of greateſt gifts, malig ned of Satan. And *Zach.* 3. Satan was ſtanding at the right hand of *Ioſhua* the high Prieſt. Such perſons then haue here the Item to take heede to themſelues: *Satan hath deſired to winnow you.* The choiſeſt wits, the quickeſt ſpirits, the greateſt parts the deepeſt learning, the higeſt callings, hee labours to prey vpon. If he ſee a young Gentleman of great parts, place and parentage, likely to be aduanced, and called forth to great ſeruices, he will ſpecially labour to corrupt him with the loue of vanities and vaine pleaſure, & with the contagion of euill company and euill counſellours: This alſo is comfort to thoſe of ſuch parts and places (when thus troubled by Satan or his inſtruments) whether Magiſtrates or Miniſters: It is a ſigne Satan is afraid of them. And on the contrary, that Satan neuer feares any great hurt from them in their places of the Magiſtracy or Miniſtery, whom he lets quietly alone. In the whole hiſtory of the Acts we ſhall ſee how the Apoſtles almoſt neuer came to any place, but Satan began to rage and tempeſt againſt them.

Zach. 3. *Ioſhua.* This ſerues firſt for caution.

2 For conſolation.

The ſecond point. *The cauſe and manners of this his going, He was led by the Spirit.* By the *Spirit*, vnderſtand the *Holy Spirit*, not the impure one. Firſt, becauſe mention was made of this Spirit immediately before in the former chapter by *Matthew*. Secondly, becauſe of that which followes, *to be tempted of the Deuill*; whereas if the vncleane ſpirit, the diuell himſelfe had been meant thereby, then rather the words ſhould haue runne thus, He was led

2 The cauſe and manner of Chriſts going into the deſart.

of the ſpirit to be tempted by him. Thirdly, *Luke* is plaine, *He returned from Iordan full of the holy Spirit*, and was led ἐν τῷ πνευματι, by that Spirit into the wilderneſſe.

Led.] Some referre it only to the inward motion of the minde, others alſo to the motion of his body, miraculouſly carried and rapt (as *Philip*, *Acts* 8.) by the Spirit into the wilderneſſe. And to this doe they referre that afterwards, *Luk.* 4. 14. concerning the rumor that went of Chriſt. To this I rather incline, both becauſe *Markes* words fauour it, *The Spirit thruſt him forth*; and becauſe that if it had bin otherwiſe, he would haue had after theſe miracles at Iordan ſo many followers that the worke of tentation intended would haue beene hindred. And yet this extraordinary motion of his body hinders not the voluntarines of his mind, which as it is the grace of all other of his ſufferings, ſo of his temptations, that he was not led as a Beare to the ſtake, but went to it with courage and chearefulneſſe.

Acts 8.

ἐκβάλλει. Marke 1. 12

Doct. 1. The very motions of our bodies muſt be from direction of Gods Word and Spirit.

The Vſe. This leading of Chriſt by the Spirit was extraordinary, yet wee muſt thus farre imitate it, That the very motions of our body, and our goings to and from places, muſt be from the direction of the Word, and ſo of the Spirit of God. As was *Noahs* going in and comming out of the Arke, *Iacobs* going to and comming from *Laban*. But many are led by the diuell as dogges in a String, and carried from the Church to the Ale-houſe, the Stewes and the Stage. The Spirit of God carries vs to no ſuch places.

Doct. 2. All our temptations are diſpoſed and ordered by the

the ſecret will and counſell of God. He leades vs and goes before: Who then would not follow ſuch a guide, and be chearfull in all our trials? Satan is a maſtife, but yet in Gods chaine, and cannot come out at vs to bait vs, vnleſſe God looſe him, and ſet him on vs. Therefore 1 *Chron.* 22. 1. Satan is ſaid to moue *Dauid* to number the people, and 2 *Sam.* 24. 1. GOD is ſaid to moue *Dauid* to it; euen as both the dogge may be ſaid to bait the beaſt, and the owner of the beaſt, that brings him to be baited, and ſuffers the dogge to bee ſet vpon him. Here then is ſweet comfort in theſe baitings. God is by, and lookes on, he will haue pitty on vs, if he ſee this curre too violent, he will pluck him off: As the owner of the beaſt is ſo mercifull to his beaſt, as not to let him be killed by the maſtiues If thou feele thy ſelfe ready to faile & ſinke in tentation, lift vp thine heart to that Spirit that led thee to be tempted, and yet will not ſuffer thee to be led into temptation. He that ſet him on, he onely can take him off.

All our temptations are diſpoſed by Gods *ſecret* will & counſell.

Satan is chained.

1 Chro. 21. 1.

2 Sam 24. 1.

A comfort to the tempted Chriſtian.

The third point. *The end of his going: To be tempted of the Deuill.* Here ſix queſtions may be asked.

2 The end of Chriſts going into the deſart

Queſt. What it is to tempt, or to be tempted?

Queſt. 1. What it is to tempt or to be tempted.

Anſw. The word which is the firſt root, is πείρω, to pierce thorow. And ſo this word πειράζω comming of it, is to take trial, becauſe by piercing thorow a thing, it is tried what it is within, whether ſound or no. Thereafter then, as the meanes are to try or diſcouer, ſo is the word of tẽpting vſed. For firſt, there is a trial by a naked offring of obiects or occaſions: thus we ſay of delicate meates, they are tempta-

How Gods tempts. Iames 1, 2.

temptations. So prosperity, riches, &c. are temptations. And crosses also, *Iames* 1. 2. And thus is God said to tempt in Scripture, because in his providence hee offers obiects, and such occasions as will try vs, and when he sends vs either wealth, honours, or the contrary, when he sends vs his Word, the precepts and exhortations thereof. As by speeches cast out, we also do try, & as we say, feele one another. So *Gen.* 22. God tempted *Abraham* in that commandement of offering vp *Isaac*. Secondly, *Triall* is by earnest perswasion & sollicitation to sinne, for by this meanes we are tried what we are, as *Iosephs* chastity was tried by his mistresses perswasions. And this is the deuils tempting. Somtime the fisherman only sets his bait, without any vrging of the fish to come vnto it. Sometimes hauing laid his net, he takes poles, and thrusts and driues them along into the net. The former way God tempts, but onely this latter Satan. The meaning here then is, *that Christ was led into the wildernesse to be tempted*, that is, to be perswaded to euill by Satan.

Gen 22. How Satan tempts.

Queſt. 2. How Christ being so holy could bee tempted?

2 *Queſt.* How could Christ who was so holy be tempted? *Answ.* Hee could not be tempted inwardly of himselfe being holy, but outwardly by another he might. So were *Adam* and *Eue*. And thus to be tempted, that is, to bee perswaded to sin by another, whether man or Angell, is no sinne, but a crosse, so there be not the least yeelding to the motion, no not in the least ticklings of the affection. Satans temptations against vs doe for the most part taint vs, by reason of the simpathy betwixt our corruption and them. But in Christ there was an antipathy

antipathy againſt ſinne, as in the ſtomacke againſt ſome meats, the which the more we are vrged to eate of them, the more we loath them: whereas in other meats that we ſpecially loue, the very ſight of them is perſwaſion enough to eate of them. Chriſts heart to Satans tentations was as a ſtone or braſſe-wall to an arrow, repulſing them backe preſently. Our hearts are as a butt, where they may eaſily faſten themſelues. Ours as a barrell of gunpowder to the fire, Chriſts as water, and therefore he ſayd, *The Prince of this world is come, and hath nought in me*, Ioh. 14.30.

Ioh. 14.30.

Hence I gather, that all temptations are not ſins in the tempted, for then Chriſt ſhould haue ſinned. This may comfort thoſe that being vexed with fearefull ſuggeſtions of Satan, as to thinke amiſſe of God himſelfe, &c. doe thereby thinke amiſſe of themſelues, as if they were therfore moſt vile wretches. But they muſt remember that this is no more their ſinne, if they preſently beat it backe, than if a man like themſelues ſhould wiſh them to the like. Satan muſt anſwer for this himſelfe. *Queſt.* But how ſhall I know that it is Satan, and not mine owne corruption? *Anſ.* Temptations againſt the light of nature, euen corrupted nature, where there is no bait to entiſe corruptiō, as for a man to kil his louing and beloued parents where there is no hope of gaine by it, no matter of diſpleaſure to prouoke, theſe are meerely from Satan. And ſo are the blaſphemous thoughts againſt the Trinity. Specially, if ſuch temptations come furiouſly, and like the flaſhings of Lightning ſuddenly, wee not imagining how

Doct. All temptations are not ſinnes in the tempted.

How we may diſcerne the temptations of Satan from thoſe that proceed from our own corruption.

how, not vpon what occaſion we ſhould conceiue ſuch thoughts, and withall haunt vs, and will not be driuen away, but the more we ſtriue and beat them away, the more, like flies, they come vpon vs, and withall be contriued ſubtilly and artificially; this is like the marching of Satan, as he ſaid, *This is like the marching of Iehu, for he marcheth furiouſly*, 2 Kings 9. I thinke neuer doe temptations ariſe from the fleſh, but the Diuell interpoſes himſelfe, and ſpeaks his good word for them being once ſet on foot by the fleſh. Therfore ſuch temptations are called the *meſſengers of Satan*, 2 *Cor.* 12. and *Epheſ.* 4. 26, 27. we are ſaid *in anger to giue place to the Deuill.* And though commonly the fleſh regratifie the Diuell, and applaud and ſet forward his temptations, yet it doth ſo fall out ſometimes, that the Diuell tempts alone, and that ſo groſſely, that the very fleſh is aſhamed of it.

2 King 9.

2 Cor. 12. Eph 4. 26, 27.

Queſt. 3. Whether Chriſt was tempted by inward ſuggeſtion, or by an audible voice.

3. *Queſt.* How, or in what manner was Chriſt tempted? whether by inward ſuggeſtion, as we, or by an audible voice, the Deuill appearing in a viſible ſhape?

Anſ. It is moſt likely the latter way. Firſt, becauſe it is ſaid, *Then came the tempter vnto him.* Secondly becauſe of that deſire of his, that he would fal down and worſhip him. Yet I hold it not impoſſible that Chriſt might be tempted by ſuggeſtion. For he was tempted before he was hungry, euen during the ſpace of the forty daies, *Luke* 4. 2, 3. And it ſeemes that thoſe temptations were rather by inward ſuggeſtion, for that it is ſaid, *Then*, namely, after he was hungry, came the tempter, to wit, in a bodily ſhape, implying

Luke 4. 2, 3

implying that before he came not so. So he was tempted afterward also, but yet nothing is read of any visible apparition.

4. *Quest.* Why was Christ tempted?

1. *Answ.* That we might see the horrible rage and senseless madnesse of the diuell, against God and our saluation. For though that before in Iordan, and all his former miracles, at his birth, &c. might haue cleared his Godhead to him, yet malice blindes him that he cannot or will not see, and makes him to barke against the Sunne, and to fight against the heauens. And so still is it with his wicked instruments.

Quest. 4 Why Christ was tempted. 1.

2. That wee should know how fit it is, there should be trials of Ministers, before they enter in to their functions. 2.

3. That ministers might know who will be their speciall aduersary they must conflict with in their ministery. 3.

4. That we might see how fit it is, that ministers and men of great callings should be fitted and prepared for the good discharge of them by temptation, and by their owne experience might learne to releeue others, 2 *Cor.* 1.4. 4.

5. To giue vs warning to looke to our selues. *For if this were done to the greene tree, what then shall bee done to the dry?* If Satan durst set vpon Christ, who was as *greene wood*, and had abundance of moysture to quench the heat of his fire, what then will hee doe to vs that are dry, and quickly set on fire? 5.

6. To ouercome our temptation with his, as he did our death with his. For as death lost his sting 6.

lighting

lighting on Christ, so also Satans temptations, and the foyle he gaue Satan, was for vs.

7. 7. That by suffering that which was the desert of our sinnes, his loue towards vs might appeare the more. If it were a vexation to the righteous soule of *Lot*, to see and heare the wickednesse of the Sodomites, who yet perswaded him not to doe the like; how much more to our Lords soule to heare this cursed hell-hound vttering such filthy speeches, perswading him to such vngodlinesse? See we then in Christ suffering this for vs, *his loue, our desert*, namely, to bee thus vexed and molested with Satan, and if we haue ease and deliuerance in tentation, thanke we Christs trouble for our ease.

8. 8. That there might be some answering to the Israelites being forty yeeres in the desart in many trials and temptations. A day answering a yeere, as there was before in Christs going into Egypt.

9. 9 That our Lord might the better know how to pitty, and tender, and relieue vs with comforts, when we are in temptation. They pitty vs most in our sicknesses, that haue felt the same themselues: So Heb. 2. 18. *For in that he suffered, and was tempted, he is able to succour them that are tempted.* And Heb. 4. 15, 16. *Wee haue not an high Priest, which cannot bee touched with the feeling of our infirmities, but was in all things tempted in like sort, yet without sinne. Let vs therefore goe boldly vnto the Throne of grace, that wee may receiue mercy, and finde grace to helpe in the time of need.*

Quest. 5. By whom Christ was tempted.

5. *Quest.* By whom was he tempted?

Answ. Luke saies by *the diuell, Matthew* sayes by

the

the tempter. *Queſt.* There are many euill ſpirits: who is this here called the diuell? *Anſw.* It ſhould ſeeme to bee the prince of them, the head of that Apoſtaſie, as Mat.25. *The diuell and his angels.*

6. *Queſt.* Why is he called the diuell. *Anſwer.* The word ſignifies a ſlanderer or accuſer. And he accuſeth, 1. *To God.* 2. *To man.*

Queſt. Why the tempter is called the diuill.

1. *To God* he accuſeth man; hence called the accuſer of the brethren. *Reu.*12. And thus he accuſed *Iob*, *Iob* 1.& 2. 1.

2. *To man.* He accuſes *firſt* God himſelfe, as to our firſt parents, as enuying their felicity, and ouerhardly dealing with them in their reſtraint of that fruit, and ſo ſtill he doth in the matter of Reprobation, and the commandements of the Law. *Secondly*, he accuſes and ſlanders the graces of God, he brings an ill name vpon them to diſcredit them with vs. Thus he ſlanders zeale to be raſhneſſe, iuſtice to be cruelty, wiſedome to be craft, mercy to be fond ſoftneſſe, humility to be baſeneſſe. 3. He ſlanders the Seruants of God, that they are hot, fierie, furious, factious, enemies to *Cæſar*, curious, proud, &c. 4. His neighbours, and ſuch with whom he hath to deale, by ſuggeſting falſe ſuſpitions and ſurmiſes againſt them. 5. His owne ſelfe, by inraging his conſcience againſt him. Now Sathan eſpecially is an accuſer, in accuſing vs to God and our owne conſciences. And he doth this ſpecially, 1. After the committing of ſome grieuous ſinne which he tempted vs vnto. Before he ſeemed our friend, and put vpon ſinne a goodly vizour, but now he pluckes it off, and vrges vs to deſperation. 2. 1. 2. 3. 4. 5. 1.

2. In

2 2. In some more grieuous triall, and specially at
3. the houre of death. 3. At the day of Iudgement.

Vse 1. 1 *Vse*. It being the diuels office, to be an accuser or slanderer, let vs take heed of doing such ill offices. Let the deuill haue his owne office, let vs not goe about to take it out of his hands.

2. 2. Since the diuell is an accuser, it must make vs wary ouer our wayes, as wee are wary in our wordly estates of the promoter, of pick-thankes, and tale-bearers. He will accuse falsely when there is no cause, much more then will he accuse, when wee giue him cause by our sinnes. Howbeit euen here will he be a false accuser and slanderer, by making that to be treason which is but petty larceney, and sins infirmity to be the impardonable sinne against the holy Ghost. The Fathers doe excellently describe how the diuell at the last day will stand forth at the bar, and like an eloquent *Tertullus* plead against sinners: *Iudge, O righteous Iudge, that which is equall. Iudge him mine, that would bee none of thine. After his abrenouncing of me, and all that is mine in baptisme, what had he to doe with anger, wantonnesse, vncleannesse, couetousnesse, and pride, and the rest of my things? He would needes be mine, he lusted after these things of mine: adiudge him therefore to me as mine, &c.* So *Augustine*. And *Cyprian* brings him in thus: *I neuer suffered either blowes on the face, or thornes on mine head, or scourges on my sides, or crosse on my backe: I neuer shed my bloud for them, nor yet did I euer promise them an heauenly Kingdome, and yet haue they wholly deuoted themselues and all to me.* Oh, let vs stop the mouth of this so greedy a curre,

that

that ſnatches ſo eagerly at every thing. And howſoever, as I ſaid, in regard of accuſing others, we may not put him out of office, yet in accuſing of our ſelves, we ſhould. Let us accuſe our ſelves, before he come to accuſe us, that ſo he may come too late.

And ſo much of the name that *Luke* gives him, *The Divell*. The name that *Matthew* gives him is, *The Tempter: Then came the Tempter unto him*. See what is the Divels profeſſion and his trade; He is not onely an *accuſer*, but alſo a *tempter*. And therefore he doth this laſt, that he may doe the firſt; hee therefore playes the *tempter*, that hee may play the *Divell*. He tempts us to no other end, but that hee might accuſe us. Herupon the Scripture elſewhere gives him this name, 1 *Cor.* 7.5. 1 *Theſ.* 3.5. We ſee by it whence are our temptations to luſt, to anger, to covetouſnes; they are but caſts of the Divels office, they are from him whoſe profeſſion and occupation is to tempt. The more unwelcome ſhould they be unto us, and rejected with the greater diſtaſte and diſlike. *Can any good thing come out of Nazareth?* ſaid *Nathaniel*, *Ioh.* 1.40. But more truely may we ſay, Can any good thing come from Hell? What ever he pretended, can the Divell intend any good to thee? It were argument ſufficient againſt the temptation, if it ſhould be remembred, that he that tempts, is the *Divell*: and as ſure as before the ſinne we finde him a *Tempter*, ſo ſure as after the ſin we ſhall finde him a *Divell*. Againe, this ſhewes whoſe journey-men they are, and of what company they are free, that ſollicite men to ſinne. They are

Doct. 1. The Divels profeſſion & trade is to bee a tempter.

free of Satans trade, they are his factors and journey-men, and therefore our Saviour cals *Peter* being instrumentall to Satan, Satan himselfe, *Mat.* 16,23. *Come behind me, Satan.* They that will have his trade, shall have his name too.

ὁ πειράζων. *Doct.* 2. The Divell is very diligent in his tempting.

2. *D.* This phrase signifies his assiduity in his trade, for it is in the participle of the present tense, implying a continuall action, as one that is never out of his worke. The Divell is not idle, nor lazy at his businesse, but as *Latimer* speakes of him, he is the only diligent Bishop in his Dioceſſe: for,

1. He tempts all persons.

1. There is no person whom hee *tempts* not. Indeed the divels are many, there was a whole legion in one man, and yet though so many, yet in such a multitude of men as are in the world, one would thinke some might escape his assaults: yet such is his diligence, and so bestirres he himselfe, that not a day passes over our heads, wherein any of us escape his frequent assaults.

2. In all places.

2. There is no place in which hee tempts not. The world is a vaste, and a wide thing, and yet no corner therein, wherein a man may be priviledged from his molestations. So that in this respect wee may almost say of Satan, as *David* speakes of the Lord, *Psal.* 139. that whithersoever we go, there wil he be, heaven onely excepted we can be no where, where we may be freed from him. *Christ* was here tempted in the wilderneſſe, *Adam* in Paradise: both at home and abroad, in private, and in the publike assemblies, at Sea, at Land, where ever we be, hee will be with us, and tempting of us.

3. At all times

3. There is no time in which hee tempts not.

Even

Even while we are hearing the word, shall we heare his serpentine whispering. Prayer is a meanes to chase him away, and yet, even whilst we are speaking to God, will he be so bold as to bee speaking to us, and even then whilest we are solliciting God by our prayers, will not he forbeare to sollicite us by his temptations. Hence that counsell, *Mat.* 26. 41. *Watch and Pray.* Even while we are praying, had we need to bee watching; for even then Satan watches his times to tempt us, Surely, while we sleepe, and are at rest, yet a man would hope hee might be at rest from his tentations; but he sleepes not when we sleepe, nay, *this envious man sowes his tares*, whilest the *good man is a sleepe*: Even in our sleepe will he tempts us in our dreames: whose experience is not able to justifie as much? Fitly then he is called a tempter, so diligent is he to tempts al persons, in al places, and at all times. His dilgence should teach us that lesson, *Pro* 4. 23. *Keepe thine heart with all diligence.* It is the use that *Peter* makes of it, 1 *Pet.* 5. 8. *Be sober and watch, for the Divell your adversary, as a roaring Lion walkes about, seeking whom he may devoure.* And thus much of the first advantage, or provocation given to the Divell to tempt, *viz.* the place whither our Saviour went, and where he continued forty dayes.

The *second advantage* followes. His condition in the place, which was two-fold. The second advantage.

1. *He was wholly without food, and therefore fasted.*

2. *He was without fellowship of men*, having onely the wilde beasts for his companions.

For the first. It is set forth to us, 1. *by the kinde*

of fast. It was a thorow fast indeed. *He ate nothing*, sayes *Luke*, and therefore *Matthew* makes mention of fasting in the nights also, *When hee had fasted forty dayes and forty nights.* 2. It is set forth *by the time*, how long it lasted, forty dayes. 3. By the *consequent* ensuing at the end, *He was hungry.*

1. The kinde of fast.

For the first, *His fasting.* It may seeme not so fitly to be made a provocation to temptation: for it was an argument of his diuinity to fast wholly, and that so long a time; and this might have skared the Divell rather from, than have drawne him to Christ. *Answ.* 1. It was no provocation to the three ensuing temptations simply in it selfe, but in the consequent that followed thereon, his hunger. 2. There were other temptations before the forty daies were ended, and as it is likely, in the first beginnings of Christs being in the desart. Now his want of food in the desart might draw him on at the first in the former temptations, though afterwards seeing the fast grow so miraculous, it seemes hee went away, because it is said, *Then came the Tempter*, namely, when Christ was hungry; so that hee tarried not all the while of his fast with him, but departed confounded with the miracle of the fast, and yet also seeing Christ to be hungry, set upon him againe.

2. The time of the fast.

For the second point, the time of his fast, namely, forty dayes. The Papists hence gather the fitnesse of their Lenton Fast, as being an imitation of Christs. *Answer.* 1. There may other farre more reasonable causes of Christs fasting be rendred, as

Reas. 1. namely, 1. to authorize his Doctrine, since hee

brought

brought it out of the desart, where hee had fasted so long a time in solitary retiredneſſe, and not out of the Schooles and Colledges, and that the rather becauſe *Moſes* and *Elias*, two notable reſtorers of Religion under the Law, had done the like. As his faſting could not but be of God, ſo neither his doctrine, which hee thus faſting received. 2. To ſhew the glory of his Godhead in the humiliation of his manhood. As in moſt of his humiliations ſome ſparkles of his divinity brake forth as before in his birth, and in his baptiſme. 3. To ſhew how little the belly ſhould be regarded of us Chriſtians in following the buſineſſes of a better life. *Xenocrates* a Philoſopher was ſo hot on his ſtudies, that he forgat to eate, and his wife was faine to put his meat into his mouth; and worldlings are ſo eager ſometimes of their occaſions, that they feele no hunger. Every Chriſtians converſation ſhould be in heaven, and there is no need of meat, and here we ſhould be, as if no great need, eating as not eating. Wee ſay the belly hath no eares for others, but wee ſhould have no eares for it. The belly is common with us to the brutes, and while we much affect it, we are more brutiſh than reaſonable. Reaſon is clouded with thoſe fogges and miſts, that aſcend up out of the Kitchin of the ſtomacke to the braine. 4. To ſhew, by his faſting the ſame number of dayes that *Moſes* and *Elias* did, the conſent betweene their doctrine, and his. 5. To ſhew, that as *Adam* begun our woe with eating, ſo he contrarily our weale and ſalvation, with abſtinence. 6. A reaſon alſo of his ſo long ſtay in the wildernes,

might bee to try the Jewes that had beene at Jordan, and had ſeen this Sunne of righteouſneſſe riſe there ſo glorioufly, and ſhine ſo brightly, and might expect much comfort from him; and lo, now in the firſt riſing, he is no ſooner ſeen, but he is taken away from them, and over-clouded with theſe temptations in the deſart. Thus is it alſo in the ſpirituall preſence of Chriſt, in the hearts of his children. As ſoon as he hath appeared to them at their firſt converſion, he departs, and is not felt of a long time againe, but at the length he will returne out of the deſart wherein he had hid himſelfe.

Chriſts faſt is no patterne of an anniverſary faſt

But now, as for the Papiſts reaſon, that he did it to give us a patterne of an anniverſary faſt, it is abſurd: For,

1. Chriſts workes are of his *Godhead*, as the creation of the world, &c. or of his *perſon*, as God-Man, and Mediatour, as his ſufferings; or of his *humanity*, as the workes of morall obedience. Now onely the latter are imitable of us, *Matth.* 11. *Learne of me*, not to faſt forty dayes, but to *bee humble and meeke*. Now his faſting this long was a miracle, and therefore the worke of his Godhead, that enabled the manhood to hold out.

1.

Matth. 11 28

2. What imitation is theirs of Chriſt? For firſt, Chriſt ate nothing at all any of theſe forty dayes: They eate every of theſe dayes. Chriſt abſtained from all kind of meates: they onely from fleſh, exchanging onely the ſhambles with the fiſh-market and comfitmakers ſhops, which yeeld greater provocations to luſt, than moſt fleſh meates, ſpecially having wine added to enflame, which they uſe in this

2.

this their faſt. Whereas therfore they ſay, that fiſh is a fitter meate to tame the body, it is egregiouſly falſe. The Grecians called the fineſt feeding men, fiſh-eaters. And the greateſt feaſts have bin of fiſh. God when he appointed the Nazarites abſtinence from wine, yet appointed no abſtinence from fleſh, and yet under the ſeverity of the Law, theſe were to practiſe the ſtricteſt outward mortification. Yea, but ſay ſome of them, Chriſt often ate fiſhes, as we ſee in the Goſpell, and they had nothing elſe. *Anſw.* His Diſciples being fiſher-men, thoſe were eaſieſt to be had; but have they forgot that he ate fleſh, the Paſchal Lamb, & that in the time of their Lent? Yea, but fleſh comming of the earth, curſed in ſpecial maner, is defiled in a ſpecial ſort; fiſh not ſo, it comming out of the water. *Anſ.* But why then eat they bread, and dranke they wine comming from the earth? Theſe are but idle toyes. Their owne eating of fiſh, and abſtinence from fleſh, is a ſufficient argument againſt them; *for by their kinde of abſtinence from fleſh not forbidden, they grew ſo proud, that they could not abſtaine from fleſh indeed forbidden them*, as a learned man excellently ſpeakes. Secondly, Chriſt faſted not at this time they faſt, but as they confeſſe themſelves, his faſt ended where theirs begins. Though indeed his baptiſme being according to his birth (for *Luke* 3. then he beganne to be thirty yeere old) and at Eaſter, the time of his ſufferings, there being an odde halfe yeere beſides the three yeeres of his miniſtry, it will follow that this faſting was Michael-tide.

They reply, that it is not needfull that they ſhould imitate

ἁρπάγος. *Plutarch. ſymp.*

Object.

Anſw.

Object.

Anſw.

2.

1

Luke 3.

Object.

imitate Christ in every point and circumstance of this fast, or in the exactnesse of it, if so farre as they can, it is well. *Answ.* Yea, but Christ appointed it not for imitation, as I shewed in the former reasons: and further shew thus.

Answ. Christ appointed no such fast for imitation.

1. Because he never renewed his fast afterward, but fasted thus once onely in his whole life. *Bellarmine* saies the reason was, because Christ fought but this once only openly with the Divell, but we that are every yeere to fight, had neede every yeere to fast. *Answ.* But doth the Divell come at set times of the yeere, or only at that time, or was not Christ himselfe tempted afterward? Not openly saies *Bellarmine*. That's more than he knowes, for the text sayes, the Divell *left him for a season*. So then he returned againe. How, the Scripture hath not told us; why then will *Bellarmine* determine?

1 *Obiect.*

Answ.

2. Because that fast which is imitable for us, is to pinch and humble the carkasse, and in the which there may bee praise of temperance, such as was not in this of Christs, for he was not hungry. No temperance to forbeare meate when wee have no stomacke to it.

2

3. Because his Disciples, who I am sure were to fight every yeere with Satan, did not fast this fast, Mat. 9. *Thou and thy Disciples fast not.* Reply. Not in Christs time, but as Christ sayes, *The time shall come, when they should fast, viz.* after the ascension of Christ, and then the Apostles fasted, and ever since the whole Church. *Answ.* The Apostles fasted sometimes, as we reade in the Acts, upon some speciall just occasion offered; but that they fasted

3

Matth. 9. *Obiect.*

Answ.

their

their Lenton fast, there is no proofe. Superstition quickely grew after the times of the Apostles, but at first it was observed onely as a Religious commemoration of Christs fast, and that not generally by all, but onely particularly, and voluntarily by some. And *Ireneus* in his time, writing to *Victor*, Bishop of Rome, shewes with what variety and diversity it was observed.

4. Because our Saviour did not fast to arme himselfe against Satans temptations, but rather. as I have shewed, to draw him on to tempt. For that was the reason of his going into the desart, where there was no food, that he might be tempted, *Mat.* 4.1. He went to the desart indeed purposely, and deliberately, but his fasting there was occasionall, partly, because he had no need to eate, and partly, because the desart afforded him nothing to eat. 4 Matth 4.1.

5. Because no warrant for set times of fasting: but fasts are to bee when God gives occasion of mourning and humiliation. Now in times of set fasts, it may so fall out, that God may give occasions of holy fasting, aud triumphing. *Bellarmine* objects, that the tithe of our life is due to God, and that is given in this yeerely Lenton fast. *Answ.* 1. The tithe beeing but as he himselfe casts, but 36 dayes, why fast they forty, and urge Christs example. 2. Base niggards are they, that give but the tithe to whom all is due. And thirdly, it were hard if we gave our life no better to God, than in a Lenton fast. 5 *Obiect.* *Answ.*

The third point followes. *His hunger*, following after forty dayes fast. He could still have preserved him. 3. The consequent ensuing upon the fast.

He was hungry.

himselfe from hunger, as well as in the forty dayes, but he would not for these causes. 1. Because he was now to returne out of the wildernesse to such places where food was, and God will not keep men miraculously, when ordinary meanes are at hand: as when the Israelites came to Canaan, *Manna* ceased. 2. To shew cleare proofe of his humanity. 3. To toll on the Divell to tempt. *Ambrose* sayes, his hunger was an holy craft. 4. To shew his strength above the first *Adam*, who in Paradise a place of all abundauce, without the necessity of hunger, was provoked to eat by Satan unlawfully, whereas this second *Adam* in the desart, and hungry too, could not so be overcome by him.

1.

2.

3.

4.

The second thing considerable in Christs condition in the wilderneſſe, is that he was without fellowship of men. *Hee was with the wilde beasts*, *Marke* 1.13. This Christ did to give the Divell further advantage, and to shew that of himselfe, without the helpe of any man, he overcame him. As at his passion and agony, though his Disciples, some with him, yet alas asleepe when he prayed, onely *Iudas*, he waked to doe him hurt.

2.

Mark. 1.13.

Doct. 1. Society is helpfull against temptation.

1. By this we may learne, that society and company is a good helpe against temptation. The Divell tempted *Eve* when she was alone from *Adam*. *Two*, sayes Salomon, *are better than one, woe to him that is alone*, *Eccles.* 4.10. This must teach us to use our company well, that it may indeede bee the communion of Saints. But alas, wee so abuse our company, that it is the best snare the divell hath to catch us in. And sooner are we often foyled in company,

pany, than in ſolitarineſſe. So much evill example in company is given.

2. In the beaſts, not offering violence to Chriſt, but acknowleging the Image of God in him, as once to *Adam* in his innocency, we may ſee what was the priviledge of our innocency, and what now the puniſhment of our ſinne. Man is truely called a little world, and in him we may ſee an image of that in the greater world. Now in man, as created of God, the affections, called the unreaſonable part as being common to us with bruites, were ſubjected to reaſon, and ſo ſhewed how by like proportion in the great world, the unreaſonable creatures ſhould be ſubject to the reaſonable; but when once order was broken in the little world, then was it broken alſo in the other, and when reaſon loſt his authority over affection, then man alſo loſt his ſoveraignty over the creatures, and his ſlaves became rebels. "Excellently *Chryſoſtome*. As a father ſometime "gives over a lewd and deſperate ſon to be ſcour-"ged by his ſlave, ſo God us men into the hands of "the wilde beaſts. Howbeit as men have had Gods Image more repaired, ſo hath God, though not without miracle, made theſe beaſts ſhew their ſubjection, as all of them to *Noah* in the Arke, the Lyons to *Daniel*, and the Viper to *Paul*: Whenſoever we ſee any rebellion of theſe creatures againſt us, remember we our rebellion againſt God.

Doct. 2. It is only our rebellion againſt God, that maketh the creatures rebell againſt us.

Doct. 3. The Divell and his inſtruments are worſe than beaſts to the Lord and his Church.

3. Marke the malice of Satan, and his rage worſe than the beaſts. Truely it is ſaid, *Better to bee a beaſt, than to be compared to a beaſt.* Satan is compared to a Lyon, but yet worſe than a Lyon. The Lions

Lyons here reverenced Gods Image in Christ, and yet here Satan offers him violence. So man by *Iob*, compared to an Asses colt, *Iob* 11. The Pharises yet were worse, for the young colt whereon yet never man had sitten, yeelded himselfe to be ridden by Christ. And so should it have been with us, if we had stood in innocency. No need then of breaking colts, and framing them to the saddle. Thus the Divell and his instruments shew themselves worse, than beasts to the Lord and his Church.

Doctr. 4. We deserve no other companions, but the Tygers of hell.

4. See here thine owne desert, to be deprived as of all other comforts of this life, so of company, and to bee yoked with those Lyons and Tygers of hell, and chained with them in chaines of darkenes for ever.

Thus much for the *preparation* to the temptations.

2. The temptations:

The *temptations* follow. And they are of two sorts.

First, *those that befell Christ in the forty dayes fast*, Luke 4.2.

Secondly, *those afterwards*.

I

For the former, they being not particularly set downe, wee must be content to be ignorant what they were.

Doctr. Satan sticketh not to interrupt the best meditations and actions.

Onely thus much we may observe, That Christ being now occupied in heavenly and spirituall meditations, and contemplations, and talking secretly with his Father, this sawcy Satan yet durst come, and interpose himselfe, and offer to interrupt, and to disturbe these sweet soliloquies of our Saviour. No marvell then if hee deale thus with us in our prayers,

prayers, meditations, and hearing of the Word. No ſuch diſturbance feele wee at a play. At gaming can ſome ſit up all night without any heavineſſe, but at Sermon how quickly doth the Divell rocke men aſleepe? This ſhewes that the one is of God, and for our good; the other is againſt God, and to our hurt. It cannot but be good which the Divell is an enemy to. It cannot but be evill, which hee is a friend unto. This ſerves alſo to comfort us, in the griefe we have becauſe of our diſtraction of minde in prayer and hearing: the Divell laboured to diſtract Chriſt, and came with his temptations, when Chriſt was in his meditations.

The ſecond ſort of temptations followes. And they are in number three. 3

The firſt tentation.

The firſt in theſe words, *If thou bee the Sonne of God, command theſe ſtones to be made bread.*

Sonne of God] Hee meaneth as God meant before in that voyce, *This is my welbeloved Sonne*. *Beza* thinkes onely ſome ſpeciall holy man to be meant: but the Divell did not thinke that every holy man could turne ſtones into bread, and that by his owne word and commandement, for he ſayes not, Pray to God, but *command* that theſe ſtones be made bread. *Stones.*] *Luke* ſayes *ſtone*, as *Miles* for the whole company of ſouldiours, and *Gen.* 31. *The ſtone which heere I have ſet up*, ſpeaking of an heape of ſtones. And *Exod.* 8. *The flie came up*, meaning, the ſwarme of flies. *If thou bee the Sonne of GOD.*] He ſpeakes not this ſcorningly as they, *Mat.* 27.40. but flatteringly, and with inſinuation. Wee are not to imagine that Satan ſpake onely theſe words, but

but as *Gen.*3. in his temptation of *Eve*: so here divers amplifications, and this but the abridgement of his speech. It is therefore, as if hee had more largely spoken thus: There was a voyce lately heard from heaven, confirming thee to bee Gods Sonne: This miraculous fast of thine hath confirmed the same. Neither see I any cause to doubt, saue that thou art now pinched with hunger, and hast not releese; I would desire thee therefore both for thine owne, and thy Fathers honour, and for his glories sake, whereof I know thou art zealous, and for this weake bodies sake, whereunto thou oughtest to be mercifull, and not by neglecting it, bee guilty of selfe-murder, and for my sake also, who would gladly be resolved, that I may give thee the honour due unto thee, if it may appeare unto mee, that thou art the Sonne of God. In all these regards (all matters of great importance) I desire thee to turne these stones into bread, for otherwise thou canst not live in this necessity. If thou doe not this I shall plainely thinke thou canst not, and so that thou art not the Sonne of God. Neither would I wish thee to nourish any such conceit of thy selfe. but rather suspect that voyce in the ayre, as some deceitfull illusion: for how is it likely that the Son of God would suffer his humane body thus to bee famished, he being heyre of all things, and able to doe every thing? Therefore I say, *If thou be the Son of God, command these stones to be made bread.*

In the temptation consider two things.
1. *The Divels assault.*
2. *His repulse in Christs answer.*

In

In the *assault* consider 4. things. 1. The assault.

1. *The sinnes* whereto he tempts our Saviour.
2. *The Arguments* whereby he tempts.
3. *The manner* of conveyance.
4. *The time.*

For the first. By our former opening of the temptation, it appeared that the words of the Divell seemed first to urge Christ to the working of the miracle; and then secondly, in case he did not, to distrust his Fathers voyce. But indeed this latter was the maine thing hee looked at in this temptation. Therefore I say, Satan [illegible]ted him first of all to unbeleefe, not to beleeve his Fathers voyce, *Thou art my Sonne.* Secondly, to distrust the providence of God, for relieving his body in this hunger. As in the former he accused Gods truth, so in this latter his care. As he tempted him to doubt of that particular word spoken onely to him, *Thou art my Sonne:* so of that generall word spoken to all Gods Children concerning his providence and protection over them. As these two were inward and secret sinnes whereto hee tempted, to doubt of the truth of Gods Word, and the care of Gods providence. And indeed these two necessarily goe together, for we can never trust in Gods providence for this life, unlesse we beleeve that word of his spirit telling us we are his children; for when we beleeve him to be our Father, and our selves his children, then will we hang upon his providence, and assure our selues of his care. Now in the third place out of these two bitter roots he would have drawne him to a third, namely, in this distrust of Gods providence to have wrought

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The sinnes whereto Satan tempteth Christ.

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wrought a prepoſterous miracle, releeving himſelfe by unlawfull meanes.

For the firſt then:

Doct. It is the divels chiefe endeavour to call into queſtion the truth of Gods Word.

Wee ſee it is the Divels endeavour, to call into queſtion the truth of Gods Word. God had laid, *Thou art my Sonne*, and now he comes with his, *If thou bee the Sonne of God*. In the Word of God there be ſpecially three things. 1. *Commandements*, and theſe he accuſeth as unjuſt, and unreaſonable, as that firſt Commandement to our firſt Parents, 2. *Threatnings*, and theſe he maketh to be but ſcarcrowes, and meere buggs; as to our firſt Parents that threatning, *Ye ſhall dye*. No, ſaies the Divell, but ye ſhall live better than ever he did. So *Deut.* 29.19. Ye ſhall have peace, though ye walke after the ſtubbornneſſe of your owne heart, neuer feare the curſes threatned. 3. *Promiſes*, and them hee makes to be but vaine words, as to *David* in temptation, *Pſal.*77. *Hath the Lord forgotten to be merciſull?* and to *Cain*, *Gen.*4. *My ſinne is greater than can be forgiven:* and ſo to all deſpairing perſons. Now in all theſe the Divell aſſaults our faith, not as he thinkes without reaſon. For Faith in the *Commandements* breed obedience, in the *threatnings* feare, in the *promiſes* comfort. So that by this meanes he would bring it to paſſe, that as God ſhould have no feare, reverence, and obedience at our hands, ſo wee ſhould have no comfort at his hands. But yet more ſpecially doth he ſtrike at our faith in the promiſes, not ſo much at the generall faith, in beleeving the truth of them in generall, as at our ſpeciall juſtifying faith, applying thoſe promiſes unto our ſelves

1. Commandments.
2. Threatnings.
3. Promiſes.

He ſtricketh more ſpecially at out faith in the promiſes.

No

Not ſo much to doubt at the generall voyce of God in the Word. *Every believer ſhall be ſaved*, but at the particular voyce of God by his Spirit applying the generall to us, and ſaying, *Thou believeſt, Thou art my Sonne*. For indeed this faith is the ground of all ſaving obedience, *The love of Chriſt*, apprehended by faith, *conſtraines us*, 2 Cor. 5. And *I believed, therefore I ſpake*, Pſal. 116. We cannot performe any ſincere, acceptable, filiall obedience, till by faith wee are aſſured of Gods Love. This perſwaſion ſets us on worke in our obedience.

2. Secondly, faith is the very life of our lives, and the ſtrength of our ſoules, without which we are but very drudges and droiles in this life. *The Holy Ghoſt fill you with all joy in believing*, Rom. 15. 13. *And believing, yee rejoyced with joy glorious and unſpeakeable*, 1 Pet. 1. 8. Therefore the Divell envying our comfort and our happineſſe, would rob us of our faith, that he might rob us of our joy.

3. Thirdly, faith is our choyceſt weapons, even our ſhield and buckler to fight againſt him, *whom reſiſt ſtedfaſt in the faith*, 1 Pet. 5. 9. Therefore as the Philiſtins got away the Iſraelites weapons, ſo doth Satan in getting away faith from us, diſarme us, and make us naked. *For this is our victory whereby we overcome even our faith*, 1 Iohn 5. And in this faith apprehending Gods ſtrength lies our ſtrength, as *Samſons* in his lockes, and therefore the Divell knowing this, labours to do to us, which *Dalelah* did to *Samſon*, even to cut off our lockes. And indeed when he doth this, he doth that to us, which *Samſon* did to the Philiſtins, hee pluckes downe the

pillers of the houſe, and ſo overthrowes us.

Vſe 1. *Vſe* 1. Above all things then fortifie wee our faith and aſſurance, that God is our Father, and we his ſonnes. Where the Divell oppugnes moſt, thither muſt we bring our greateſt ſtrength. Now, as we have ſeen, he labors ſpecially to ſhake our faith. *Satan hath deſired to winnow you*, Luk. 22. 31, 32. what would he winnow in them? The next words ſhew, *but I have prayed for thee, that thy faith faile not.* Though Satan then come, and accuſe God to us, as not loving us, yet let us be no more mooved, than a good wife would be to heare a falſe Knave thus accuſing her loving husband. If we muſt not receive a falſe accuſation againſt an Ancient, under two or three witneſſes, 1 Tim. 5. ſhall we then receive an accuſation againſt the *Ancient of daies*, the Lord himſelfe, upon Satans word, a knowne and detected deceiver? Such as are knowne to doe ill offices on both ſides, to come to mee with a tale againſt thee, and then preſently to goe to thee, and ſay as much of mee, ſuch, I ſay, being once knowne, who will regard them? Now we know Satan to be ſuch a one. Hee accuſes God to us, and then hee goes and accuſes us to God, as hee accuſed both *Iob* to God, Job 1. and 2. and afterward God to *Iob*, as not reſpecting him. As wee would be loth God ſhould believe Satan againſt us, ſo let us take heed that we believe not Satan againſt God.

Vſe 2. 2. Wee may not then be diſcouraged, when we feele our ſelves thus tempted, to doubt whether we be Gods ſonnes. For the Divell, as he laboureth to ſowe diviſion betweene brethren among themſelves,

ſelves, which is curſed; ſo alſo that which is yet worſe, betwixt the father and the ſonnes, yea, betwixt the father and his owne naturall ſon, yea, betwixt the two natures in Chriſt perſonally united, the man-hood and God-head; He would make the man-hood thinke that the God-head did not ſuſteine it. Now, if he thus tempted Chriſts humanity, that had that ſpeciall union with the ſecond perſon in the Trinity, what then may wee looke for, whoſe union is not ſo neer? We ſee how he guls the wicked of the world, and perſwades them being his ſlaves, that they are Gods ſons; being very beggers, that they are Kings. And ſo why may he not contrarily perſwade Gods ſonnes, that they are his ſlaves.

3. When there come into our mindes Atheiſticall thoughts, as to doubt whether Chriſt be the Sonne of God, yea, whether there be a God or no, let us know, that theſe are the whiſperings of the old Serpent, let us not be diſcouraged over-much, ſince he was thus bold with Chriſt himſelfe. *Vſe 3.*

For the *ſecond*, in that hee tempts him to doubt of Gods care and providence: Wee ſee how the Divell will alſo trouble us in this point of Gods providence for this preſent life, as *David* was troubled, Pſal. 73. and *Ieremy*, Jerem. 12. Let us ſtrengthen our faith in Gods mercy for our ſalvation, and wee have made ſure worke for this, Rom. 8. 23. *God having given us his Sonne, how ſhall hee not with him give us all things elſe?* The ſecond temptation. *Doct.* The Divell would draw us to a diſtruſt of Gods providence.

The third ſinne hee tempts him to, was to worke a miracle of turning ſtones into bread, and ſo to have eaten. The third temptation.

Queſt. *Queſt.* This ſeemes no ſuch matter. Why might not Chriſt have done it lawfully?

Anſw. *Anſw.* After we have throughly weighed it, we ſhall finde a great ſin. 1. In regard of the ground, 1 diſtruſt in Gods providence, as though hee would not provide for him. 2. In regard of the action it 2 ſelfe, wherein firſt our Saviour ſhould have allowed of the Divells lies, who required this miracle, both as the only meanes of his life, and as a neceſſary demonſtration and proofe of his God-head, wickedly tying both the faith of his manhood, and the power 2 of his God-head to bread. Secondly, the third commandement ſhould have beene broken, and a mi- 1 racle abuſed and prophaned. 1. Becauſe Satan is a ſwine, a dog, to whom ſuch pearles, ſuch holy things may not be caſt, and therefore our Lord would neither gratifie *Herod* with any miracle, nor yet thoſe cruell mockers at his crucifying, hee owed them no ſuch ſervice. Nay, when his mother unſeaſonably made a motion, hee checked her, that though hee wrought the miracle afterward, yet it might appeare hee did it as of himſelfe, as knowing beſt his owne time, and not to be inſtructed or directed by a- 2. ny. 2. Here was no need of his miracle at this time; 1 for firſt, God works not miraculouſly, when meanes may be had. All the while the proviſion of Egypt laſted, Manna rained not, nor yet after they were come to have other proviſion in Canaan. Now, Chriſt was in his fathers appointment to come out of the wilderneſſe into ſuch places where he might 2 have bread without miracle. Secondly, miracles are for confirmation of faith, but the Divell is unca-

pable

pable of faith, and then being wrought thus in hug ger mugger, without the ſight of juſt witneſſes, how would it have confirmed faith? Thirdly, if Chriſt ſhould have wrought miracles for his owne belly, it might have ſeemed ſuſpicious. We ſee in the whole Hiſtory of the Goſpell, that though Chriſts miracles were almners to the poore, and Phyſicians to the ſicke, and with them he relieved other ſicke bodies, and hungry bodies, yet never his owne. He chuſed rather to live upon almes, Luk. 8. 1, 2. to beg water of the Samaritan, Ioh. 4. Yea, of his cruell adverſaries on the croſſe, crying out to them, *I thirſt*, and imploring their mercy, leſt otherwiſe he might have ſeemed in miracles to have had *Simon Magus* his minde, and to have ſought in ſuch holy things, his owne gaine, and private benefit, which had beene abominable. Here by the way we may note, how the Divell laboreth to make us pro phane holy things by referring them to wrong ends, and how hee would make us carnall in things ſpirituall, as here hee would have had Chriſt uſe a miracle (which would have beene for Gods glory, and the Churches faith) for his bellies ſake. So perſwades he many in preaching, in profeſſing, in praying, to ſeeke themſelves, and to ſerve their owne bellies, as thoſe Philipicke preachers did, Phil. 1. And thus even the action it ſelfe is unlawfull. 3

Note.

3. It was unlawfull in regard of two neceſſary appurtenances to this action. 3

1. Vaine-glory and oſtentation. If a baſe fellow ſhould daringly provoke a wiſe and grave man, of great learning & judgement, and ſay to him, If you 1

be a ſcholler, here conſtrue this Greeke ſentence, it would not beſeeme the ſtayednesse of the learned man, who had already given farre more ſufficient teſtimonies of his learning than that, preſently to doe the thing required.

2. 2. Inordinateneſſe of appetite. For though in a piece of bread eaten of an hungry man, no ſuch gluttony, and certainely the Divell aimed not at this ſinne, as may appeare by our Saviours anſwer, yet for all that, to have ones appetite carryed by the Divell, and to beat his becke, argues inordinateneſſe of it.

Thus wee ſee how many ſinnes the Divell couched and infolded in this one.

Doct. Wee muſt not meaſure actions by the outward appearance.

It teacheth us not to meaſure actions by the outward appearance. What a matter is it to eat bread when one is hungry? but wee ſee what a matter it would have beene here in Chriſt. A little pinne, ſpecially being poyſoned, may pricke mortally, as well as a great ſword. *Adams* eating the fruit ſeemes a ſmall matter to fleſh and blood, which wonders that ſo ſmall a pinne ſhould wound all man-kinde to the death. But *Adams* ſinne was not ſimply the eating of the *apple*, but the eating of the *apple forbidden* by God. There was the deadly poyſon of that little pinne. And there alſo the Divell ſo handled the matter, that all the commandements were broken in that one action. As the firſt Table in his infidelity, doubting both of Gods truth and goodneſſe, contempt of, and rebellion againſt God, preferring of Satan before God, and in the prophanation of that fruit hee ate, which was a Sacrament. And for the

the ſecond Table, he broke the fift commandement in his unthankfulneſſe to God his Father, that gave him his being, and had beſtowed ſo many bleſſings upon him. The ſixt in the murther of himſelfe and all his poſterity, body and ſoule. The ſeventh in his intemperancy. The eighth in touching anothers goods againſt the will of the Lord. The ninth in receiving the Divells falſe witneſſe againſt God. The tenth in being diſcontent with his eſtate, and luſting after an higher. Take we heed now of the deceit of ſinne. It ſhewes little ſometimes, but oh the bundle of miſchiefe that is lapped up in that little!

The ſecond point followes. The arguments whereby the Divell tempts. Firſt to unbeliefe and diſtruſt thus:

2. The Arguments which the Divell uſeth to Chriſt.

1.

If God regarded thee ought, much more if indeed in this manhood, this ſecond perſon in Trinity dwelt perſonally, ſurely thou ſhouldeſt have bread to preſerve thee in this need, though it were made miraculouſly of ſtones.

But thou haſt no reliefe, no ſtones turned into bread.

Therefore God regards thee not, &c.

The propoſition is built on this ground. God provides for all his, ſpecially for ſuch a creature as the humanity of Chriſt, that is united to the God head. The husband would provide for the wife, the father for the ſon in leſſe need than this. But the union betwixt the God-head and humanity of the *Meſſiah* is far greater. And this ground is true. But then another ground neceſſarily implyed by Satan is falſe, that no other proviſion could be had, but by bread.

Doctr. It is usuall with Satan to cast into our minds doubts of Gods love.

D. Hereby wee see how Satan useth to discant upon our afflictions, and thereby casts doubts into our mindes of Gods love. So did hee with *David*, Psal. 73. So *Gedeon*, Judg. 6. *If the Lord be with us, how then is all this upon us?* As in prosperity the Divells endeavour is to make us lay our hearts too neere to it, whence that of the Psalmist, *If riches increase, set not your hearts thereon*, Psal. 62. 10. So in adversity, to make us to lay it too neere our hearts.

Vse 1.

1. It must teach us in our afflictions, specially to strengthen our faith in the mercy of God. It is Satans policy to imbitter our afflictions with this gall of diffidence, and so to adde sorrow to our affliction: but we must not yeeld, but rather take our afflictions as markes of our adoption. And as in this hunger of Christ, yea, in his greater afflictions, yea, in his death, and being in his grave, the personall union was not dissolved, so must wee assure our selves, that neither is the mysticall union betwixt Christ and our selves dissolved by any of our afflictions, no, not by death, or the grave it selfe, whereupon we are said to *sleepe in Christ*, 1 Thes. 4. 14. even then *are wee in Christ*, when *wee are in our graves*. If any man should be used like a dogge, or a Beare, yet as long as he sees humane shape, and discernes the use of humane reason in himselfe, hee would still for all this usage thinke himselfe to be a man. So, though the children of God be used here in this world, as if they were wicked, yet as long as they feele the worke of grace, and the power of Gods Spirit, they must still hold themselves to be Gods children.

2. Take

2. Take wee head that we never thus caſt downe the ſmitten of God, and urge them to diſpaire of Gods mercy, as *David* complaines of ſome, Pſal. 3. 2. *Many ſay to my ſoule, There is no helpe for him in God.* This is Satans courſe, and in ſo doing, we ſhall ſhew our ſelves his inſtruments. *Vſe 2.*

The ſecond *Argument* was to perſwade him to the working of the miracle, becauſe hee was the Sonne of God, and therfore he was able to worke it. 2.

See the Divells divinity, That that which wee can doe for helping, or benefiting of our ſelves, that wee ſhould doe. It is no matter whether lawfull, or unlawfull, that skills not, he would never have us to ſticke at ought. Thus deales he here with Chriſt: Thou art the Sonne of God, and thou canſt doe all things, and wilt thou not uſe this power of thine to helpe thy ſelfe by turning ſtones into bread? And yet this was an unlawfull meanes of helping himſelfe. So *Iezebel* reaſons with *Ahab* about *Naboths* vineyard, *Thou the King of Iſrael*, and ſuffer ſuch a baſe fellow to croſſe thee? So ſtill ſpeakes Satan to great men, Thou of ſuch a place, and power, ſuffer ſuch an one to ſtand in thy way? So in ſickeneſſe, hee preſents ungodly meanes, as charmes, and witches, and tells us, If when we may be holpen and will not, wee are worthy to be ſicke ſtill. So to ſchollers, You are men of parts, and learning, and live you thus? Get you to *Rome* and to *Rhemes*, and there you ſhall have reſpect anſwerable to your deſires and deſerts. *Doct.* The Divell tempteth us to doe what we can doe, though never ſo unlawfull.

The third point followes. *The manner of conveyance*, full of craft and cunning. For, 3 The manner of conveyance.

1. The

1. 1. The matter whereto he perſwades, as wee ſaw, in outward appearance was but ſmall, and yet full of deadly danger.

2 2. Hee framed his tentations ſo, that hee might catch him which way ſoever he ſhould take, though yet our Lords skill was above his. For thus the Divell thought: If hee doe worke the miracle, then have I foyled him, and made him to diſtruſt his Fathers providence in the uſe of an unlawfull meanes. If hee doe not, then ſhall I inſult over him, as not being able to doe it, and ſo make him doubt of the truth of his Fathers voyce, *Thou art my Sonne:* but hee was deceived here.

3 3. Like a Water-man, hee lookes one way, and rowes another. The ſpeciall thing hee ſhot at indeed, was to make Chriſt call in queſtion the truth of that Oracle that ſounded at Jordan, to thinke through unbeliefe that hee was not the Sonne of God. But yet the words of the temptation ſeeme to import that he ſought onely the working of the miracle. And yet the Divell would rather a great deale hee would never worke the miracle, ſo hee would doubt himſelf not to be the Sonne of God. For this would have beene the greater foyle.

Doct. This diſcloſes to us one of Satans myſteries. Sometimes hee will tempt us to ſome ſinne, to which yet hee cares not much whether wee yeeld or no, hoping to get a greater conqueſt of us by not yeelding: As thus, when by not yeelding wee grow proud, vaine-glorious, ſecure, confident: wherein the Divell ſeemes to deale like a cunning gameſter, that hides his skill, and loſes two or three games

games at the first, that hee may winne so much the more afterwards.

4. Hee transformes himselfe into an Angell of light, and makes semblance of Religion. For,

1. Hee acknowledges plainly that the Sonne of God is God, and can doe that which God can, that God only by his meere Word can worke miracles, and that it seemed likely that Christ was the Sonne of God. *Loe, an arthodoxe Divell sound in iudgement.* 1.

2. Hee bids not our Saviour turne stones into Phesants, Partriches, or any dainty delicates, but onely into bread, matter of necessity. *Loe, a sober, and a temperate Divell.* 2

3. Here is a faire pretence of love, and mercifull respect to our Saviour in his neede, that hee might not perish, but have reliefe. *Loe, a pittifull, and a compassionate Divell.* 3.

4. Here is some shew also of a good minde, desiring satisfaction, and resolution of doubts. For the Divell seems to make faire, that if his doubt might be satisfied by miracle, and Christ would cleare his God-head thus to him, he would worship him. *Loe, a religious and a devout Divell.* And yet in all these shewes hee is false, and in these buttred, and oyled words, hath warre in his heart. *Hee that flattereth,* Prov. 29. 5. *spreads a net before his brothers feet.* So doth the Divell in these flattering speeches hee gives Christ and his truth. So *Mark.* 1. 24. *O Iesus of Nazaret, I know thee the Sonne of the living God. Iesus and Sonne of the living God,* there is butter, and oyle, *but Iesus of Nazaret,* there is a sword. For thereby hee laboured to confirme the people in that errour, 4

that

that therefore Ieſus was not the true *Meſsias*, becauſe hee was of *Nazareth*. This cunning conveyance of Satan muſt teach us wiſedome, and watchfulneſſe, in trying and examining matters, and not to be carryed away with every faire ſhew, and pretence.

4. The time.

The fourth point followes. The time when hee was tempted. *Then*, namely, when our Lord was hungry. Where we learne,

Doctr. 1. The Divell and his inſtruments are wiſe to waite their times.

1. That the Divell and his inſtruments are wiſe to take their times for evill, as in ſpeaking to Princes and great perſonages we wait our fitteſt opportunities. *The Adulterer waits for the twilight*, ſayes *Iob*, Iob 24.15. So *Herodias*, when *Herod* was in the good veine, tooke her opportunity for *Iohns* head. So *Putiphars* wife for *Ioſeph*, when her husband was abſent, and when *Ioſeph* was alone, Gen. 39. 11. So the whore, Prov. 7. entices the youngſter *My husband is from home, and gone into a farre country*. That was then the baſhfulneſſe of that ſinne in thoſe daies. Now the caſe is altred. We on the contrary ſhould be wiſe for good, and learne of the righteous ſteward, to make the beſt of our opportunities. So *Paul*, 1 Cor. 16. 8, 9. tooke the advantage of that opportunity of Gods opening the doore unto him, to ſtay the longer at *Epheſus*. So *Abigail* tooke her time to reproove *Nabal* when hee was come to himſelfe, 1 Sam. 25. 37. Oh! how good is a word ſpoken in ſeaſon? When the yron is hot then ſtrike: when God by afflictions hath humbled, and ſoftned either others, or our owne hearts, then to worke upon them, as Iob 33. 23.

2. When

2. When the Divell ſpies us weake, in want and neceſſity, or any other waies diſabled to reſiſt him, that is a fit time for him to ſet upon us. As the enemies will make battery upon the walls where weakeſt, and every one goes over the hedge where loweſt: So Satan, where and when hee findes us feebleſt, there, and then will he be dealing with us. When *David* was idle, and out of his calling, then ſhot hee the dart of luſt at him. VVhen the ſame *David* was in diſtreſſe purſued by *Saul*, then he ſhot the dart of diſtruſt at him, and made him ſay, *One day ſhall I be caught by the hand of Saul*, 1 Sam. 27. 1. As the fowler ſets his ſnares for the birds in the winter time, when there is want of food, and as the ſonnes of *Iaakob* ſet upon the *Shechemites* in their griefe upon circumciſion, when unable to reſiſt them, the like advantage will the Divell take againſt us. This therefore muſt teach us at ſuch times ſpecially to looke to our ſelves. *If the good man of the houſe knew when the thiefe would come, how would hee watch and prepare for him*, ſaith our Saviour? Now we know that at ſuch times as theſe are, the divell will not faile to come. If in ſueh a weakneſſe as hunger, how much more then in our deadly ſickneſſes, and in the very pangs of death? It is but a cowards tricke, but the Divell cares not for his honour, ſo he may hurt us. Againe, if naturall and ſinne-leſſe infirmities yeeld Satan an hint for temptation, what then doe the unnaturall and ſinfull? If naturall hunger after meat, what then that inordinate appetite, and itching deſire after gaine, glory and preferment? *They that will be rich, ſhall fall into many temptations.* 1 Tim.

Doct. 2. It is Satans fit time to ſet upon us, when we are diſabled to reſiſt him.

Matth. 24. 43.

1 Tim. 6. 9. Then even invite Satan to come unto them.

Doct. 2. The Divell fits his temptations to our dispositions

3. The Divell fits, and shapes his temptations according to the severall estates, conditions, and dispositions. As here one temptation for hunger and want. If Christ had beene in fulnesse and abundance, hee would have had another. He hath temptations on the left hand, and temptations also on the right. When in want, then comes the temptation to distrust, to use shifts and unlawfull meanes. If in discontent, then to be impatient; and if we be of great spirit, then to lay hands on our selves, as in *Achitophel*. If wee be rich, and in great and high places, then hee tempts to pride, disdaine, and oppression, epicurisme and voluptuousnesse, Prov. 3. 8, 9. Thereafter also, as our constitution of body, are his temptation. The *Sanguine* man is tempted to vaine lightnesse and scurility; the *cholericke* to wrath and fury; the *melancholly* to dead and unprofitable lumpishnesse, to strange and idle conceits; the *phlegmaticke* to sloth and drowzinesse. Every calling also hath a severall temptation. As the Judge to be corrupted with bribes, the Preacher either with man-pleasing, *Ezek.* 13. or to selfe-pleasing, as *Augustine* complaines in *Psal.* 51. the tradesman with deceit, and the serving-man with idlenesse and gaming. Every age hath his temptations, youth to be overcome with the love of pleasure, and old age with couetousnesse. Yea, every gift hath it's temptation, as the gift of learning, valour, eloquence, beauty, yea, the saving graces of Christianity, and the calling of a Christian. Hee will not tempt

tempt a Christian ordinarily to the grosser and more odious sinnes of the world, but to the close and more secret of privie pride, hypocrisie, coldnesse, negligence and security.

1. Looke then to what temptation thou liest most open, and so accordingly arme thy selfe. *Vse* 1.

2. Be not over censorious in condemning others that are of other estate, calling, age, spirit, constitution of body, gifts, than our selves: for wee know not their temptation; And specially should moderation be shewed to those of high place, because their temptations are more dangerous. 2

3. Take heed of that deceitfulnesse of heart, whereby wee promise our selves great matters of our selves, if wee might but change our estates and callings to our mindes. Oh how liberall would the poore man be, if he were rich, how upright and just the private man, if he were a Magistrate! But they consider not that there are temptations in those estates and callings, and that more dangerous than in their owne, and therefore they know not what they shall doe, till they have triall of themselves. And therefore they should rather feare the worst of themselves. 3.

So much of *Satans temptations.*

Now let us see *Christs answer.*

But Iesus answered, and said, It is written, Man liveth not by bread onely, but by every word that proceedeth out of the mouth of the Lord. The Divells argument was, If thou wert the Sonne of God, thou wouldest turne stones into bread to relieve thine hunger, and so preserve thine humanity, which otherwise Christs answer to Satans temptations

therwiſe will periſh. But thou doeſt not turne ſtones into bread. Therefore, &c. Our Lords anſwer now is both to the conſequence, and the falſe ground of it. To the conſequence he anſwers by retorting it moſt excellently, whatſoever proceedes out of the mouth of God, can preſerve mans life: Therefore it followes not that if I be God, I muſt neede nouriſh my body by bread, oh abſurd and ſenſeleſſe Satan! Nay, if I could not nouriſh my body but by bread, then were I not God, and therefore neede I not turne theſe ſtones into bread, becauſe I am God, and can make what I wil to nouriſh mee, even ſtones without being turned into bread.

To the ground of the conſequence, which was, that without bread his life could not be preſerved, he anſwers that it was directly falſe, and prooves it by the words of Scripture, Deut. 8. *Man liveth not by bread, &c.*

And thus we ſee the ſcope of this anſwer. Wherin

Conſider { 1. *Whence it is taken.* 2. *The Anſwer it ſelfe.*

For *the firſt*. It is taken out of *Deut.* 8. Where *Moſes* tels the Iſraelites that God therefore did feed them with *Manna* from heaven, to teach them that man liveth not by bread only. Our Lord could have confounded the Divell otherwiſe, but to ſhew the power of the Scripture, and to grace it, and to give us an example of fighting againſt Satan, he chuſes this way of confuting him by the written Word. *This is that ſword of the Spirit*, Eph. 6. wherewith we muſt wound Satan, We are bidden to reſiſt him by faith, but this faith is grounded on Gods Word.

I

Doct. The Word of God is the ſword of the Spirit, where with we muſt wound Satan.

The

The Vſe. 1. Againſt the Papiſts, that take away the weapons from Gods people, & ſo betray them into the hands of their enemies, and in ſtead of the ſharpe two-edged ſword of the ſpirit, give us a leaden and a woodden ſword of their owne, as their holy water, their croſſings, their graines, and their dorty reliques. It is not the ſigne of the croſſe, but the word of the croſſe that overthrowes Satan. For he is that ſtrong man that will not yeeld but to a ſtronger. Now the ſigne of the croſſe, and holy water, and ſuch bables, are humane inventions, and therefore too weake to chaſe him away. But the Word of God hath a divine power in it, and ſo is able to overcome him. And indeed if there were no other argument to prove the Scripture to be Gods Word, this were ſufficient, that it hath power to quaile, and to quaſh Satans temptations. *Vſe 1.*

2. Againſt ſuch of us as delight in other bookes, and not in Gods; and this is the fault of many Miniſters that are mighty in the Fathers, Schoole-men and Councels, but not with *Apollos* in the Scriptures, *Act.* 18.24. But Miniſters with Chriſt ſhould labour to be good Textuaries, and not Miniſters onely, but all Chriſtians in their places. For Chriſt here alleageth Scripture not as a Miniſter, but as one tempted to defend himſelfe. Now all Chriſtians are ſubject to temptations. In the plague time none will goe abroad without ſome preſervative. None will go forth into the fields, but takes at leaſt a ſtaffe with them for feare of the worſt. Thoſe that travel, wil not ride without their ſwords: thoſe that know they have enemies, will never goe forth unweaponed, *Vſe 2.*

weaponed, and Kings alwaies have their guards. Now all of us having Satans temptations, and our enemies ready for us at every turne, wee had need daily to resort to the armory of the Scriptures, and there to furnish our selves: for when this word shall *be hid in our hearts, and enter into our soules*, then shall we prevaile both against the violent man, and the flattering woman, that is, against all kind of temptations, whether on the right, or on the left hand. *I have hid thy word*, saith *David*, Psal. 119. *in mine heart, that I might not sinne.* Thus *Ioseph* prevailed against that temptation to folly, by remembring the seventh commandement. The reason why we are so often foiled, is, for that we reade not the Scriptures at all, or else carelesly without affection or attention, & impression in the heart. Let us now then like good ants hoard up against the winter of triall, of this spirituall graine. In that time one savoury sentence of Scripture shall do us more service, than all the prety & witty sayings & sentences of Fathers, Philosophers & Poets. If Christ as a man, notwithstanding his union with the Godhead, had use and comfort of the Scripture, how much more then the most holy men? Cast not off the study of the Scriptures onely to the Ministers. Though the law bee not thy profession, yet thou wilt have so much skill in it, as to hold thine inheritance, and to keepe thy land from the caviller. So here, though divinity be not thy profession, yet get so much skill as to keepe thine heavenly inheritance against Satans cavils. As any is more subject to Satans temptations, so hath hee greater neede of the Scriptures.

There-

Therefore Princes and great ones ſpecially have ſpeciall great need of them, *Deu.*17.18,19. *Ioſh.*1. 8. and betimes let us inure our little ones to them. Who knowes but that the alleaging of theſe texts here, might bee the fruit of that inſtitution in the Scriptures in his childhood under his parents?

2. *The anſwer it ſelfe followes.* In which here are two things. 1. First, a *conceſsion or grant*, implied in the word *only*. *Man liveth not by bread only*. It implies thus much: I grant that ordinarily man lives by bread; where, by bread ſynecdochically is meant al other the creatures made for food. As *Iob* 1. They went to eat bread, that is, to feaſt and banquet.

2. The anſwer it ſelfe.

1

Then ſecondly, a *reſtriction of the grant*. Yet not only by bread, *but by every word that proceedeth out of the mouth of the Lord*. Every word.] This word *word*, is not in the Hebrew, but only thus, *by all that proceedeth*, but the ſenſe is well expreſſed: for *word* both in Hebrew & Greek ſignifies as much as *thing*. So that it is all one as if we ſhould reade it thus, *But by every word that proceedes out of the mouth of God*, that is, which God appoints and gives power unto, to be nouriſhment. The ſum of the anſwer then is; Bread indeed is the ordinary meanes of ſuſtaining life, but yet bread hath not this power in it ſelfe, but becauſe it is proceeded out of Gods mouth, God hath appointed it for that purpoſe. Now God can as eaſily appoint any other thing as bread, if he will. The words then containe the doctrine concerning Gods providence for this temporall life. In the which doctrine conſider two things.

2.

1. First, the *kinds* of this providence. They are two.

1. *Ordinary*. By bread.

2. *Extraordinary*. By whatsoever else besides bread shall be appointed of God.

Secondly, the *obiect of both the kindes*. Man liveth not. Man in generall.

For the first, namely the *kindes*. And

1. The ordinary providence of God in maintaining this present life.

First, the *ordinary providence* of God in maintaining this present life, our Saviour grants it to be by the meanes of bread, yet so that therefore bread is the meanes of life, because the decree is gone forth from God concerning bread, that it should be the meanes. We learne then,

Doct.

As Gods providence ordinarily workes by meanes, so these meanes have all their strength from him.

That as Gods providence ordinarily workes by usuall means, so these means have all their strength from him. We see how for the preservation of every particular man hee hath appointed foode; for the continuance of the whole kind, generation; for the restauration of health decaied, and the preventing of sicknes, physicke. And in these creatures he hath placed a vertue inherent in themselves for these purposes, yet so, that the operation & successe is guided by his power and gracious blessing. For that he that gave the vertue, is able to inhibit and restraine it if he will. Hence that speech, *Hos.* 2. 21. *I will heare the heavens, and the heavens the earth, and the earth Iezreel.* The earth is the meanes to bring forth fruit to us, the heavens to make the earth fruitfull by their influences, but yet they must be petitioners to God before they can exercise that vertue God hath given them, for the helping of the earth. God then at the first gave power and qualities to his creatures of working this & that, and stil

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in the exerciſe of his power he ſuſtaines and under-props them, *For in him wee live, move, and have our being, Acts* 17. *And by his mighty* Word *he beares up all things, Hebr.*1.3. And that *Word, Gen.* 1. and againe, *Gen.* 9. for our food is at this day effectuall for nouriſhment, as that other, *increaſe and multiply* is for propagation of mankinde. Wee may eaſily ſee, that as the creatures could not make themſelves, ſo neither could they beſtow theſe properties and qualities they have upon themſelves. Beſides that, theſe properties are ſuch, as make them to be in the places of ſervants unto others; as the heavens to the earth, the elements to the plants, plants to beaſts, beaſts to men. Now every creature naturally abhorring ſervitude, and ſeeking ſoveraignty, would never have beſtowed on it ſelfe ſuch properties, as whereby they were thus to be enthralled to the ſervice of other creatures. And thus other creatures whom they ſerve, they did not thus diſpoſe of them, therefore theſe properties and qualities were given them by God.

1. It makes againſt the curſed practice and uſe of charmes and ſpells. They have no ſuch vertue in them as is thought. They never proceeded out of the mouth of God, neither are any ordinances of God. For then they ſhould either have *vertue inherent* in them by nature: as bread and herbes, &c. which God in their creation bleſſed to theſe ends, and then endued them with ſuch vertue, 1 *Tim.*4.3. *which God created to eat.* So that in nature, the reaſon of this vertue of theirs may be ſeene; or elſe they ſhould have *Gods vertue and power* aſſiſting them, *Vſe* 1.

and present with them, as in the Word and Sacraments; and the reason of this must be seene in the Scriptures, and Gods Ordinances, there revealed. But neither of these can be spoken of charmes, and therefore it is only the Divells mouth out of which they are proceeded. And onely those meanes are for our use which proceed out of Gods mouth.

Vse 2. 2. This must teach us not to trust to, or rest in the outward meanes of our life, health, comfort, safety, for they are not absolute in themselves. They are lame in themselves, and neede a staffe to leane on, namely, the staffe of Gods power and gracious blessing. Whence that phrase is used of breaking the *staffe of bread*. Now, if they need a staffe to leane on, they are not fit to be staves for us to leane on. And therefore that which, *Prov.3.5. Salomon* speaks of one second cause, *Trust in the Lord, and leane not to thy wisdome*, is to be applied to all second causes whatsoever. Leane not on them then, but on that they leane on too, which is to support both them and thee, and that is God. Without him they are not only lame, but dead; he it is that must quicken them. Hence that opposition of the living God, to riches, *That they trust not in uncertaine riches, but in the living God*, 1 *Tim.6*. And therefore, *Luke* 12. the foole deceived himselfe, promising himselfe long life, because of his great riches. *Though a man have abundance, yet his life consisteth not in his riches*, *Luke* 12. Princes children should in all likelihood be stronger, lustier, and healthfuller than poore mens that are glad to leape at a crust, the other having the purest and most exquisite diet, and wanting no tendance,

dance, and yet for the moſt part, they are not in ſo good liking, nor of ſuch able bodies. *Daniels* pulſe by Gods bleſſing, kept him in as good liking, as the Kings diet did the reſt of his fellowes. Men and women of weake conſtitutions, have oftentimes children, when others more likely in naturall reaſon are without. Hence that obſervation, *Pſal.37. that a little to the righteous is great riches*, and goes further than the large revenues of the wicked: ſo that the poore godly man with his little, can doe good, and lend to others, whereas the great rich wicked man, for all his living and rents, is faine to borrow, and which is worſe, payes not againe. If any ſay it is for want of wiſedome, and providence, and care, *David* tells us the contrary, *Pſal.127.2.* that for all their early upriſing, and their late downe-lying, for all their carking and plodding, they could do no good without God built the houſe. *A wiſe woman builds the houſe, Prov.14.* And yet withall, *God muſt build the houſe* too, ſaid *David*. Not her wiſedome without God. *So the diligent hand makes rich*, ſayes *Salomon, Pro.10.4.* But *the bleſſing of God makes rich*, ſayes the ſame *Salomon, Prov.10.22.* Not diligence without Gods bleſſing: for otherwiſe, for all the earning of great wages, it is but *put into a broken bagge, Hagg.1.6.* So bread nouriſhes; but withall Gods bleſſing nouriſhes. The one as the *matter*, the other as the *forme*. The very heathen apprehended this point very wel, they made their *Goddeſſe Providence* to be the midwife of *Nature*, ſhewing, that nature could doe nothing without the power of Gods providence. And hence, though the wiſer of them acknowledge but

one God, yet to every ſeverall creature gave they the name of God, as of *Ceres* to the corne, of *Bacchus* to the wine, of *Neptune* to the waters, to ſhew that the power of God was in theſe creatures, and that it was not ſo much they, but God in them, and with them that wrought. What a ſhame then for Chriſtians to repoſe and ſecure our ſelves in theſe outward meanes? Oh! when one hath gotten a great living, and great friends, we ſay, Oh! hee is made for ever. God that can breake the ſtaffe of bread, can breake the ſtaffe of friends, riches, favor, and all ſuch meanes as we truſt to. As hee did the ſtaffe of phyſicke to *Aſa*, 2 Chron. 15. As he reſtrained the fire, Dan. 3. from hurting and from burning, ſo can hee alſo from helping and from warming. If we want meanes, then let us not only ſeeke to them, but to God. And if we have them, though in never ſuch ſtrength and abundance, yet let us as earneſtly crave Gods bleſſing and helpe, as wee would doe in our greateſt want. For what have we when wee have the meanes? Have we God locked up in the meanes? No, wee have but dead things, unable to helpe without God. Therefore in the fourth petition, Chriſt teacheth the greateſt Princes that ſwimme in wealth, to pray for their *daily bread*, as the pooreſt begger.

Vſe 3. 3. This teaches us, never to uſe meats, drinkes, marriage, phyſicke, recreation, apparell, habitation, or any other of Gods creatures without prayer. This ſanctifies them all, 1 Timoth. 4. 4. nor yet otherwiſe to goe about any buſineſſe. Thus Geneſ. 9. *Noah* by the ſacrifice, after his releaſe from the Arke,

Arke, ſanctified againe his dwelling on the earth. Hence of ancient did the Jewes dedicate their houſes, Deut. 20. 5. The want of this, and the ſwyniſh ruſhing upon the creatures, makes many houſes to be preyes to the fire, theeves, divells; and many mens meat to be the ſame to them, that the quailes were to the Iſraelites.

4. It muſt teach us ſpecially to labour for Gods favour, to get him, who is the firſt cauſe, to be on our ſide, as our Saviour adviſes the carefull ſeekers after the ſecond and inferiour cauſes, Math. 6. 33. *Firſt, to ſeeke the Kingdome of God.* This is to goe to the Fountaine, to the Well-head. Who would goe to an inferiour officer, if hee may have acceſſe to the higheſt? to the ſervant, if hee may come to the Maſter? If God be diſpleaſed with our ſinnes, then neither ſowing, eating, drinking, or labouring ſhall have any ſucceſſe, as in the Jewes, that neglected Gods Kingdome, *Hagg.* 1. Therefore *godlineſſe is* well called *great gaine*, 1 *Tim.* 6. becauſe it gaines God himſelfe, and ſo his bleſſing upon all outward meanes: and hee that gaines riches without God, what hath he gained but a little gravell? *Pro.* 20. 17. A ſweet bargaine. *Vſe* 4.

5. In the ſucceſſe of the meanes, let us be thankfull to God, and not ſacrifice to our owne nets; not applaud our owne wiſedome and diligence, but let God have all the praiſe, becauſe without him, nothing had proſpered. *Vſe* 5.

And thus much for the *ordinary Providence of God.*

2. The extraordinary providence of God.

Extraordinary followes, *but by every word that proceeds,*

ceeds, &c. that is, by any thing else besides bread, whatsoever God shall thinke good.

Doct. God is not tied to second causes.

God is not tied to the second ordinary causes, but he can doe that without them which he can do with them. This will appeare in these particulars:

1. Without meanes.

1. God sometimes workes without the meanes at all, as in the first creation of the *chaos*, and in Christs healing of many diseases. Here the *word that proceeds* out of Gods mouth, is his owne immediate power: He speaks to that, and bids that alone effect this or that, 2 *Chron.* 14. 11. *It is all one with God to save with many, or with no power*, namely, of any meanes, save this of his owne immediatly.

2. By insufficient meanes.

2. God sometimes works by ordinary, but those weake and insufficient meanes in the order of nature. As when the bunch of figs healed *Hezekiahs* sore, 2 *King.* 20. as when *Iaakobs* rods laid before the sheepe of one colour, and made them conceive, and bring forth particoloured ones, *Genes.* 30. When the winde brought the Israelites quailes in such abundance, *Exod.* 16. When *Gedeons* three hundred souldiers got the victory, *Iudg.* 7. and *Ionathan* and his armor-bearer alone, chased away, and slew so many of the Philistims, 1 *Sam.* 14. 6. *It is not hard to the Lord to save with many or few.* Of the same kinde was it to strengthen *Elias* so long with one meale, that hee should be able to goe forty daies journey together in the wildernesse, 1 *King.* 19. 8. And to this head may wee referre that of *Merlyn*, who during the massacre of *Paris*, some fortnight together, was nourished with one egge a day, laid by an Hen that came constantly to that hay-mow where hee lay hid

hid in that danger. Thus the oyle in the widdowes cruſe, and meale in her barrell, 1 *King.* 17. together with the ſeven loaves and two fiſhes in the Goſpel, inſufficient to doe that they did, and yet God ſpeaking the *word* to them, they did it. So for the apparel of the Iſraelites which they had when they were young, and children in Egypt, to ſerve them till they were growne men, and forty yeeres together in the wilderneſſe, without being worne out. And ſo for our Saviour Chriſt to be conceived onely of womans ſeede without mans. In all theſe, God indeed did worke by meanes, but by ſuch as be weake and inſufficient in the order of nature. 3. God otherwhiles workes altogether by unuſuall and unwonted meanes: ſuch as was *Manna* in the Deſart. So without the Sunne he cauſed light to ſhine forth either out of the whole *chaos*, or elſe out of the element of fire, at the firſt creation: ſo without raine at the ſame time the earth was fruitfull. Thus with the noyſe of Rammes hornes, the walls of Iericho fell downe. 4. God ſometimes works not only by meanes diverſe from, but quite contrary unto the ordinary. As the blind mans eyes are reſtored with clay and ſpittle, *Iohn* 9. and *Ionas* is ſaved by being in the Whales belly. Thus God workes without all meanes, without ordinary meanes, by weake and inſufficient meanes, and againſt the meanes.

3. By unuſuall meanes.

4. By contrary meanes.

The reaſon why God will thus extraordinarily worke, is, to let us ſee whence it is that the ordinary meanes doe worke, and that he needs them not, but that the uſe of them is an argument of our weakneſſe ſo to be ſupported, not of his.

Reaſ.

The

Vse

The use of this Doctrine we see here in our Saviours example, keeping himselfe by it from diffidence in his Fathers providence, and from the use of any indirect meanes in releeving his necessity, and withall encouraging himselfe in comfort and patience to wait upon his Fathers providence. If lawfull meanes faile us, as bread in famine; yet let us feed our selves with faith, *Psal.* 37. 3. making that to be in stead of meat and drinke. Thus *Hab.* 2. *The iust* in troublesome times, *shall live by Faith*; And *Luke* 21. *Possesse your soules by patience.* Never despaire, but say as *Abraham* to *Izhak*, Gen. 22. *God will provide*: and then will the Lord provide in the mount. And when with *Iehoshaphat*, *We know not what to doe, yet have we our eyes unto God*, 2 *Chron.* 20. 6. Art thou brought to low estate, and hast scarce bread to put into thy mouth? Remember, that if God speake the word to weake meanes, they shall worke as well as the strong. An hard dry crust of bread, and a very little, shall be nourishment competent and comfortable. Never use any shifts, if in any of thy wants thou hast not lawfull meanes at hand. *He that beleeveth will not make haste*, *Isay* 28. 16. Necessity is a shrewd dart, and a sharpe one, yet see how Christ repulsed it here by Faith in his Fathers powerfull and all onely all-sufficient Providence. So must thou, and be of his minde, I'll starve rather than through distrust use unlawfull meanes, and so offend God. The three children comforted themselves thus, *Dan.* 3. that though they saw no ordinary meanes for their deliverance, yet God was able extraordinarily to deliver them: if not, yet would they

Et pascere fide, si Jun.

they not deliver themselves by disobedience and idolatry. Christ in his greatest necessity would not turn stones into bread to save his life: and wilt thou in farre lesse necessity, not to save life, but to increase wealth, and so honour and greatnesse, turne not stones, but bloud, even the bloud of the poore Saints of God into bread, by oppression and extortion? How many are there that turne, not stones into bread, but lyes, flatteries, base shifts into silver and gold, yea, jewels and precious stones? Others turne stones, yea precious stones, and their whole substance into bread, into meats, drinkes and apparell, and wastefully lavish Gods good creatures on idle backes and bellies, using this as a meanes to procure something their affections want. But whether wee would free our selves from our feares, or obtaine our desires, our Saviours example heere shewes us, that on no hand we may use the least indirect course whatsoever. Christ with one word speaking to these stones, might have killed his hunger. *Mordecai* with a bow of his knee might have prevented his danger. And many of the Martyrs by one dash of a pen, in subscribing to the wicked articles of their adversaries. But they trusted in God, and knew no meanes could deliver them without him, and therefore durst not use unlawfull meanes cursed by him: for how could Gods blessing be expected upon them? Though *Cranmer* subscribed, yet that would not save his life. And if such vnlawfull meanes of ours worke, it is a far greater judgement than if they did not. Whatsoever is got with evil meanes, is got with Gods anger, and shipwrack

of

of conſcience. An hard bargaine. A ſhamefull diſparagement to God and to his favour, to preferre a peece of bread, or of red earth before it; and what a foolery is this, to ſave thy little finger with the loſſe of thine eyes? In getting a little good, to loſe a far greater? In ſaving life, and getting wealth, to loſe God & a good conſcience? As *Salomon* ſhewes in falſe and deceitfull tradeſ-men, *Pro.* 20. 25. *There is gold and precious ſtones*, which happly ſometimes by a falſe oath may be got in ſelling, *but the lips of truth are a precious iewell.* Truth and a good conſcience are far more precious than gold and precious ſtones. It is a pittiful exchange when with the loſſe of theſe the beſt jewels, we gaine the other, which are worſe, and but dung in compariſon. Why doe we thus diſtruſt God, as if he alone were not able to helpe us? and why doe we thus diſhonour him, as to lend him, and to joyne with his providence ſuch baſe helpes as theſe? He needes not his owne lawfull, much leſſe thy unlawfull meanes. Unlawfull it was under the law to couple an oxe and an aſſe together, how much more to couple Gods holy and juſt providence, and thine unholy and unrighteous meanes? Thoſe holy matrones of old, which would not weare gawiſh and gariſh ornaments to winne their husbands affections, are ſaid to truſt in God, 1 *Pet.* 3. 5. and therefore would they not weare braided haire, and ſuch meretricious allurements, but onely uſed meekneſſe, peaceablenes, and a quiet ſpirit, which were meanes appointed by God. Whereſoever there is truſt in God, there will all baſe meanes be rejected. Oh

then

then that we could learne in all needes to caſt our ſelves upon God, to live by faith, and not by fleſhly practices! Doeſt thou want all meanes? God is in ſtead of them, and more than them all. Are the meanes againſt thee? God workes ſometimes by contrary meanes, *Davids* father & mother forſooke him, yet God tooke him up, Pſal. 27. *Iaſephs* brethren were all againſt him and his preferment, yet God thereby advanced him. *Iaakobs* maſter *Laban* was againſt him, and dealt baſely with him, and ſought his impoveriſhment, yet God thereby enriched him. Therefore with *Iob* truſt wee in God killing us, for he workes by contraries, life out of death, and light out of darkeneſſe.

The object of Gods providence.

And ſo much *for both the kindes of Gods providence.* The *obiect* followes, *Man* in generall, not holy and good men onely, but man in generall, lives not by bread onely, and ſo here is an amplification of the argument. If any, even the wickedeſt man that is, may have his life preſerved by God without the ordinary meanes, much more Chriſt an holy man, yea more than a man, his Manhood being united perſonally unto the ſecond perſon in the Trinity.

So wonderful is Gods goodneſſe, that it extendeth to all his creatures.

This ſhewes the wonderfull goodneſſe of God, that will doe good to all his creatures, even to the wicked his enemies, becauſe they are his creatures: as Pſal. 36. *Thou Lord ſaveſt both man and beaſt*; and Matth. 5. *He cauſes it to raine and ſhine both upon the iuſt and the uniuſt.* Nay he will extraordinarily provide for them in their need, as *Manna* for the murmuring rebellious Iſraelites; for *Core*, *Dathan* and *Abiram*, as well as for *Moſes* and *Aaron*. He extraordinarily

ordinarily provides for the young ravens crying for hunger, when forsaken of their dammes, *Psalme* 147.9. And so for the birds, *Mat.6.* wanting such meanes as men have to provide for themselves, so that seldome seene to fall downe dead for want of food. Now men though wicked, are above beasts, and come nearer to God, and therefore God is sayd to bee the *Saviour of all men*, though *specially of them that beleeve*, 1 Tim.4.10. An excellent example of Gods extraordinary providence over the wicked in their great calamities, see in *Hagar* and her brat *Ishmael*, Gen. 21.15,16,17. Learne hence,

Vse 1. 1. Not to gather any necessary argument of Gods favour from his providence in these outward things, for it is common with us to the wicked.

2. 2. To comfort our selves in all our straits, *Mat.* 6.26. *Are ye not much better than they?* If God so provide for strangers, for the Divels brats, what will he doe then for his owne children? If so for *Ishmaels*, what then for *Isaaks*? and if thus for our bodies, wormes meat and rottennesse, what then for our immortall soules?

Thus much for the first temptation.

The second temptation. *The second followeth*, Matth.4.5. *Then the Devill tooke him up into the holy City, &c.*

1. The Divels assault. In this temptation consider two things.

1. First, *The Devils assault.*

2. Secondly, *Christs repulse.*

In the former, two things also, { *Time.* / *Parts.*

1. The time of it. *Quest.* For the *Time*, two questions may be demanded. First, whether this temptation were next in order

to

to the former, ſince *Luke* ſets that in the mount in the ſecond place.

Anſw. *Luke* ties not himſelfe to the juſt order, but onely the truth of the hiſtory, and ſets them downe in that order they came to his minde, not in that order they befell our Saviour.

Reaſons 1. *Matthew* ſpeaking of the temptation in the mount, ſaies, *Againe the Divell tooke him*, &c. verſ. 8. which ſhewes that hee had taken him once before. 2. Becauſe Chriſt in that temptation in the mount, bade Satan be gone, which voice of Chriſt could not but be powerfull. 3. The fit coherence of this temptation with the former, and the fit paſſage ſatan had frō the temptation to diſtruſt, to the temptation to preſumption. 4. Becauſe in that temptation to idolatry, Satan did deale more powerfully, and diſcovered himſelfe more groſſely. And this he would not doe but in the laſt place.

1

2

3.

4

2 *Queſt.* Whether this temptation, being the next in order, did follow the former immediately, or in ſome diſtance of time?

Queſt. 2.

Anſw. It ſeemes there was no great ſtay. 1. Becauſe of Satans malice which is reſtleſſe. 2. Becauſe Chriſts hunger which began before the firſt temptation, was not relieved till after the laſt. Now wee are not to thinke that Chriſt was kept long hungry. 3. *Luke* ſaies, in the end of theſe three temptations the Divell left him for a time. When he had ended all his temptations, he left him for a time, implying, that before he did not leave him, nor gave him any reſpit.

1

2

3

Note wee heere, the ſhamleſneſſe of Satan in renuing

Doct.

Satans shamelesnesse in renuing his temptations.

renuing his temptations. His mouth was ſtopped, and hee was ſet *non plus* in the former temptation, yet how ſoone doth he beginne to open his mouth againe? He was repulſed, yet he comes to fight againe. He hath many ſtrings to his bow, and many arrowes in his quiver. When one way takes not, hee tries forth-with another; yea, he will make proofe of all ere he leaves. He is called *Beelzebub*, The maſterflie. Flies though they be never ſo much beaten away, yet they will come againe and againe to the ſame place. In perſwading to good, alas how quickly are we weary! If at firſt we find no ſucceſſe we quickly give over. Not ſo with Satan and his inſtruments. *Putiphars* wife againe and againe ſollicites and ſets upon *Ioſeph* for all his many denials.

Vſe

1. It diſcovers the falſhood of that lying angell, *Tob.6.* That the heart and liver of the fiſh could ſo drive away the Divell, that he ſhould never returne againe. Could that heart of the fiſh doe more than Chriſt himſelfe? Chriſt himſelfe had repulſed the Divell, yet he comes againe, yea, in the end after his more thorow foile hee left him, yet but for a ſeaſon. And Chriſt, *Matth.*12. tels how the Divell caſt out by himſelfe, returnes againe with ſeven worſe than himſelfe.

2.

2. It muſt teach us never to be ſecure after temptation, though we have got the victory. But as in the fight we have an eye unto the *victory*, ſo in the victory to have an eie to the fight againe. We muſt be ſtill troubled, and that daily: whereupon in the Lords prayer we are taught daily to pray, *Leade us not into temptation.* Which alſo further refutes that

dotage

dotage of *Tobies* fish, so driving away the Devill, that hee shall never returne againe. *Iob* had given him a notable foile, and he yet returned again with greater violence. Our whole life is a continuall warfare, one triall is the beginning of another: *changes and armies of sorrow are against mee*, saith *Iob*. The same may we observe in the Patriarches history, how one wave followed another, one triall lincked and chained to another. Alwaies then keep we on our harnesse, and looke we for no ease here.

So much for *the time* of this assault.

The parts are two. First, Satans *fitting* his temptation. Secondly, his *uttering* it being fitted.

2. The parts of the assault

The *fitting* of his temptation consists in two things. First, in *carrying* Christs body to the holy city, that is, to Jerusalem, *Luke* 4. Secondly, *placing* it there on the top of the pinnacle.

1. The fitting of his temptation.

For the first, two questions may be asked.

1.

1 *Quest.* Whether Christ were thus carried, and so set in vision onely, the Devill deceiving his senses, or whether really and indeed?

Quest. 1.

Answ. I thinke the Divell carried his body really and indeed. *Reasons.* 1. The litterall sense not contraried by the Scripture, or the analogy of faith, is to be followed. Now this is the litterall sense, and nothing against it. *Ob.* Yes, before it was said, that Christ was led into the Desart to be tempted. The desart then was the place of his tentations, not the Temple. *Answ.* It is sufficient to make good that speech, that he was there tempted in the 40. daies, and that the first temptation of the three, wherein was a preparation to the other following, was there perfected.

1.

Obiect.

Answ.

perfected. 2. If his carriage were onely in vision, then either Christ inwardly in his mind knew that it was Satans juggling, and no such matter as it seemed to his sense; or else as his outward senses, so his minde also was deceived, and he thought it was so indeed as it seemed to his senses. If the first, then it was no temptation: for Christ knew he was in no danger, he knew that he stood upon firme ground in the wildernes, and so he should but have abused the Scripture he alleaged for himselfe. The latter seemes to offer a far greater disgrace to the *mind* of Christ in the apprehension of error for truth, than the Divels carrying of him doth to his body.

Quest. 2. 2. *Quest.* Whether was Christ carried by the divell thorow the aire, or went on his feet?

Ans. The word that here *Matthew* useth, doth not necessarily imply that he was carried, as neither *Lukes* word, that he went on foot. But yet nothing hinders but that Christ might in body be thus carried by Satan, as hee was afterward apprehended, bound and crucified by that cursed crue. And as he gave them, & death it selfe power over his body, so might he the Divel. Christ came in the state of humiliation, & stood in our stead. He could have confounded the divell, and have smitten him as he did those officers, *Ioh.* 18. but as there, so here he willingly yeeldeth himselfe. And since he yeelded his body to be set on the pinacle by the divell, why not also to be carried? Satan, and so his instruments may have power over the bodies of Gods children, as he had over *Iob* in his ulcers, over his children in their death, over *Mary Magdalen* that was possessed,

Doctr. Satan and his instruments may have power over the bodies of Gods childrē. Luke 13.

and

and ouer that daughter of *Abrahã*, *Luk.*13. for to this the best are subiect, yea so that Satan is restrained & curbed by God, so that he cãnot do what he would. And this grieuous affliction is sweetned & sanctified to Gods Children, so that the more power he hath ouer their bodies; the lesse he shall haue ouer their soules. Yea, his possession of the body is turned to bee a meanes of his dispossession out of the soule. In which regard it is said, *Num.* 23.22,23. *There is no sorcery against Iaakob, nor south-saying against Israel*, because God was an *Vnicorne* to take away the poyson, and venome, and sting of it, as hee doth of all other afflictions, yea, & of death it selfe to his Israel. Waters, when the vnicorns horne hath bin in them, are no longer poysonable, but healthfull; A waspe when his sting is out, cannot be hurtful instinging, but may be profitable in his buzzing to awaken vs: So are all these outward afflictions, euen witching and possessing by Satan. So that which Christ said of the diuels instruments, *They can kill the body, but not the soule*, the same may we say of Satan himselfe concerning his possession: He may possesse the bodies, but the soules of Gods children he cannot. Here he had some power ouer the blessed body of our Head Iesus Christ, but not the least power ouer his soule. In the wicked his speciall power is ouer their soules. When he was sent to *Ahab*, & was sent to go and be a lying spirit, and to deceiue him. But when he was sent to *Iob*, it was but to afflict his body with vlcers. Againe, this power which he hath ouer the bodies of Gods children that we now speake of, is such, as that they

Num.23.22, 23.

1 Reg. 22.

are meerely patients; as in Christ in this place. Otherwise for Christ to haue gone, & idlely without cause to haue endangered himselfe on the pinnacle, had beene to tempt God: But now it is the Diuels sin, not his. So in those that are possessed, all those forced and violent motions, though not only vaine and idle, but euen horrible sinnefull, as when hee speaks railingly on God, his truth and his children, these are all the Diuels owne sins. And therefore he desired not to possesse *Iob*, because his intent was to draw *Iob* himselfe to blaspheme. But now wicked men, though they are free vsually from this possessiue power of Satan, yet Satan hath a farre greater power in the voluntary motions of their bodies, such a power as that they shall bee agents in that they doe, and guilty of sinne. He carries them not against their will, as here our Saiour to the top of a pinnacle, nor as him in the Gospell, into the fire and water, he offers not that violence to their bodies: but he carries them willingly, & driues them as free horses that neede only the shaking of the hand, to the tauerne, to the stewes, to the theatre, to this or that euill company. He makes them abuse their eyes to wantonnesse, their mouthes to filthinesse, and he makes their feet swift to shed bloud. So that as *Paul* being guided by the good Spirit of God, could say, *I liue not, but Christ liues in me*, Gal. 2. So they, We liue not, but the Diuell liues in vs. This possession of soule and body together, is the more fearefull, and yet the more ordinary, and yet no maruell made of it, because it is not discerned.

Gal. 2. 20.

The *place* whither he is carried, *Ierusalem*, is called

led the *holy City*, because of the Temple, and Gods worship there, though otherwise there were horrible abuses in doctrine, discipline and manners.

Mans wickednesse cannot ouercome, nor ouerthrow Gods goodnes. Against such it makes first, with whom a little euil either in whole Churches, or in particular men, preuailes more, to make them speake euill of them; than much good can doe to make them speake well of them. It is the sin of the Brownists.

Doct. Mans wickednesse cannot ouerthrow Gods goodnesse.

1.

Secondly, it is a comfort for Gods children. If there be an Altar for God in the heart, though the suburbes of the City be filthy, and as *Golgotha*, yet God will account of thee by his, and not by thine owne. Though thy wheate be mixed with much chaffe, and thy wine with much water, yet GOD giues the denomination from the better part.

2.

Lastly, it is instruction for vs all, what account to make of such places where the meanes of sanctification are. Such are holy places, to them should we resort, as they, *Act.* 2. 9, 10, 11. did to *Ierusalem*. The Papists pilgrimages thither are absurd, because the holinesse is not inherent in the ground and the walls, but was onely in regard of the worshippe of God which then was there in speciall manner, and now failing, it is no longer the *holy City*.

3.

Act. 2. 9, 10, 11

The second point is the *setting* of Christ vpon the pinnacle of the Temple. Some difference there is amongst Interpreters what it should be. It matters not greatly. All agree in this, that it was a very dangerous place.

2

Marke here what aduantage there is in places

Doct.

Satan many times takes aduantage of the place for his temptations.

for temptations. Satan had before the aduantage of the place in the Desart giuen him by our Lord, and here hee takes it himselfe. As here hee tooke the opportunity of this place, and the danger thereof for Christ to stand long vpon it, to vrge his temptation of this *Cast thy selfe downe*, so doth hee still against vs, for the better enforcing his temptations against vs. Some places are as dangerous for our soules, as the pinnacle of the Temple was for the body. And when once he hath gotten vs vpon these *pinnacls*, then it is hard if we *cast not our selues downe*. As when *Peter* was in *Caiphas* his hall, then was he set as it were on the pinnacle of the Temple: & how fearefull a fall caught he? So in *Ioseph*, learning in *Pharaohs* Court to sweare by the life of *Pharaoh*. *Quest.* May we not then dwell in such places? *Answ.* As for the body, we may not be so ventrous to go vpon high, steepe and dangerous places without a calling, but hauing a calling we may, as Masons and Carpenters doe; So for the soule, when God cals vs to such places, as he did *Ioseph*, *Obadiah*, *Nehemiah*, then we may dwel therin; but if no calling; take heede then, and let *Peters* example teach vs the danger of *Caiphas* his hall. We that can scarce stand in the firme ground, neuer trust we our feete in slippery ground, vnlesse God guide and leade vs into it.

Thus much of the *sitting* of the temptation.

2 The vttering of his temptations.

The *vttering* of it followeth.

And he said vnto him, If thou be the Son of God cast thy selfe downe, for it is written, &c.

In which words are two things to be considered:

First,

First, the *sin whereto he tempts.*

Secondly, the *arguments whereby he tempts.*

1. The sinne Whereto hee tempteth.

That whereto he tempts, is, to *cast himselfe downe headlong* from the top of the pinnacle. Where obserue.

Doctr. 1. The diuell in temptation hath no enforcing power but only perswading sleight.

That the diuell in temptation hath no enforcing power, though he haue a perswading sleight. It rests in vs to giue assent. Therefore he sayes here, *Cast thy selfe downe.* For indeed else we should not sinne. Many fondly excuse themselues and their sinnes by the Diuell: but the diuell could not make thee sinne except thou wert willing. And he hath no power to constraine thy will. The diuell is the father of thy sinne, but thine owne concupiscence is the mother. And what could the father do without this mother? *Euery man is tempted, when hee is drawne away by his owne concupiscence, and is enticed;* Iames 1.14.

Iames 1.14.

Doctr. 2. The diuels power is limited.

That the Diuels power is limited. He can bring Christ, and set him on the pinnacle, hee cannot throw him downe. He is a finite creature, and cannot doe all things. And in those things he can doe (such as was this, to throw downe a man standing on the pinnacle of the Temple, for euen a childe might haue done this) he is curbed and restrained by God. So the Lion, 1 *Kin.* 13. killed the Prophet, but neither touched the Asse whereon hee rode, nor yet the dead carkasse.

1 King. 13.

Three notable euidences of Satans limited power may we finde in that one history of the man possessed in the region of the *Gadarens. Luke* 8.27. First in that he begges leaue to enter into the swine. He

Luke 8.27.

that

that afterwards boasts, that all the world was his, and all the Kingdomes thereof, hath not power so much as ouer a vile swine. Secondly, we see, that as soone as he enters into the Swine, he presently carries them headlong into the sea: why did he not so to the man possessed? Surely, not for any loue hee bare to him more than to the swine, for he is a deadly hater of mankind. He would as willingly haue drowned the man, as he did the swine, had not God limitted him. Thirdly, his name was *Legion*, there was a whole legion of diuels in him. Now a Legiõ in the wars containes aboue six thousand foot men, & seuen hundred horsemen. Now though a whole Legion of diuels, such an army and host of them in one poore man, yet were not able to destroy him, nor to doe with him as they did with the Swine. Thus it is also in the rage of Satans instruments against the Church, the Spirituall body of Christ. God suffers his Church to bee in their hands, as Christs Body in Satans, to be placed, as it were, on the top of the pinnacle, to be in great danger, and as with *Dauid*, but an haires bredth between him and death; yet then Gods snaffle is put into their mouthes, and his hooke into their nostrils, as into *Esaus* and *Labans* in *Iaakobs* cause. *Pilates* brag therefore against Christ, *Knowest thou not that I haue power to crucifie thee?* Ioh. 19.10. And *Labans* to *Iaakob*, Gen. 31.29. *I am able to doe you hurt*, they were but vainecrakes. Satan himselfe was faine to say to God in *Iobs* cause, *Stretch out thine hand.*

2.

3.

Vege. lib. 2. cap. 6.

Ioh. 19.10. Gen 31.29

The Vse. 1 Cor. 9

Here is comfort then in greatest dangers, *Doth God take care for Oxen*, saith *Paul*? So may we say

Doth

Doth God take care for ſwine? Are we not much better than they? Though the knife be in the enemies hands ready to cut the throate of *Iſaac* lying bound on the altar, yet their hands ſhall ſooner wither with *Ieroboams*, than do the deed; Euen then God will worke our deliuerance, euen by themſelues, as here the Diuell doth not only not throw Chriſt downe, but carries him ſafe away from this ſo tickle and dangerous a place.

But in the action it ſelfe of caſting downe himſelfe, it may be asked what ſinne was in it?

Anſw. 1. There was a manifeſt hazarding, yea, throwing away his life againſt the ſixt commandement. Life is a moſt precious gift of God, and it ought not to be made ſo little of, as to be aduentured at Satans pleaſure. This is a ſinne that Satan tempts ſtill vnto and often preuailes, to offer violence vnto their owne bodies, by throwing downe themſelues from high places, by running to the water, to the rope, to the ſword. Only this is the difference, that for the moſt part this is from deſpaire of Gods mercy, as in *Iudas*. But he would haue had our Sauiour to haue done it out of preſumption & vaineglory, as ſtil he labours with ſome in the ſame kinde, as in duels, ſingle-combats, and going out into the field for euery trifle. Thus the Diuell labours both to make vs vſe and loſe our liues, when, and as hee would. As he would haue vs to liue to him, ſo to die to him. When God cals for our liues to bee ſpent in his quarrell, then he makes vs timorous and fearefull; when God would haue vs liue, & doe good, then the diuel labours to make vs idlely

It had bene a great ſinne in Chriſt to caſt down himſelf *Reaſ.* 1:

idlely and vainely prodigall of our liues. When Christ had no calling to venture his life, now he perswades him to venture it, but afterwards when God called him, he set on *Peter* to cal him back, and to say, *Master, spare thy selfe*, Mat. 16.22. So the Gallants of our time, that seeme so little to passe by their liues, that will venture them to reuenge the least disgracefull word or looke: if God should cal them to suffer martyrdom for his glories sake, how base and dastardly Cowards would they shew themselues! 2. Here would haue beene presumption in trusting to Gods power and promise for preseruation without warrant. 3. Vaine-glory, desiring by this meanes to bee accounted of all the Sonne of God. But this will better appeare, by considering *the arguments* whereby Satan perswades Christ to this casting downe himselfe.

Mat. 16.22.

2

3.

The arguments, whereby he tempteth.

The first argument.

1 Argument. *If thou be the Sonne of God.* The sense is thus much. Since thou art so cõfident in the voyce at Iordan, and beleeuest verily that thou art the Sonne of God, and therefore in the strength of this thy faith wilt rest on thy Fathers prouidence for food, without turning stones into bread; well then thou that art so great, and so mighty, both in Godhead, and in the faith of thy manhood, neuer be afraid of this so dangerous a place. Trust to the power of thy Godhead: Trust to the faith of thy manhood, and boldly throw thy selfe downe, that as thou art God; so it may euidently appeare in this so famous and populous a City, in the eyes of all the beholders, who will receiue thee as a man come downe from heauen vnto them.

It

In this argument there are three reasons couched together.

First, from this personall power. Thou art Gods Sonne, what needest thou to feare? Thou maist do any thing.

Reas. 1.

An usuall tricke of Satan to make us presume, and beare our selves out upon the priviledges we have received from the Lord, even sometimes upon our spirituall priviledges, that we are the sonnes of God, and are heires of heaven. As in the servants in the primitive Church, that therefore cast off the yoke, and would bee servants no longer, 1 Cor. 7. 20. And in others hereupon to carrie themselves more highly, and to despise others, on whom yet God hath not shewed such mercy. But in outward temporall priviledges it is more common. Great personages presume upon their place, their power and their parentage, as if these were so many licences to sinne. *Pharaoh* thus presumed upon his Kingship, *Who is the Lord?* or who is *Moses?* I am an absolute Prince, a man to whom all stoop, and to have a meane fellow thus to talke to mee, thus to threaten mee? As here hee reasoned with our Saviour, *If thou be the Sonne of God*, so will he be still ready to reason, If thou be the sonne, or daughter of a King, of a Prince, of a Noble man, of a great rich man, who then should restraine thee, who should be so bold to checke or controll thee? Base flatterers that are alwayes haunting great personages, have learned the Divels argument, and indeed are his instruments in pressing of it. As *Iezabel* to *Ahab*, *Art thou King of Israel?* And the Persian Judges

Doct.

It is Satans usuall tricke to make us presume upon the priviledges we have received from the Lord.

1 King. 21. 7

ges to King *Cambyſes*, who being deſirous to marry his ſiſter, and asking them if there were any law for it, anſwered that there was no ſuch law, but that there was another, that the Kings of Perſia might doe what they liſt. A groſſe deceit. For the more privi'edges, the more bonds of obedience to that Lord of whom wee have and hold them, by whom even Kings and Princes doe raigne. And therefore ſuch ſhould rather reaſon as *Nehemiah* did, *Nehem.* 6 11. *Should ſuch a man as I flee?* Should ſuch a man as I am, ſo honored, ſo advanced by God, ſhould I ſo much forget him and my ſelfe, to ſin againſt him. The Divell reaſons. Thou art the Sonne of God, therefore caſt downe thy ſelfe, that is, therefore ſin. Nay, the contrary argumen holds ſtrong, Thou art the Sonne of God, Therefore ſinne not againſt thy Father. So God, when hee could have made thee the baſeſt drudge and ſcullion, hath yet advanced thee to high and honorable eſtate: Therefore remember thy debt to him, and ſhew thy thankefulneſſe. No doubt but Sathan thus reaſoned with *David*, when he tempted him to adultry with *Bathſheba*. What? thou art a King, and bee croſſed in thy pleaſure? But when God ſent *Nathan* to rebuke him, 2 *Sam.* 12. he inverted the Divels argument, and reaſoned quite contrary, I advanced thee from the ſheepfold even to the throne, &c. and ſo amplifies his ſin even by that whereby Satan extenuated it to him, and made it ſeeme no ſin.

Reaſ. 2. 2. *Reaſon.* From his faith in Gods providence and promiſes. Thou beleeveſt that that word, *Thou art my Sonne*, is the Word of God, & ſo in thy want of

of food thou comfortest thy selfe with it, and livest by faith. Thou then that hast such a strong faith in that voice of God, and perswadest thy selfe that this manhood of thine is united personally to the second person in Trinity, and therefore can be upheld in this danger of famine without bread, Thou I say that hast such a strong faith, never feare to cast downe thy selfe head-long, but assure thy selfe that Gods providence can preserve thee from this danger, as well as from the other.

Here we learne,

That the Divell takes occasion from our very graces to draw us to sinne, and labours to wound us with our owne weapons, as here Christ, with his faith in the former temptation. What strange cunning is this? The divell like a crafty pyrat wil hang out the same colours. Whereas Christ stood upon faith, and resting upon Gods providence; why, he will be as well for that as he, and so perswades him to doe that which might carry a shew of a strong faith indeed. So hee sees some men zealous and fervent in the profession of religion. And seeing no possibility to quench this fire, he wil throw his gun powder into it. Hee will deceive them under the colour of zeale, and bring them to preposterous indiscretion; yea, to a blinde and bold madnesse, as in the common people, to reforme publique abuses without the Magistrates authority, as in throwing downe Images, and the like. Contrarily, seeing others to be wiser and moderater, hee abuses their wisedome and moderation, to make them remisse and carelesse, dead and heartlesse. Thus he abuses

Doct. 1. The Divell laboureth to wound us with our own weapons.

our care of prayer, and seeking Gods Kingdome, to be negligent in our callings; & contrarily our consciences of our callings, to the neglect of Gods kingdome. So he abuseth our commendable custome of giving our selves to good meditations, and stirring up good affections in our selves in all solitarinesse, to distract our mindes in the publike exercises of the word and prayer. The Divell sees that against Gods children, oftentimes he can have no other advantage, than that which they had against *Daniel* Dan. 6. *in the law of his God*, in the graces of Gods Spirit, and therefore hee dies his bad clothes in good colours, and paints the foule faces of sinne with the colours of graces and vertues to deceive us; As here he presents presumption to Christ under the colour, and in the habit of faith; and so now covetousnesse, of frugality and good husbandry; drunkennesse and carowsing of healths, of good fellowship; sottish sloth, of quietnesse, *Eccles.* 4.3. unlawfull sports both in regard of the nature of the games, as dice; and in regard of the time spent in them, as when men lye at their recreations from morning to evening: this he wil present to us under the name of honest mirth and recreation. Oh then what need have we to flie to Jesus Christ, *who dwelleth with prudence*, Prov. 8. What need have wee not to be carried away with every thing that hath a shew of goodnes, or of indifferency, but to bring these painted strumpets of the Divell to the light, yea, and to the heat of the Word of God, and then their painting shal melt away, & we shall see their beauty came onely out of the Divels box? Take heed

heed leſt we be hardened with this deceitfulneſſe of ſin. This hardens a man in ſinne, when he apprehends it as a vertue, or a thing lawfull.

2. The Divell, when he cannot draw us to one extreme, labors to draw us to another. As here when he could not get our Saviour to diſtruſt, he labours to ruſh him upon preſumption. So *Peter*, John 13. from refuſing to have his feet waſhed, to offer feet, head, hands, and all to the waſhing. And the Iſraelites, Num. 14. from denying to goe towards Canaan when God commanded, to be hot upon going when God forbade them. So the Papiſts from the extremity of the Corinthians, 2 *Cor.* 10. 9, 10, &c. to magnifie the writings of the Apoſtle in the contempt of his vocall miniſtry, are falne into the contrary extreme of magnifying that which the Apoſtle delivered by word of mouth, unwritten tradition, to the diſparagement of their writings. So *Luther* from the indiſcreet zeale of the people at *Wittemberg* in throwing downe images, to the retaining and maintaining of images; and *Auſtine* from carnall ſinging, to no ſinging at al; many of us from the falſe religion in Popery, to no religion; from works without faith, to faith without workes; from zeale without knowledge, to knowledge without zeale; frō the tyranny of popiſh diſcipline, to the neglect of Chriſts holy diſcipline. This then muſt teach us not to be too proud or ſecure, if we prevaile againſt Satan in one tempation, to this or that extreme: for eaſily may wee be foyled in another extreme. As our hatred of prodigality may make us covetous, & our hatred of covetouſnes may make us pro

Doct. 2. The Divell, when he cannot draw to one extreme, ſeeketh to draw to another.

digall. So that in overcomming Satan in one temptation, we are so much the neerer being overcome by him in some other, if we looke not well to it.

Reas. 3. *Reason.* From that credit and glory he should have by the throwing downe himselfe, and yet being safe, namely, he should with all applause and admiration be received of the Jewes in Jerusalem, beholding this miraculous descent.

Doctr. 1. The Divell useth to puffe us up with the delight of praise and glory.

1 See how the Divell uses to tickle us with the delight of praise and glory, and puffs us up in pride. When we feele such thoughts, know that they are of the Divell, who goes about to exalt us, that he might humble us; to set us upon high pinacles, that hee may lay us flat on the earth, as he did our first parents, *Gen.* 3. whereas on the contrary God uses to humble us, that he may exalt us. If Christ had hearkened unto Satan, he had cast himselfe downe indeed, as he himselfe was once cast downe out of the heavens into the lowest hell. *Pride goes before destruction*, Prov. 16. 18.

Doct. 2. The danger of vain-glory.

2. See how much the Divell trusts to this temptation of vaine-glory, thinking thereby to draw Christ to this so dangerous an attempt to hazard the breaking of his neck. And thus for a little vain-glory in the world, how many are there that breake their neckes, and crush their estates in proud and pompous prodigality, that they may have a name, and be well spoken of?

The second argument.

2. *Argument* that Satan uses in this temptation, followes. *For it is written, He will give his Angels charge over thee, and with their hands they shall lift thee up, lest at any time thou shouldest dash thy foot a-*

gainst

against a stone. The argument is drawne from assurance of safety in casting downe himselfe; and this he would confirme by Scripture.

Here generally we may see how the Divell misapplyeth Gods promises, mercies and providence. As sometimes he denies unto us the application of these when we are interested in them: as when we walke uprightly with God; so contrarily he applies them strongly and earnestly, when they belong not unto us: as here the promise of protection by Angels to Christ, though he should tempt God. And so hee ordinarily applies the promise of mercy to most desperate wretches, though they ly wallowing in their mire, and never wash themselves in the waters of repentance. Cast thy selfe headlong into this sin, saith he, and Gods mercy shall keepe thee from falling into hell. In good things he severs the *means from the end*, telling us we may have the end without the meanes, heaven without repentance and obedience, a plentifull harvest without sowing the seed. In evil things he severs *the end from the meanes*, hell and destruction, from sin and disobedience, as Deut. 29. 19. quite contrary to that, Eccles. 11. 9. *But know for all these good things, God will bring thee to iudgement.* Yea, he doth not onely thus sever those things which God hath joyned together, *sinne and punishment*, but as here we see, joyne together that which God hath severd, *sinne and reward*, tempting of God, and preservation by Angels, implunging our selves into the gulfe of sin, and resting in Gods Kingdome, sowing cockle, and reaping wheat, setting thornes, & gathering figs, brewing with crabs,

Doct.
The Divell misapplieth Gods promises, mercies and providence.

and drinking ſweet and pleaſant beere, waſting and ſpoyling the Lords vineyard, and our pay, and our penny with the labourers at the end of the day. He makes us beleeve we may find the heavenly kingdome, as *Saul* found the earthly, without ſeeking; nay, in ſeeking a farre different matter, his Fathers Aſſes; and ſo that we may finde Gods kingdome, whileſt we are hunting after the ſinnefull pleaſures of this world. As he would perſwade Chriſt of a *ſure deſcent* from the Temple, without going downe by the ſtaires, nay, by uſing a contrary meanes, a violent flinging of himſelfe downe: So hee would perſwade us of *a ſure aſcent* into heaven, without going up by the ſtaires of obedience, without climbing up the hill, nay, though we runne downe the hill amaine. Witneſſe the miſerable experience of theſe times, wherein ſuch as are idle all the harveſt time of this day of Grace, doe yet promiſe themſelves cloathing in winter as well as any. Impudent and inſolent ſinners, Adulterers, Swearers, Epicures, Mammoniſts, ſuch as ſay unto God, *Depart from us*; doe yet make full acccount to heare God ſay unto them, *Come ye bleſſed*. If there ſhould want roome in heaven, the Prophets, Apoſtles, and Martyrs muſt come out and leave their places, rather than they ſhould ſtand out. The vile, vicious, and prophane ſwine doe thus deceive themſelves moſt pittifully. If any are to be ſaved, they are the men. Though they have lived like ſwine all their life long, yet a cry for mercy at laſt gaſpe ſhal transforme them into Saints, as the *Syrens* ſongs transformed men into ſwine. In this deceit many doe

liue and die. Hereupon the Scripture admoniſhes vs of it, 1 Cor.6 9. *Know yee not that the unrighteous ſhall not inherit the Kingdome of God? Be not deceived, neither fornicatours, nor adulterers, &c. ſhall inherit the Kingdome of God.* And Prov.20.4. *The ſlothfull will not plow in winter, therefore hee ſhall begge in ſummer:* which is true in the ſpirituall ſenſe, as in the rich glutton, *Luk.*16. begging water in hell, and in the fooliſh Uirgins, *Matth.*25. begging of oyle. The Divell ſevers conditions from Gods promiſes; but let us couple them together, and not cry *peace, peace,* when breaking the conditions of Gods peace, preſent deſtruction is at hand. Let us know that all abſolute application of the promiſes, without reſpect to the condition, is of the Divell deceiving us, and therefore examine we our ſelves of the conditions of Gods promiſes, if we would have any comfort of them.

1 Cor.6.9.

Prov. 20.4

Luke 16.
Matth.25.

But let us come more ſpecially to the Divels proofe, examine the teſtimony of Scripture, cited by him, out of *Pſal.*91.

Pſalme 91.

The promiſe of the Angels protection is made upon condition of our keeping our ſelves within our bounds, for ſo it is ſaid, *They ſhall keepe thee in thy waies,* that is, in thoſe courſes appointed thee by God: but the Divell perſwading Chriſt to goe out of theſe wayes, craftily clips off that clauſe.

In this allegation let us conſider,

1. What is right and good.
2. What is naught.

1. *This is right.*

Firſt, That the attendance and the ſervice of the

Angels is acknowledged. Well might Satan acknowledge it, for he knew it by experience, being encountered so often by the good Angels in his wicked endeavours against them, *Dan.* 10.21. As there was a strife betwixt *Michael* and Satan about dead *Moses*, *Iude* 9. so much more no doubt about living *Moses*, and every good Christian. The Angels ward off his blowes, and helpe us against him both in soule and body. This place is of the bodies defence, as the dashing of the foote against the stones implies: by which one danger understand by a *Synecdoche* all other. And the whole purpose of the Psalme shewes as much; for the Psalmist had said before, *Hee shall deliver thee from the snare of the hunter, and from the noysome pestilence*, &c. and then gives the reason, *for he shall give his Angels charge*, &c. So that Angels helpe to remove diseases and evils, as the Divell helpes to bring them, *Psal.* 78. 49. and as appeares in *Iobs* history, *Iob* 1. and 2. But that their office is also for the soules good, is cleere enough out of the Scripture, *Heb.* 1. 14. *Psal.* 34 7. yea, even the little ones have their Angels, *Mat.* 18. 10. both little in Christianity, and little in yeers, babes and sucklings. Angels are their rockers. Every childe of God is a spirituall Prince and King, and this honour is not meerly titular, it is true and reall and therefore we must have the state and priviledges of a King. The priviledge of a Councel or Senate, *Psal.* 119.24. to wit, Gods testimonies, and the priviledge of a guard full of state and strength, the Angels themselves.

The Angels are attendants to Gods Servants. Dan 10.21 Iude ver. 9.

Psal 78.49.

Heb. 1. 14. Psalm. 34.7 Matth. 18. 10.

Psal 119.24.

Vse 1. 1. Loe the happy and honourable priviledge of Christians,

Christians. *David*, Psal. 34. 7. having said, *The Angell of the Lord pitcheth his tent round about them that feare him*, he addes ver. 8. *Taste, and see how gracious the Lord is*, to wit, in allowing his children so gracious attendance: *Blessed is the man that trusts in him*, namely, in regard of so happy protection. It is accounted a great matter of state in the world, to have at our heels a long traine of followers, in silkes, sattins, golden chaines, and such like bravery. How are such sights gazed on, and how doe such doate upon their owne greatnesse? Alas, but beggery to the glory of the least of these attendants. Thou hadst neede have a faire day, and a cleere Sunneshine, or else halfe thy shew wil be lost: but Angels our Attendants enlighten the greatest darkenesse, *Luke* 2. 9. What a favour was it for *Mordecai* a poore porter, to have *Haman* the great pompous Peere of the *Empire* to be his attendant, his lacquay, and his footman for an houre? how much more honour for us, poore wormes, to have those mighty Peeres of heaven, like Royes, Demi-gods to waite upon us continually? King *Salomon* in all his royalty, in the middest of his two hundred targets, and three hundred shields of beaten gold, was not like one of the lillies of the field, much lesse like a Christian environed and compassed with a wall of Angels on every side. *Despise not*, saith Christ, *Matthew* 18. *one of these little* poore Christians. As simple as they seeme to be, they have a gard of Angels attending them, *Their Angels are in heaven*: How darest thou despise them whom the Angels honor? why shouldest thou disdaine the poorest Christian, and think

Psal. 34. 7, 8

Luke 2. 9.

Matth. 18.

him unworthy thy ſpeech, thy countenance, thy company, whom the great Angels thinke worthy of their ſervice & attendance? What pride is this? Nay, this ſhould make us humble our ſelves though never ſo great, to become ſervants in love to our brethren, and to be ready to *waſh*, yea and *kiſſe* the feet of the leaſt of the Saints of God. For the Angels greater in power and in glory, they doe thus abaſe themſelves to us. But eſpecially how dareſt thou wrong them? How dareſt thou wilde boare ruſh into Gods Paradiſe, ſuch as is every true Chriſtian, where ſtands Gods Angels with their ſwords drawne? Will a dog feare thee from entring into, and making an aſſault upon an houſe? and ſhall not a legion of Angels affright thee from offering violence to any of Gods Saints?

Vſe 2. 2. Comfort to us all in all our afflictions and dangers. We have the Angels aide, as the Prophet *Eliſha* againſt that bloudy King, *Iaakob* againſt the feare of *Eſau*, *Hezekiah* againſt *Sennacherib*, and *England* againſt that invincible navy of the *Spaniards* in the yeare 88. What though the good Angels appeare not ordinarily? no more do the evill ones, and yet thou doubteſt not of the hurt done by them: why then doubteſt thou of the helpe done by the other? Get thee thoſe eyes, whereby thou maiſt ſee as with *Moſes*, the inviſible God, ſo the inviſible Angels. Pray, as *Eliſha* for his ſervant, *that thine eyes may be opened, and then ſhalt thou ſee more with thee than againſt thee*, 2 *Kings* 6.16,17.

2 Kings 6.16, 17.

Vſe 3. 3. Take we heed then how we carry our ſelves, becauſe of this honourable preſence of the Angels

our

our attendants, that we grieve them not with our misdemeanours, and make not their waiting tedious unto them. So *Paul* 1 *Cor.* 11.10. would have the women behave themselves orderly in the assemblies, *because of the Angels.* 1 Cor. 11. 10

Secondly, this is right also in the Divels allegation, that he applies the promise spoken in that *Psal.* to the faithfull, specially, and by name to Christ: and this is not to be blamed as though it corrupted the sense of the place. Nay, the Divell herein hath taught us a notable point of divinity (yet taught by God elsewhere in Scripture more fully) which we may well take from him as an unjust possessour, as the Israelites the Egyptians jewels. For the truth, whersoever it is, is Gods. 2

1. Then we learne, that whatsoever promises or blessings belong to us, they belong chiefly & principally to Christ. As here the promise of the Angels protection is in speciall manner applied to Christ, and so comes to us at second hand. That which is spoken, *Psa.* 8. of mans dignity above all other creatures, as having all things put in subjection under him, is interpreted, *Heb.* 2. 6. and 1 *Cor.* 15. 27. of Christ. For *Heb.* 1. 3. he is made heire of all things, and therefore, *Rom.* 8. 17. we are so made heires, that we are but heires annexed with Christ. He is the grand heire. Hee is the Executour as it were of Gods will, and receives all his legacies, and then from him they passe to us. Hence we are said to be elected and called *in him*, and blessed with all spirituall blessings *in him*, *Ephes.* 1. 3. 4. First Christ is elected, then we in him; first, Christ is justified and

Doctr. 1. The promises and blessings that belong to vs, belong principally to Christ.

Psalme 8.

Heb. 2. 6
1 Cor. 15. 27
Heb. 1. 3.

Ephes. 1. 3, 4

gels charge over *thee*, speaking particularly to every faithfull Christian. So *Galat.*4.7. Thou art no more a servant, but a sonne. God would not speake thus particularly, if hee would not have vs apply particularly.

Galat.4.7.

Thus we see what is *right*.

See we now what is *naught* in this Allegation.

1. *That is naught*, That the Scripture is alleaged in a perverse apish imitation, because Christ had alleaged Scripture before. Thus hath the Divell alwaies been Gods Ape, as in sacrifices, washings, tithes, priests, altars, oracles of the heathen; all which he did apishly imitate, and counterfeit the like to those in the Church of God, thinking by this meanes to disgrace the ordinances of God. *Pharaoh* hardened his heart, when he saw his sorcerers to do the same things seemingly, which *Moses* did truly. And so, when other nations should have rites and ceremonies of divine service as well as the Jewes, and other sects should alleage Scripture, as well as the orthodoxe Christians, this might harden many either in wrong religion, or else in a neutrality: This imitatiō the divell also practises in his instruments. All those courses the servants of God at the first restoring of religion used for the furtherance of the Gospell, have the papists since taken up for the stablishing of their Kingdome. As first preaching specially in great Cities and Palaces of Princes, though otherwise they judge of Preaching as of a matter of complement. 2. Bookes of piety and devotion. 3. Seasoning and affecting youth betimes by carefull instruction. 4. Offers of disputations

1.

The Divell, Gods ape.

tations. 5. Translations of Scripture with comments, common places and histories of the Church. 6. Discovery of their scandalous lives. 7. Martyrologies. In all these they have affronted us.

2. *This also is naught:* That the Scripture, the most holy word of God, by writhing, wresting, and falsification is made a Patrone of sinne. Here the Divell by Scripture corrupted, encouraged Christ to tempt God. So Epicures, belly-gods, drunkards, fornicators, covetous worldlings, wil alleage Scripture for themselves, which I spare to recite, remembring what *Plinie* (beginning to relate some trickes of drunkards, but calling himselfe presently back) saith, *Quæ referendo pudet docere*, lest his taxing should be a teaching. *Julian* the Apostata spoyling the Christian souldiers, alleadged that Math. 5. *Blessed are the poore, for theirs is the Kingdome of Heaven*, saying, that he spoiled thē to make them blessed: So with the like spirit, hee alleaged another sentence out of the same Chapter, *When thou art smitten on the one cheeke, turne the other also*, to disgrace Christ, for that being wrongfully smitten, he spake in his owne defence. The Popes and Papists have excelled in this kinde. The next sentence in the 91. Psalme to this sentence here alleaged by the divell, did that guilty *Innocent* the third alleage, when hee trode upon the Emperours neeke, *Thou shalt walke upon the Aspe and the Basiliske.* And the like is that; *God made two lights, the greater and the lesse*, to shew that the Pope was above the Emperour. And that in the Gospell, *Behold, here are two swords*, with Christs answer, *It is enough*, to prove the

2 The Scripture made a Patrone of sinne

the Popes right to both the swords.

Vse. This must teach us never to allcage the Scripture but with reverence, and to the right ends. A fault in many Preachers, even in the Pulpit using them even as a nose of wax, and playing with, and descanting upon them. We see here it is the Devils property to corrupt the Scripture. Marke then whose Church the Church of Rome is, that obtrudes upon us their vulgar Latine edition for the only authentical, which deales with the originall copies, as the Divell doth with this place, falsifies them sometimes by false interpretations, sometimes by adding and sometimes by clipping and paring away, as the Papists *Index purgatorius* doth in other Authours. More remarkable examples hereof are these, Rom. 11.6. *If it be of grace, then not of workes: for then grace is no more grace; And if of workes, then not of grace, or else were worke no more worke.* The latter member of the opposition (a notable inforcer of the Apostles argument against merit) is quite left out. So *Heb.* 1.3. where it is said, that *Christ by himselfe hath purged our sinnes*, that clause *by himselfe*, forcibly against our owne satisfactions, is left out. So Genes. 3. for *hee shall breake the Serpents head*, they reade *shee*, which they would have to be meant of the Virgin *Mary*. See how they imitate the arch-corrupter of Scripture.

3 Some part of the Scripture omitted.

3. This also is naught, that the Divell leaves out that clause which is in the Psal. *In thy wayes*, which is very materiall, and quite against that, to which he tempted our Saviour. For as *Bernard* hath noted, the Angels shall beare us up, *in our wayes, not in ca-*

sting

sting our selves downe headlong. What kinde of way is this, to cast a mans selfe downe from the pinnacle? The way of Lucifer falling from heaven. That which the Divell hath left out, let us put in; that which he concealed, let us specially remember; for if there were not some speciall treasure inclosed in it, he would never have concealed it.

In viis nostris, non in præcipitiis: Qualis hæc via defendere de pinnaculo? via Luciferi cadentis de cælo. Bern.

This clause omitted by the Devill, teacheth us that Gods good providence, and the Angels protection, can onely then be expected, when we are in the waies he hath appointed us, that is, within the compasse of our general or speciall callings. Otherwise it is with us, as with the deere when they leap over the pale of the park, & straggle into the fields, Prov. 27. 8. *As a bird that wanders from the nest, so is a man that wanders from his owne place.* While the bird keepes her nest, she is safe from the kite, from the snare, the ginne and the Fowler, whereas out of her nest, she is in danger of all these. So it is with a man in, or out of his calling. It cost *Shimei* his life, when he passed his bounds set him by the King: and so it is dangerous to be out of the bounds & wayes set us by God. Examples we have in *Balaam* met by the Angell with a naked drawne sword, Num. 22. he was out of the way of the Lord, God had forbid him to goe. So *Moses* was met by the Archangell, Christ himself, when circumcision was neglected, *Exod.* 4. And *Iaakob* met with many crosses, when his vow was neglected. So the Prophet, 1 *King.* 13. that went out of his way, and beyond his bounds set him by God, was slaine by a Lion.

Doctr. Gods providence can only then be expected, when wee walke in the waies appointed.

Vse 1.

1 Consider wee then with *David* our wayes in our

our hearts, what they are, and whether wee keepe our ſtation. For we are all in warrefare, Chriſt is our Captaine; as long as we keepe company with him, the Angels keepe company with us, but if we forſake him, they are not ſo fond of our company, as for it to leave Chriſts. What need have wee then to looke to our ſelves in all our actions, even in eating, drinking, riding, ſporting? For even in theſe actions God hath ſet us *our wayes*. If wee be out of them, we be out of Gods protection. How can wee looke to be protected in the way of drunkennes, glattony and prophanenes, in eating without prayer, or in the way of idleneſſe, and voluptuouſneſſe in our recreations, when we uſe them immoderately, either in regard of the time, or our affection? We ſee what dangers we are ſubject unto, in our eating, drinking and riding. Looke we then, that as in all theſe we ſtand in need of Gods protection, ſo wee put it not from us by going out of his way.

Vſe 2. 2. Here is comfort and heartning to us in Gods wayes. Many are driven out of them for feare of dangers. This heavenly hoſt muſt imbolden us, as it did *Iaakob* to meet *Eſau* comming againſt him, *Gen.* 32.1,2. for he knew he was in his wayes, verſ. 9. *O Lord which ſaidſt unto mee, Returne.* The wayes of God are like *Iaakobs* ladder, *Gen.* 28. where the Angels of God were aſcending and deſcending. And that ladder ſignified the way of going into, and returning from *Meſopotamia*, and Gods gracious protection of him in his journey by his Angels. Therefore after his dream it is ſaid, *Gen.* 29.1. *Then Iaakob*

lift

lift up his feet, that is, he went freshly, couragiously and comfortably, because he was assured of the Angels protection in that long & solitary journey. This made *Luther* so couragious, when hee said, that *though all the tiles of the houses in Wormes were so many devils, yet he would goe thither.* Hee knew he should have more with him, and greater than any against him, even this guard of Angels. A man that is in these waies need not feare, having such a guard of legions of Angels. The fearefull sluggard will cry, *A Lion in the way, Prov.* 26. 13. yea but this text cries, *An Angell*, yea, many Angels *in the way*, to stop the *Lions* mouth. The *Lion* is in those by-wayes in which the Prophet walked, 1 *King.* 13.

3. When in the wayes of God we want company, and are forsaken and neglected of the world, which is the lot of the faithful, here is our comfort, the Angels are our companions, yea our attendants, though the world scorne us. *Vse* 3.

4. This also is naught, that the holy doctrine of Gods protecting his Children by the ministery of Angels is abused So is the doctrine of predestination by them that reasō from it to a careles loosenes of life. If I be ordained to life, I shall be saved, however I live; If to death, I cannot, though I live never so well. So was, and is still the doctrine of justification by faith abused, to the shamefull neglect of good works. What then? Are the doctrines naught because the wicked pervert them thus to their destruction? No, no more than good hearbs are poysonful, because spiders wil suck poyson from them. The poyson is in the wicked that doe assimilate according 4 Gods holy doctrine abused.

cording to their owne nature, and turne the good juice of wholesome doctrine into pestilent poison. The Bees of God can sucke honey out of these doctrines, yea, out of Satans poysoned weedes, as *Virgil* drew gold out of *Ennius* his dunghill; but the Divell and his, draw dung out of Gods gold, and turne his golden mines into dunghils. But in themselves the Words of God are pure and incorrupt, and contrary to all corruption of life, 1 *Tim.* 1.10. Therefore absurdly doe the Papists condeme our doctrine of justification, as opening a gap to licentiousnesse. They may as well condemne the doctrine of our protection by Angels, as opening a gap to presumptuous tempting of God. Thus much for the Devils *assault*.

2. Christs repulse.

Christs *repulse* followes. *Iesus answered, and said, It is written againe, Thou shalt not tempt the Lord thy GOD.*

Here consider two things.

1. Christs alleaging of scripture.

{ First, Christs *alleaging of Scripture.*
{ Secondly, the *Scripture he doth alleage.*

That he alleageth Scripture againe in answering Satan, it teaches us,

Doct. 1. The necessary use of the Scriptures in conflicts with Satan.

1. As we heard before, the necessary use, and the all-sufficiency of the Scriptures, that as they do make the child of God compleat to every good work, so more especially to this good worke of conflicting with Satan. As our Saviour sayd to the Sadducees; *Ye erre, not knowing the Scriptures.* *Matt* 12.24. so may we as truly say, Ye are foyled by Satan and erre in manners, as well as in judgement, not knowing the Scriptures. It is our ignorance in

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the Scriptures, that makes us such preyes to Satan. Ignorant persons canot possibly stand before Satan. All then must labour for knowledge in the Scriptures, even those of young yeeres: for their age is an advantage against them to Satan in his temptations, and therefore they have speciall need of the Scriptures.

2. That the abuse of the Scriptures must not take away the use of it. Christ doth not give over alleaging Scripture, because the divell abused it. The honest traveller doth so much the more weare his weapon and his sword, because the theefe useth the same weapon. And so indeed this is a reason to make us so much the more carefully to reade the Scriptures. Fondly then doth the Church of Rome take away the Scriptures from the common people, because some have perverted them.

Doct. 2. The abuse of the Scriptures must not take away the use.

3. The conference of Scripture is a notable meanes of finding out the true sense of Scripture. Our Saviour did not challenge the devil for his leaving out that clause *in his wayes*, for the Devill might have urged the words, and have pleaded, it is said, *in thy wayes*. Here is no exception made of any waies: In *thy* waies they shall keepe thee: Therfore in this way of going down headlong from the Temple. Now our Saviour by bringing another place of Scripture, that forbids tempting of God, shewes that That place in the Psalme cannot bee meant of *tempting wayes*. And therefore that it cannot favour the divels purpose, that now tempted him to such an actiō, wherin he should tempt God. The Papists say, The Scripture is a dumbe Judge, the Church

Doct. 3. Conference of Scripture is the way to find out the true sense of it.

must interpret it, Christ the head of the Church, & the author of the Scripture, though by the power he had, he might have interpreted this Scripture, yet he would not, that he might give us an example how to cleere the Scriptures when any doubts arise, namely, diligently to conferre one place with another. Therefore must the whole Scripture be read, and that with attention & with observation.

Doctr. 4. The Scripture must be read with the spirit of application

4. That the Scriptures must bee read with the spirit of application. This appeares by the manner of Christs alleaging this text; for in *Deuteronomy* it is in the plurall, *Ye shall not tempt*; here it is in the singular, spoken to every one in particular, and so to Christ, *Thou shalt not tempt*. It is the fashion of men to take that which is spoken generally to all, to be spoken to none, or rather to others, than to themselves, and therefore in hearing and reading the word, they put it off from themselves. But here we see Christ applied that to himselfe, which was spoken generally to the whole body of the Israelites. So Psa. 40. *It is written of me*, saith *David*, *in the volume of thy booke, that I should doe thy will*. No where it is so written of *David* by name. But the generall commandements given to men of his place, he applied particularly to himselfe. We must apply those things that are spokē in the Scriptures to our selves, as *Paul* applies that to the Hebrewes, *Heb.* 13. which was spoken by name to *Ioshua*, *I will not faile thee*, *Iosh.* 1. So *Peter* applies that of Gods patience, written by *Paul* to the Romans, *Rom.* 2. ut to the Jewes, *As our beloved brother Paul wrote to you*, 2 *Peter* 3. This particular application is that which

Psalme 40.

Heb. 13. Iosua 1. Rom. 2.

2 Peter 3.

which incorporates the Word into vs, & as it must bee in the commandements, so likewise in the promises, as we saw in the former verse, and in the threatnings also. The Papists say, where is it sayd by name to any man, Thou *Peter* or *Iohn* shalt bee saued: I aske, Where is it said to any by name, Do thou this, or that, Sweare not, Sanctifie the Sabbath; and yet the commandements belong to vs: why then by the same reason also doe not the promises, though not spoken to vs by name?

The second point. *The Scripture Christ doth alleadge, Thou shalt not tempt the Lord thy God.* It containes a prohibition of tempting God. *Obiect. Mal.* 3.10. God biddes vs proue him. For whereas to tempt God, is to proue or try some property or properties in him, to see whether he be so powerfull, patient, iust, wise, and mercifull, as he hath reuealed himselfe in his word, it is impossible we should liue in the world, and conuerse in our callings without hauing this triall. *Answ.* A thing is tried, either when there is no other end in the vse but to try it, or when vsed for some other purposes. As a horse is tried both when I ride him for no other end but to try him, & when I ride about necessary businesse. Now it is the former trying and tempting of God, that is condemned, which is a needlesse trying. And it is twofold: *Mixt* and *Simple*. *Mixt tempting* is that which is compounded of infidelity and presumption. And this tempting of God is in euery sinne that is committed against the cleere light and checke of conscience. For first through infidelity in such sinnes men try, 1. Gods knowledge, whether

1. The particular Scripture alleaged by Christ. Mal. 3.10.

1. Mixt tempting.

1.

2 3. 4. whether he know their sinne or no. 2. His iustice, in case he know it. 3. The truth of his threatnings. 4. His power, in case he be iust and true. Secondly, through presumption they try his mercy and patience. In which regard such sinnes are called *presumptuous sinnes*, Psal. 19.13. This shewes the hainousnesse of such sinnes as are committed against knowledge. Therefore such sinners are called proud sinners, *Mal.* 3.11. and tempters of God. So likewise *Numb*, 14.22, those that were disobedient, notwithstanding they had seene Gods glory and miracles in Egypt, are said to tempt God. So *Ananias* and *Sapphiras* hypocrisie is called tempting of God in this regard, *Acts* 5.9.

Psal. 19.13

Mal. 3.11. Numb 14.22.

Acts 5.9.

2. Simple tempting.

Simple Tempting is two-fold.

1. *Of infidelity.*
2. *Of presumption.*

1. O. infidelitie.

1. *Of infidelity.* When not content with that God hath done already to settle our faith, we prescribe him meanes of our owne examples: *Exod.* 17 7, God must shew his presence by giuing them water at that time, or else not amõgst them. So *Ps.* 78. 41. These two ioyned together, *They tempted, they limited the Holy one of Israel.* Thus did they, *Luke* 11. tempt Christ in demanding a signe, and so heere the Deuill. We must take heed of this. The Diuell wil be ready to put such thoughts as these into our mindes: If God be our God, and so as the Word sayes, let him shew it by doing this or that. This is horrible tempting of God.

Exod. 17.7

Psal. 78.41 Luke 11.

2. Of presumpuon.

2. *Of presumption.* When we in the vaine expectation of Gods helpe and grace, either doe that we

ought not, or omit that we should doe. There are three maine particulars of this.

1. When without any iust calling from God, we rush our selues into danger, whether certaine or inuitable, or very probable. When God cals vs, then we haue reason to expect his help according to his promise. Examples hereof are first in things temporall, as to rush into houses infected, or possessed by Satan, to set open the doores in the night, to ride thorow doubtfull places, and in dangerous times, without weapons, which, besides the tempting of God, is a tempting of man oftentimes. So to runne to the aduersaries of the truth, & to put our selues into the Lyons mouth. Here certaine heroicall examples of some carried by an extraordinary spirit are to be excepted. Secondly, in things spirituall, to goe into dangerous places and companies, where we are likely to be corrupted, to goe see the masse, with *Peter* to goe into *Caiphas* hall, to marry with idolaters and prophane persons, to entertaine prophane companions and seruants, to reade Popish bookes being not first grounded in religiō, and without praying vnto God that thou maist *not bee led into temptation*; reading also in filthy playbookes, and raking in such filthy dung-hils, venturing the being poysoned with the stench, for the hope of finding some conceited iewell: in a word, when we cast our selues vpon temptations and dangerous occasions of sinne, that we might well enough auoid, we tempt God. This was *Salomons* sinne, *Eccles.* 2, in following his pleasures and delights, as if a man should put his finger into the fire,

1. When without iust calling wee rush into any danger.

2 When we neglect any good meanes appointed for obtaining any desired blessing.

hoping it should not burne. 2. When desiring any blessing of God, we yet refuse & neglect those good meanes by him appointed for the obtaining of it. Examples, 1. in things temporall, as if being in sickness we should refuse physick, or in pouerty refuse to work for our liuing, or in any danger, we yet sit still & hold the hand in the bosome & stir not, looking that God should work: like the foolish carter, that when his cart stuck fast, cried to his God & moued his lips, but not his hands to helpe himselfe. Thus if *Hezekiah* had refused the bunch of figs, or *Paul* and his companions to tarry in the shippe, they had tempted God. True faith as it wil not vse shifts, but in want of meanes make God in stead of them: so when meanes may be had, will carefully vse them. As it will not deny God in deifying the meanes, so neither will it tempt & mocke God in despising or neglecting the means, but it will thankfully accept & embrace them, as the very hands of God whereby he vses to worke. So that here to refuse meanes, is as if we would cut off a mans hands, & then pray him to work. But in the things of this life, few there be that neglect meanes, nay, here we are too ready and apprehensiue of the meanes, so that we will rather vse vnlawfull meanes, then none at all, and all shall be hid vnder this, they will not tempt God, as *Ahaz*, *Isa.* 7. 12. Secondly, in things spirituall we are more blame-worthy. In temporall matters, where God ottentimes would haue vs trust him without all meanes, there we greedily hunt after means, but in things spiritual, where God cals vpō vs to vse the meanes of our saluation, and to seek for knowledge

Isa. 7. 12.

as for treasure, here we are full of faith, & will trust God without vse of any meanes. But this faith, which will not lay hold on the hands and helpes which God affordeth vs for obtaining saluation, is no faith, but a presumptuous tempting of God. Men would escape the danger of hell, and with *Balaam* slothfully wish, *O that we might dye the death of the righteous!* but their hands refuse to worke the workes of God. They lie gaping on the bed of idlenesse, as though in the meane time God would snatch them vp into heauen in a chariot. *Peter* tels them that refused to walke in the beaten way to heauen, and sought saluation by the Law of *Moses*, *that they tempted God*, *Acts* 15. 10. And herein was *Sir Thomas More* his prayer commendable, *Lord God, make me to bestow paines in getting those things, for obtaining whereof, I vse to pray vnto thee.*

Acts 15. 10. *Domine Deus fac me in ijs consequendis operam collocare, pro quibus obtinendis soleo ad te orare.*

3. When wee vndertake things that we are not fitted and prepared to goe thorow with. As to pray or preach, without some preparation, *Eccles.* 18. *Before prayer prepare thy soule, and bee not as one that tempteth God.* So wen a man vnlearned shall take vpon him the handling of weighty controuersies against the aduersaries. When *Carolostadius* opposed *Luthers* consubstantiation but weakly & insufficiently, *Zuinglius* said, that he was sorry that so good a cause *wanted shoulders*. Now for a man that hath but weak shoulders, to take vpon him the carriage of a burden, requiring *Samsons* backe, were to tempt God. Thus doe many offend at this day, in vndertaking things aboue their bodily strength, as to ride so farre in such a space, onely for a little

3. When we vndertake any thing vnfitted and vnprepared.

Non satis humerorum haberet.

lucre

lucre. Though this also may be referred to the first head of casting our selues into danger. Thus also might *Peter* tell them that tooke vpon them the bearing of the legall yoke, that they tempted God, Acts 15. *Acts* 15. because it was a burden, which neither they nor their fathers were able to beare.

And thus much of the *second temptation.*

The third temptation. The *third* followes, *Matth.* 4. 8, 9. and *Luke* 4.

In it also consider:

1 The assault. *The assault.*
The repulse.

In the former also consider:

1 The preparation to the temptation. The *preparation* to the temptation.
The *vttering* of it.

The preparation was that, *he tooke him againe, and caried him into an high mountaine.* Which translation I hold not imaginary, but as the other to the pinnacle, reall, and in truth. *Obiect.* In the mountaine this sight of all the kingdomes could not be seene, for neither is any mõutaine so high, neither if there were, could they be seene with all their glory, in the twinckling of an eye; for some are before, & some are behinde, some on this side, and some on that, and so cannot be seene all in the twinkling of an eye. Therefore it must needes be that Satan represented these things to his eye. Now representation needes not a mountaine, for that might bee done in a valley. *Answer.* The sight that was to be represented, being so great and glorious, the diuell also would set it forth euen by the place where hee represented it. Besides, he might take him into the mountaine, that there might be a conuenience betwixt

twixt the sinne he tempted vnto, namely, ambition, and aspiring after high matters; and the place, *an high mountaine*, or else in an imitation of God taking vp *Moses* in the Mount.

2 The temptation it selfe.

The temptation it selfe is two-fold.

Principall, to idolatry, to fall downe and worship Satan.

Subordinate, or inducing to the former, to affect the glory of the World.

And this *subordinate* is two-fold.

1. Reall.

1. *Reall*, in presenting the sight to his eye.

2. *Verball*, alluring by faire promises, when he saw the dumbe shew could not preuaile.

For the first, *S. Luke* sayes he did it *in the twinkling of an eye*: which some thinke Satan did, the more to set our Lords teeth on water after it, by sudden taking it away. But it may seeme rather to argue Satans speedinesse in doing of it. For afterwards he sayes not All *those* things, as speaking of things gone out of sight, but All *those* will I giue thee, speaking as of things still in sight.

Here we learne,

Vse 1. The Diuels last temptation is commonly the forest.

The Diuels method in temptations, is to reserue his strength for the last place, so that his last temptation is commonly the forest. Euery motion is swiftest towards the center, and some windes are most boisterous in the end. The Deuill herein deales as in wars; they place the rascall souldiers in the forefront, and those of worth come behind; and as *Iaakob* did when *Esau* came, set *Rachel* and *Ioseph* whom he most respected in the last place. The two other temptations were slighter, but heere

Christ

Christ feeles the waight of his whole body, that before felt but his little finger. Many a man could ouercome hunger, and that idle glory that comes from the stinking breath of foolish men (which were the instruments of Satans former temptations) which yet would fall downe before his temptation of stable honours, rule and riches. Thus must it be with vs in the whole course of our life. Euery day must we looke for shrewder trials than others: And the last in death shall bee the extremest. As *Nebuchadnezzars*, so the Ouen of his fiery temptations shall then bee heated seuen times hotter than euer before. Then he will towze vs indeed. Before, in comparison, he did but play and dally. Only one nation of the Egyptians was against the Israelites at their first comming out of Egypt, but at the end of their iourney, at their entrance into Canaan, there were seuen against them. The last combat is the sharpest. Therefore prepare specially there for *defence*, where Satan specially prepares for offence.

Doct. 2 The Deuill seeketh to deceiue the vnderstanding by working first vpon the affection.

2. Obserue the fetch of Satan, and so of his instruments, first to work vpon the affections, and by them to fit and prepare the vnderstanding for deceit. For here first he speakes to our Sauiours eyes, and by this sight presented to the eye, would tickle his affections, and then he comes and speakes to the eare: and in those his speeches first he flatters with faire promises, before he tels him what he desires of him. Thus at the first, he set first vpon *Eue*, and the Apostle noted in the false apostles, 2 *Tim.* 3. that they crept into silly women first, that were carried

carried more by affection than by judgement. So *Simon Magus* had his *Helena*, and *Apelles* his *Philumena*, and other heretiques their severall women, whom first of all they animated with the spirit of their error. This is that *Tertullian* observed of them, *that they doe perswade, before they teach*, whereas the truth doth not teach by perswading, but perswades by teaching. This must teach us to looke to our affections, for by these maids he wooes the mistresse. These are our *Eves* whereby he deceives us.

3. Here we see how the Divell labours to abuse our senses, specially our eies, that by these *windowes death may enter* into our soules. According to the proverbe, hee comes to the sea by the river, to the heart by the eye. Our eyes are his spokesmen to our heart. What poyson is there almost that hee doth not convey into our soules by this passage for covetousnesse and desire of the world, witnes this present temptation, that of *Achan* in seeing the Babyloniſh garment, and that of *Achab* in seeing *Naboths* vineyard, and coveting after them. Whereupon covetousnesse is called the *lust of the eyes*, 1 Ioh. 2. for intemperance of appetite witnesse *Eve*, *Gen.* 3. *she saw the fruit was pleasant*: for adultery, *David*, *Putiphar*'s wife, and innumerable moe. *Plato* derives ἐρᾶν of ὁρᾶν. Lusting and looking, in Greek differ but in one vowell. For drunkennesse that of Salomon. Prov. 23. *Looke not on the wine*, &c. for envy, that of Matth. 20. *Is thine eye evill, because I am good?* Hence that note that God hath made the eye, the *sense of sorrow*, because such a *sense of sin*.

Doctr. 3. The Divell laboureth to abuse our eies that by those windowes death may enter into our soules.

1 Iohn 2. Genes 3.

Prov. 23. Matth. 20.

It must make us pray as did *David*, Psal. 119 37. *Use*

Turne

Turne away mine eyes from vanity; and becauſe it is ſo deceitfull a ſenſe, to binde it to the Lord with *Iobs* covenant, *Iob* 31. 1. we muſt mortifie our eye, which is *that plucking of it out*, namely, out of old *Adam*, and ſetting it into the new man. But for this purpoſe we muſt *with all diligence keepe our hearts*, Pro. 4. 31. for the eye poyſons the heart, being firſt poyſoned by it. The rivers runne into the ſea, but they came firſt from it. This is the reaſon here why Chriſts eyes were not caught, becauſe he had a pure heart. Let us labour in our meaſure for ſuch hearts and eyes as Chriſt had. Take heed of having *Lots* wives eye caſting a longing looke after *Sodom*, but get that ſame *oculum irretortum*, and this ſame Stoicall eye of our Saviour, that we may ſee eye-pleaſing and tempting objects, and not bee moved and ſet a-gogge, as the Diſciples, *Luke* 21. with the beauty of the Temple; and as he with the beauty of a young boy, to whom it was anſwered, that the *Prætor* muſt have continent eyes, as wel as hands. Here ſurely there is good uſe of that Stoicall apathy. But alas, if Chriſts caſe had been ours, our eyes would have ſaved Satans lips a labour. They would have bitten preſently upon ſo ſweet a bait.

Cicer. offic. l. 1.

Doct. 4. The temptations on the right hand, are more dangerous than thoſe of the left hand.

4. Here by comparing this temptation with the former, we ſee which are the two moſt ſpeciall temptations of Satan; one on the left hand by adverſity, the other on the right hand by proſperity, called *Rom.* 8. 39. *height and depth*. But yet withall, that this of proſperity and abundance, is the moſt dangerous, and therefore comes here in the laſt place. For this is that wherwith (if it were poſſible) the

the very elect should be deceived. Many that keepe on their cloaths in the winde, unbutton themselves in the Sunne. The *thorny* ground is not overcome with the scorching of the Sunne in persecution, as the *stony*, but with the thornes of worldlinesse in times of peace and ease. *Iudas*, *Demas*, *Alexander* the Coppersmith and others, both of old and latter times, that acquitted themselves in some sort in the triall of the Crosse, were yet here fearefully foiled. *David* not foyled with lust whilest he wandred in the wildernesse, many *Bathshebaes* would not have overcome him then.

Vse 1. To such as are in this estate of prosperity, to looke to themselves, they stand on slipperie ground. Prosperity to religion is as the Ivie to the Oake, it quickly eats out the heart of it. The security and prophanenesse of these times, the daughters of our peace and prosperity, shew as much. *Vse* 1.

Vse 2. To such as are in adversity, to be patient, yea thankfull. God in pitty keepes them from riches and abundance, lest it should choake them. For they are thornes, *Matth.* 13. He sees that thy weake braine would not beare such strong drinke, nor thy weake stomake digest such hard meat. 2

Vse 3. To such as have stood out in the lesser temptations, that they yet presume not. For many are like to cold snakes in adversity, which then doe no hurt, the cold stupifies them; but let the heat warme them, and then they will discover themselves. Therefore wee must labour to approve our selves also in this temptation on the right hand. Good gold is purged in the fire, and shines cleerely 3

in

in the water, whereas contrarily clay is scorched in the fire, and dissolved in the waters. So a good man acquits himselfe both under the crosse, and in peace and preferments, when as the wicked oftentimes are foiled in both. Approve wee then our sincerity in both, and in the latter specially, as more dangerous.

Magis metuendus Satanas cum fallit, quam cum sævit.

Vse 4. For triall to them that have beene overcome by the lesser temptations on the left hand. If hunger and necessity master thee, what then will fulnesse? If a peece of bread and a handfull of barley corrupt thee, what then such glorious offers as here the Divell makes?

4

Doct. 5. Thr Divels craft in shewing the glory but not the griefe.

5. Marke here the Divels craft in shewing our Saviour the glory of the kiugdoms of the earth, but concealing the griefe. So in sinne he shewes the pleasure, and conceales the punishment, he shewes the gaine, not the paine: As to the Israelites the Onions and flesh-pots of Egypt, not the bricks, not the bondage of Egypt. Wee knowing this craft, must labour in these temptations to see that which the Divell hides, and to apprehend the fearefull after-claps. Let us labour to see *Iaels* naile as well as her milke, *Dalilahs* scissers as wel as her bosome, the Snakes poyson as well as her imbrace, and the Bees sting as wel as her hony. That speech of *Abner* is true in sinne, 2 *Sam.* 2. 26. *Will it not be bitternesse in the end?* and the want of apprehending it, is the cause of our foiles in temptation. If *David* could have felt the griefe of his *broken bones*, *Psal.* 51. before his adultery, he would never have committed it. The Divel blindes us so, that we see not til afterward,

ward, as Gen. 3. *Then were their eyes opened*: the Divill that shut them before, will open them then. That which *Salomon* notes in some buyers, to say, *It is naught, it is naught*, and after they have bought, to boast how good it is, is contrarily true in Satan in the sale of his naughty wares to us, *It is good, it is good*, saith the seller, but afterwards he lets us see how he hath fetcht us over, and cries as fast, *It is naught, it is naught*. The Divell at first comes as a friend, and promises pleasures and profits, but afterwards he shewes himselfe as an enemy in accusing, and shewing nothing but griefe, shame, Gods anger, and hell fire. Like that deceiving Prophet, 1 King. 13. that intreated the other Prophet to come in and dine with him, and never gave over, till hee had got him, telling him, he had a warrant from God; but afterward in the middest of dinner rose up, and threatned him destruction for consenting. Such sawce doth the Divell alwayes give us to his sweet meats, when ever we eat of them. The things the Divell tempts unto, are like unto such pictures as on the one side are some goodly men, or beautifull women, but on the other side ugly Owles. Let us therefore looke unto both sides, and desire the Lord to open our eies, that we may see the fearefull consequents of sin.

6. Marke here who it is that sets out the world in such glory to us. It is the divell that thus paints this strumpet. When then we feele our selves begin in our thoughts to magnifie riches, pompe and pleasures, let us know the Divell is at our elbow, and therefore pray wee that *we bee not led into temptation.*

Doctr. 6. It is the divell that maketh us thinke the world to be glorious.

tation. Thus much for the *reall temptation*.

2. The verball temptation.

The *verball* followes.

It containes Satans promise to our Saviour, to give him the whole world. And well may I call it *verball*, for hee doth but *verba dare*, goe about to coozen Christ with meer words. Now as I said, this is but a *subordinate* temptation, ushering the other to idolatry, an argument to draw on the other. And thus Satan reasons: If thou mayst get the whole world by worshipping me, then it is thy best to doe it: But thou maist get the whole world by it, therefore doe it. The assumption he proves first from his willingnesse shewed in his free offer. Secondly, from his ability to performe that he promises, because all is his, and that by the best right, Gods donation, *It is delivered to me, and to whom I will, I give it*.

1. For his willingnesse shewed in his large promise, *All this will I give thee*. Marke

Doct. 1. A wicked kind of liberality is to be avoided.

A perverse and wicked kind of liberalitie in the Devill to be avoided. For first, it is for his owne ends, for his owne glory, that hee might obtaine worship of Christ. Thus many are bountifull to procure glory and respect to themselves, & to such as will couch unto them, but not otherwise. This is a diabolicall bounty. Secondly, his bounty is to the maintenance of sin, and so is the Papists whereof they so bragge, even to the maintenance of the same sinne, that here the Divell would be so bountifull to, namely, Idolatry. Thus *the revenewes of the wicked are to sinne*, Prov. 10. 16. but the righteous will honour the Lord with their riches, maintaine his

1.

2.

his Church and true worship, Prov. 3. 9. *Honour the Lord with thy riches, and with the first fruites of all thine increase.* Thirdly, his bounty is treacherous, and verifies the proverbe, that *enemies gifts are no gifts.* His bounty is to catch our Saviours soule, as *Sauls* was to *David* in giving him *Michal to be a snare unto him.* But true bounty hath truth joyned to it, Pro. 20. 28. *Bounty and truth preserve the King.* 3.

2. Marke the Divels equivocation. All these. Why, what were all these but shadowes and representations? It was a great catch our Savior was like to have had, if he had yeelded. If hee had beene challenged for not performing, here would have bin his defence, even the Jesuiticall tricke of equivocation. Thou shalt have all I shewed, for all that I shew'd thee, was but an image, & indeed nothing, so nothing shalt thou have. Of this tricke see more in the treatise of the *Hearts deceitfulnesse*, pag. 21. 22. *Doctr.* 2. The Divell useth to equivocate.

3. Here we may see how the Divell goes about to steale away our hearts from God, and to entice us unto his service by hope of gaine and glory in this world, necessarily tying & appropriating these things to his followers. *If thou wilt worship me, then shalt have all these things*, otherwise if thou feed still upon the oracle at Jordan, and beleevest that voice that there spake to thee, thou art sure enough to continue poore & miserable still. So still he deales with us. What fooles are you are to beleeve Gods Word, and in the meane time to be pinched with poverty, and held under in obscurity? Can you live upon words? Come hither to me, I wil surely make you rich, great and glorious in the world, if ye will *Doctr.* 3. The Divell enticeth to his service by hope of gaine and glory.

of the many corruptions that abound, becauſe the Divell is taken at his word, and men doe verily beleeve that in the way of honeſty and ſincerity the way is ſtopped up, and hedged againſt riches and riſing; and contrarily is opened in the Divels broad way (where they may have elbow-roome enough, and doe what they will) namely, in the way of falſehood, injuſtice, flattery, prophaneneſſe, ſwearing, Sabbath-breaking, diſſembling, and time-ſerving.

Reaſ. Now the reaſon why this temptation ſo takes, is the ſimpathy our corrupt nature hath with it. Naturally we love this earth, and relliſh the ſavour of it exceedingly. Owe thinke this a fine thing to live at eaſe, to ſwim in pleaſures, to have all that our hearts deſire, to be honored and admired of others. *Many ſay*, Pſal. 4. *Who will ſhew us any good?* that is, any Lands, livings, honours, dignities. Nay, ſo doat we on this world, that we wait not for the divell to come and offer us the ſight of our ſuppoſed good, and ſo to tempt us, but we even tempt and provoke the divell, and as though he were too ſlow in his office, we cry out for him, *Who will ſhew us any good?* who will ſhew us the way to get the world, and the deſirable profits thereof? As in *Iudas*, who went firſt to the Divell in his inſtruments, with his *What will ye give me?* Not having the patience to ſtay the divels leaſure, and to heare him offer, *This wil I give thee*. Being ſo ſharpe ſet on theſe things, the Divell beares us in hand, that the moſt compendious way to get and hold them, is to cracke and craze conſcience, zeale, religion; and tels us, that ſo long as we ſtand upon ſuch nice and curious matters, we ſhall

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never riſe or thrive in the world. Nothing is more diſtaſtefull to fleſh and blood, than the croſſe, and therefore no marvell, if Chriſt have ſo few Diſciples, who invites them to the Croſſe, *If any will be my Diſciple, he muſt deny himſelfe, and take up his Croſſe.* Nothing againe more tickling and delighting our corruption, than the glory of the world, and therefore no maruell if the divell have ſo many ſervants, who invites them to the kingdomes of the World, *If any man will worſhip me, all theſe kingdomes, and the glory of them, will I give him.*

Vſe.

This being ſo dangerous and prevailing a temptation, that hath wounded ſo many; it muſt teach us to ſtrengthen our ſelves againſt it. Which that we may doe, two maine remedies may be uſed.

Remedy 1. Mortification of our fleſhly members.

The firſt is the mortification of our fleſhly members, the eye and the eare of old *Adam.* If a man ſhould come to a dead man, and promiſe him never ſo many kingdomes, and ſhew him never ſo much honour and glory, hee is nothing moved. Now mortification makes us dead men to the world, as blind men to this goodly ſights of the world, and as deafe Adders to the charmes of this charmer. Neither then will theſe goodly things any more tickle us, than a jewell, or a precious ſtone will do a beaſt. This mortification is that which weanes us from the world, and makes us to be with *David, Pſal.* 131. to be to the world as weaned children to the breſt, who doe not onely not deſire it, but though you ſhew them never ſo goodly a breaſt, abounding with never ſo luſcious milke, and promiſe them never ſo much, and flatter them what you can, yet

you ſhall not get them to take it, and ſuck it. When the divell entices mortified Chriſtians to ſinne by theſe proffers & promiſes of the world, he is more like to ſpeed and winne them, than a woman is like to perſwade her weaned childe to doe this or that, by plucking forth the breſt. Of all arguments, it is the worſt to a weaned child. Indeed to a ſucking child, it is the onely commanding argument; and ſo is the breſt of the world to an unweaned and unmortified Chriſtian. The Divell hath them on the hip, he may eaſily bring them to any thing. Looke how a cruſt commands an hungry curre: ſo doth a little worldly traſh a carnall man. They that haue longing deſires, and itching affections after this worlds delicates, and *they that will be rich, fall into temptations and ſnares*, 1 Timoth. 6. 9. There is no doubt but worldly, covetous, ambitious men would turne Papiſts, yea Turkes and Infidels, rather than they would not drinke the ſweet milke of worldly profits and pleaſures. For covetouſnes it ſelfe is inward idolatry, and what ſhould keep him from committing outward ſinne, that commits inward? He that bowes his heart to gold in his cheſt, wil rather than loſe that gold, bow his knee to a golden or woodden image. And this experience hath ſhewed in all ages. So that not onely by covetous deſires of worldly pelfe, doth the divell bring men oftentimes to kill others, *Pro.* 1. 19. but even themſelves and their own ſoules, by betraying them into his hands, by forſaking the faith, 1 *Tim.* 6. 10. The only way then to keep our ſelves from being drawn away by the allurements, is by mortification to

plucke out that eie of ours, that is so much affected with the beauty of that golden idol, and to circumcise that eare of ours, that is too much delighted with the divels sweet musick, to put a knife to that throat of ours, that too much longs after his dainties. Yea, so to be crucified with Christ, that our nature may be quite altered and changed, so that now these worldly things may no more moove us, than hay would doe a Lion. And indeed if we were throughly mortified, nothing would move us ther, but the kingdome of God, peace of conscience, joy in the holy Ghost, increase of grace. And as for the worlds treasures, we should despise them, as grown and grave men do childrens gewgawes, and bables. And we should take in as foule scorne, to haue the Divell thus offer us these worldly profits, as grave men would take it ill, to be perswaded to ought by the offers of childrens bables. It is a signe therefore that we are stil babes, and not men in Christ when the Worlds toyes and bables have such interest in us. Labour wee then to be grave, sober, and mortified Christians, that since the Divels most powerfull motive to draw us away from God, is this of worldly gaine and glory, we having no affections to these things, may bee no fit booty for any such temptation, but being Gods *Nazarites*, may be able without longing to look on the wine sparkling in the glasse, & being Gods chaste virgins, may be able not to desire the strūpets beauty in our hearts. If the worlds beauty can command thine eyes, and her musicke thine eares, surely, the divell can command thy knee to bow to him. For if once we looke

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on the *Sunne ſhining, and the Moone in her brightneſſe, the kiſsing of the hand*, that is, adoration will follow, *Iob* 31. 27.

Remedy 2. Holy meditations.

The ſecond remedy, are holy meditations, as namely,

1. That deſire of abundance of unlawfull.

1. That the very deſires of abundance and greatneſſe are themſelves unlawfull, though we deſire them not upon ſuch conditions, as here the Divell offers them. We are commanded, 1 *Tim.6* 8. to be content with meere neceſſaries, for food and raiment. Where there is no contentation, there are no further deſires. *Agur. Pro.* 30 8. praies againſt riches, as well as againſt poverty. That which we are to pray againſt, we may not deſire, and ſuch deſires cannot be of nature, for that is contented with little; nor of grace, for that is contented with leſſe, and therefore they muſt needes be of corruption, for that is the unſatiable *Horſe-leach*. Therefore for the things of this life, we muſt be at an indifferency and ſubject our ſelves to God, as *David*, 2 *Sam.* 15.25.

2. That the divell in theſe promiſes deceiveth us: Not giving al the things promiſed.

2. That the Divell in theſe promiſes deceives us, and that three waies. Firſt, ſometimes not giving al the things promiſed, but the contrary. *Adam* was promiſed to be like God himſelfe, but how well he obtained it, witneſſe Gods bitter ſcoffe, *Behold, man is become like one of us*, *Gen.* 3. So he promiſed by his inſtruments, life and honour to *Cranmer* if he would give him the worſhip of the hand, and receiue his marke in the hand by ſubſcription, but he failed him. So the Romiſh runnagates that goe thither for preferment, what little reſpect have they oftentimes,

times, ſo that they wiſh themſelves at home again, and ſometimes returne in the ſame diſcontent, in which they went? How little was *Iudas* ſet by, by the high Prieſts, when once hee had ſerved their turne? How did they ſhake him off in that pittifull diſtreſſe, with *Looke thou to that?* How poore are the witches, that in confidence of theſe promiſes, even ſell themſelves to the Divell? *Secondly*, ſometimes the divell deceives us in his promiſes, not yeelding them ſo good to us as he promiſed, colepits in ſtead of golden mines; bleare-eyed *Leah* in ſtead of beautifull *Rachel*; *ſtones* and *Serpents* in ſtead of *fiſh* and *bread*. The divell promiſes us much peace and felicity in theſe outward things, we find nothing but vanity and vexation of ſpirit. Therefore they are called lies, *Pſal.* 4. becauſe as pleaſant baits they cover the hooke. Hence that phraſe, *Mat.* 13. *of the deceitfulneſſe of riches*. Sweetneſſe is promiſed in the *bread of deceit*, but we finde it *gravell craſhing in our teeth*, *Prov.* 20. That ſame *wickedneſſe* which is ſo *ſweete in the mouth, and under the tongue*, will bee *gall of Aſpes in the middeſt* of us, and God will make him that hath ſo greedily *devoured ſubſtance, to vomit it up* againe, *for God ſhall draw it out of his belly, he ſhall ſucke the gall of Aſpes, and the Vipers tongue ſhall ſlay him*, Job 20. 13, 13, 14, 15, 16. *The way of the wicked ſhall deceive them*, ſaith *Salomon*, Prov. 12. 26. And therefore he ſaies immediately before, *that the righteous is more excellent then his neighbour*, that is, the wicked, for al the righteous his preſent croſſes, and the wickeds preſent felicity. For though they beleeve the lying promiſes of the Devill, yet it will prove

2 Not yeelding them ſo good as he promiſed.

prove othewiſe. Their hony will prove gall, and their wine vineger, and therefore *Salomon* addes in the next verſe, *The deceitfull perſon ſhall not roſt that which he tooke in hunting*. He ſhall never joy it. In his faire Roſes, the divell hides ſhrewd pins, that ſhall pricke them, when they looke to be refreſhed with their ſweet ſmels. *Balaaks* preferments were goodly Roſes to *Balaam*, and ſo were *Naamans* gifts to *Gehezi*, and the *Babyloniſh* garment to *Achan*, and the thirty peeces of ſilver to *Iudas*. But there were poyſoned pins in all theſe Roſes. For what got *Balaam* for his going to *Balak*, but a ſword in his ribs, *Num.* 31.8? Whereupon *Iude* cals it the *deceit of Balaams wages*, *Iude* 11. Did not *Iudas* his thirty peeces bring the halter about his necke? and *Achans* Babyloniſh garment the ſtones about his eares? And *Gehezies* reward, the leproſie into his forehead? So that theſe men might have done with the inſtruments of their puniſhments, *Iudas* with his halter, *Achan* with his ſtones: as *Cræſus* did with thoſe chains with which *Cyrus* bound him, he ſent them to *Apollo*, that is, to the Divell for preſents, who had gulled him with falſe promiſes of victory.

3. Getting farre better things of us, than we doe of him.

Thirdly, the Devill deceives us in his promiſes, in getting farre better things of us, than we have of him. For in theſe contracts with the Divell, wee make *Eſaus* penni-worth, ſell heaven for a meſſe of pottage; *Glaucus* exchange, gold for copper. We are as fooliſh as children, that loſe their parents and their owne liberty, and ſuffer themſelves to bee ſtolne away for an apple. Yea, as the bird that accepts of the Fowlers meat, but buies it full deerely

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with the losse of her owne life. So here wee shall have of the devil a little worldly trash, but then we lose that which is more precious, truth, faith, and a good conscience, *Prov.* 20. 15. Incomparable Jewels to be bought with the losse of tenne thousand worlds, but not to bee sold to the Divell, though he could give us as many worlds, as wee have haires on our heads. *Buy the truth, but sell it not*, Proverbs 23. Surely, if onely the health and strength of out bodies were to bee lost for all the world, it were no saving bargaine. Who in his right wits would take upon him the Monarchie of the whole world, upon condition that he must never have one healthfull houre, but alwayes bee tortured with the most exquisite torments of the stone? He hath a more kingly spirit, that chuses rather to be an healthy begger, than a sicke and tortured King.

Now then, if it would profit a man nothing, to win all the whole world, and to lose but his bodily health, what then, as Christ sayes, to lose his owne soule, his precious soule? When then we are thus tempted, let us thinke of our losses we shal sustaine, and let thinke with the good figge-tree, *Iudg.* 9. tempted with a kingdome, *Should I lose my sweetnesse*: and so with the Olive, *Should I lose my fatnesse to raigne?* So should a Christian reason with Satan, ballancing the worlds riches, and the Spirits together, *Should I leave the fatnesse* of faith? Should *I lose the sweetnesse* of a good conscience, to raigne a while in a little worldly glory? Why, I am a LORD and KING already: A spirituall LORD:

Should

ſhould I be ſuch a foole to loſe my ſpirituall Lordſhip for a temporall one? My ſervice under Chriſt makes me a King. My Kingdome I ſhould receive of thee, O Satan, will make me a ſlave. Better is a royall ſervice than a ſlaviſh ſoveraignty. Againe, every Chriſtian hath Satan under his feete; by theſe gifts Satan ſeekes to redeeme himſelfe, and thou by accepting them doeſt not onely free him, but inthrall thy ſelfe, and bringeſt thy ſelfe into his place. Here then thou ſhouldeſt have the mind of thoſe Perſians, Iſa. 13. 12, 17. *which ſhould not regard ſilver, nor be deſirous of gold.* And of the husband finding the adulterer with his wife, Prov. 6. 35. *not enduring the ſight of any ranſome*, nor conſenting, *though gifts bee never ſo much augmented.* Satans bounty is treacherous, as we ſaw before. And his gifts are hooked and limed, to catch our poore ſoules in.

3 3. That all theſe things he promiſes, are vaine and inſufficient to give true content. For,

1. They are inferiour unto us as men, much more as Chriſtians. A thing worſe than thy ſelfe cannot make thee better. Gold and ſilver are inferiour to thee. The good of the body is the ſoule; & the good of the ſoule is God. How doe we then diſparage our ſelves in ſeeking after, and eſteeming of theſe things which are to our ſoules, as copper to gold embaſing it, not making it better? What content then can a mans ſoule take in theſe things? If covetous and ambitious men feele content in any of theſe things, it is no otherwiſe than as itching ſores do in clawing and ſcratching fingers. They are the worſe

Res deterior te non poteſt facere te meliorem: Aurum & Argentum inferiora te. Bonum corporis animus animi Deus.

worse for it afterward. Nothing can fit the infinite appetite of the soule, but God who alone is infinite No more can mans minde be filled with corporall, than a chest be filled with spirituall things. He alone that fills heaven and earth, can fill the soule, Psal.119.96. *I have seene an end of all perfection, but thy commandements are exceeding large.* And 1 Pet. 1. 24,25. *All flesh is grasse, and the glory of flesh, as the flower of the field, but the Word of the Lord endureth for ever.* And Psa.17.5. *When I awake, I shall be* satisfied *with thine image.* God fully *satisfies*, but these earthly things *do not feed our hungry soules, but the hunger of our soules*, saith *Augustine.*

Non esurientes animas, sed esuriem pascunt animarum.

2. They are fickle and fugitive, therefore well shewed here in a *moment*, because they glide away, as the running water, and in *representation*, because they have no substance, but are meere shadowes and vanishing shewes. So *Paul*, 1 *Cor.* 7. 31. sayes *that the* fashion *of this world passes away.* Where the word translated *fashion* signifies but an accidentall & externall figure, without substance. S. *Luke* cals all *Agrippa*'s pompe but a *fancy*, Acts 25.23. And on the contrary, *Paul* speaking of the new man, framing and forming him in us, *Gal.*4.19 uses such a word as signifies an essentiall and substantiall forme. And *Heb.* 13. heaven is said to be a citie having *foundation.* No earthly thing hath any foundation, but are reeling and tottering, whence that phrase of the *uncertainty of riches*, 1 Tim. 6.18. Either they forsake us living, or wee them dying.

σχῆμα.

μὴ πολλῆς φαντασίας

μορφωθῇ Χριστὸς.

4. Meditate of the excellent reward of the life to come

come. Wee muſt goe up with *Moſes* into Mount *Nebo*, and ſee the heavenly *Canaan*, and with *Iohn* into Gods mountaine, and ſee the heavenly *Ieruſalem*, and put downe the Divels mountaine, with Gods mountaine, and his light, with that light which is there: when wee ſhall ſee what better things we have in heaven, we ſhall ſcorne the Divels offers, and thinke our ſelves diſparaged, being Gods ſonnes, and Heires of Heaven, to be offered ſuch traſh. And therefore the Divell did not here, as in the other temptation, ſay, *If thou be the Sonne of God*, becauſe that heere it would have made againſt him, as being a temptation not ſtanding with the dignity of Gods ſonnes. If we could but know our owne worth in being Gods Sons, and the rich inheritance this Sonſhip entitles us unto, we would ſcorne this World, as much as an honeſt man, having a ſweet and wel-favoured wife of his owne, would doe ſome filthy druggle and blouzy harlot. As on the top of high mountaines, the greateſt houſes and men ſeeme but ſmall: ſo from the toppe of Gods mountaine, all theſe earthly things which here we ſo admire, will ſeem but meane and ſmall. It is becauſe wicked men are μυωπάζοντες, as *Peter* ſpeakes, blinde, and cannot ſee things that are a farre off, ſuch as are heavenly, that they fall ſo in love with the earthly. This remedy *Paul* preſcribes, 1 Tim. 6. *But thou, O man of God, flye theſe things*, viz. covetouſneſſe. But how? *Lay hold on eternall life.* When our deſires and thoughts are in purſuit after theſe earthly things, then ſhould we direct them by preſenting this other, and better object of heaven-

Poſtquam in montiũ verticem aſtendimus, parva nobis & urbs, & mœnia etiam videntur, &c. Sic parva videbuntur otium, & divitiæ, & gloria, & cætera cœleſtia reſpicias. Chryſoſt. ad pop. Antioch. Hom. 13.

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ly glory. This laſt meditation ſerves alſo to anſwer that objection, that God rewards not his ſervants, and fulfils not his promiſes of this life made to them. For though he never ſhould, as he often doth remember them with temporall bleſſings, yet they are all abundantly fulfilled in the enjoiment of that heavenly Glory, *Iob* 22. 24. and *Pſalme* 91. 16. *With long life will I ſatisfie him, and ſhew him my ſalvation.* And therefore as *Heb.* 11. God need not bee aſhamed to bee called our God, as falſifying his truth, becauſe he hath prepared a Citty for us, which is an univerſall collection of all bleſſings.

Iob 22 24.
Pſal 91.16.
Heb. 11.

All theſe meditations layd together and well digeſted, wee ſhall be able to anſwer Satan in this temptation, as the King of Sodom was anſwered by *Abraham*, Gen. 14. 23. *God forbid, that we ſhould take ſo much as a ſhoo-latchet of Satan, leſt it ſhould bee ſaid, Satan hath made us rich.*

Gen 14.23.

Now come we to the Divels ſecond proofe, *from his ability*, in regard that all theſe things are his by Gods donation and delivery; ſo that hee may diſpenſe them where, and how he will. Where we have to conſider,

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1. *The Devils Lye, with the colour of it.*
2. *His ſlander.*
3. *His craking.*

First, *the devils Lye*, that God had given him all the world, and the honours thereof to diſpoſe as he would. This is a very Lye. For *Pſal.* 24. 1. *The earth is the Lords, and the fulneſſe thereof.* Pſalme 75. 6, 7.

1. The Divels Lye.
Pſalme 24. 1.
Pſalme 75. 67.

To come to preferment is neither from the East, nor from the West, nor from the North: But God is Iudge, he maketh low, and he maketh high. And there was one now in presence, who had said long agoe, *By me Kings doe reigne*, *Prov.* 8. And afterward, *All power in heaven and earth is given to me*, *Matth.* 28. And who now truely and justly might have sayd concerning the delivery of this power, as *Zidkiah* unjustly sayd unte *Micaiah*, concerning the Spirit, 1 *Kings* 22 *When went the Spirit of the Lord from me to thee?* So, *When was this power taken from mee and given to thee?* Indeed the Divell is Gods Jaylour, and hath the keyes of hell delivered unto him, hee hath fetters and yrons, rackes and tortures delivered unto him, being an hang-man and executioner; but he hath not that delivered unto him, which heere he speakes of. For if it were as hee sayes, would he preferre at any time his enemies to Kingdomes? would he arme them with swords against himselfe? Surely, Satan will not be divided against himselfe, *Matth.* 12. would he preferre *David*, *Hezekiah* and *Iosiah* to the throne, to beate downe *the throne of Satan*? *Revelat.* 2. would hee preferre such *figgetrees* to the Kingdome? No surely: None but *Ahabs*, *Neroes* and *Domitians*, and such vile *brambles*, that would scratch and teare in peeces Gods Saints.

Prov 8 15. Matth. 28

1 King 22

Matth 12.

Revel. 2.

Either then the Divell is a grosse Lier or a most simple foole. But the Divell is no such simple foole as to put a knife into his adversaries hand to cut his owne throat with. And therefore he is a notorious Lier.

If

If it were as the Devill would, there ſhould be not onely no good Kings, but no Kings at all; but Tyrants only. For the Devill is an enemy to Kings, becauſe their authority is an enemy to him, Iudg 18. The cauſe why the Divell ſo ruled then, is noted to be this, *In thoſe dayes there was no King in Iſrael.* Iudg. 18.

Take we heed now this being ſuch a Lye we beleeve it not. The practices of many witneſſe againſt them, that they acknowledge the divels Lordſhip, for in ſickneſſe they ſeeke to charmes and witches for health, in poverty for wealth, in obſcurity for honour by ſhifts and wicked meanes. If we beleeved that God were Lord, good meanes would ſuffice us, we would ſeeke all theſe outward bleſſings in the wayes of godlineſſe, and never ſeeke to get them by offending God, or otherwiſe than by ſeeking him and his favour who is the beſtower of them.

Thus we ſee the *Devils Lie.*

Let us ſee the *colour of it.* The colour of the Divels lie.

For there is ſome truth in this which the Divell ſpeakes, and that is this:

Doct. God ſometimes lets the Divell alone in his violent diſpoſing of earthly things

The Divels chaine is ſometime ſlackened, and God lets him alone in his violent uſurpation, and diſpoſing of theſe earthly things, and that for moſt juſt cauſes, as the triall of his children, the puniſhment of the world, and the glory of his own name, in triumphing over Satan thus let looſe, and overthrowing him by himſelfe. Now the Divell turnes *toleration* into *donation*, connivence and *permiſſion* into *approbation*, and that which is done at ſome

times, and in ſome places hee makes conſtant and generall. This is the tricke of divelliſh liers thus to piece out things by addition. A little truth ſhal be enough to face it out, and colour over many lies. If they have never ſo little hold, how wil they ſtretch? as *Doeg* in *Abimelecks* entertaining of *David*, and the world in the leſſer infirmities of Gods children. Beware we of this As alſo beware we of gathering Gods allowance from the event, as here the divell ſeemes to doe. For ſo might the theefe that gets his goods by ſtealing, and the cruell extortioner ſay, that God hath delivered that which they have into their hands. Thus we ſee how the Divell abuſes this little truth to colour a lye. Let us ſee what good uſe we may make of it.

1. This muſt ſerve to ſtay our mindes in the confuſion and ataxie, that we ſee in the world. *Princes are on foot, when ſervants are on horſe-backe*, *Eccleſiaſt.* 10.7. The rod that ſhould be on the fooles backe, is often in his hand to afflict the backes of others. Aſſes are ſet out with golden bridles. Baſe and unworthy perſons are preferred in Church, Cõmmonwealth, and families, when honeſt and heroicall ſpirits are curbed and depreſſed. And oftentimes ſuch wicked ones are in honour and place, that a man would thinke that it is true, which here the Divell ſayes, and that honours were at his diſpoſing indeed. But is this any ſuch marvell, whileſt by Gods toleration the Divell ſits at the helme? will not he oppoſe any good man, and ſtrive againſt his preferment? God indeed is the God of Order, and that he does, is done in the ſweeteſt conveniency; but the

Eccleſ. 10.7

the Diuell is the God of confuſion, and therefore he iumbles and tumbles, and turnes all things topſie turuy, and troubles the cleere fountaines. Howbeit God is the God of order, euen in the Deuils greateſt confuſions. And as once out of the confuſed *Chaos*, at the firſt creation he drew forth this orderly and adorned world, ſo ſtill out of Satans tragedies and hurly burlies, he brings foorth ſweete order and comelineſſe. For when Satan hath his will in the gouernement of the world, then, and therein alſo is Gods will fulfilled, for Gods will is the higheſt cauſe of all things, *Pſal.*115.3. *But our God is in heauen, he doth whatſoeuer he will.* So that not ſo much as the leaſt action comes to paſſe without his will. So that, (which is a ſingular comfort) that which is as the Diuels action moſt diſorderly, as it is Gods, is moſt orderly.

Pſal. 115. 3.

2. Let then ſuch as get any of theſe worldly preferments, let them examine themſelues how they got them, and whoſe creatures they are, whether the Diuels or Gods. For the Diuell hath ſomtimes the diſpoſing of theſe things. And how many are there that may thanke the Deuill for their honours, and offices? Not only thoſe that poſſeſſe vnlawfull places, as Popes & Cardinals, &c. but ſuch as come to lawfull callings vnlawfully, and yet ſuch will be thanking God for their places. But herein they offer a vile indignity to God; for as not to thanke him for that which is his, is to deny him to be Authour of good; ſo to thanke him for that which is the deuils work, is to make him the author of euill. *Giue vnto God that which is Gods*, and not that which is the Deuils.

Vſe 2.

Crim inil us debent hortos, &c

Vse 3. 3. Here we ſee the reaſon, why that many in great place in the world are ſuch enemies to Chriſts Kingdome, and do ſo promote the Diuels. The reaſon is, becauſe they are the Diuels creatures, and of his preferring, and therefore no maruell if they ſticke to him, who aduanced them, and ſo diſcharge the truſt he put in them.

Vſe 4. 4. This ſhewes that the wicked, enriched and aduanced by the Diuell, are but meere theeues and vſurpers, for they can haue no better Title than the Diuell hath, who beſtowes that on them which they haue. As he that receiues ſtolne goods, is in the ſame caſe with the theefe.

Vſe 5. 5. Great ones in the world muſt looke to themſelues, for the Diuell challengeth a ſpeciall intereſt in kingdoms, and ſo Earledomes and Baronies, &c. And therefore he will labour ſpecially to corrupt, and ſo to poſſeſſe ſuch as are poſſeſſed of ſuch places.

Thus much for the *Diuels lye*, and the *colour* thereof.

2. His ſlander. The ſecond thing is his *ſlander* of God. For, if this be true, that God hath deliuered vp the gouernement of the world to Satan, then the Lord muſt be guilty of all diſorders committed by the Diuell. If God himſelfe cannot be free from ſlanders, what maruell if good men cannot?

3. His craking Prou. 13. 7. The third thing is his *craking*. *All this is mine, and I giue it where I will. There is*, ſaith Salomon, *Prou.* 13. 7. *that maketh himſelfe rich, and hath nothing*. This is true here in the Diuell, the pooreſt begger of all Gods creatures, and yet loe, how he boaſts of his riches!

riches! To brag of that we haue not, is the Diuels tricke. And vaine-glorious vaunting *Thraſoes* are the Diuels diſciples.

And thus much for the *ſubordinate* temptation.

The *principall* followes, which is to Idolatry, that Chriſt would fall downe and worſhip him.

The principal temptation.

2. Marke here how the Diuell tempting Chriſt to the ambitious deſire of riſing, withal tempts him to a baſe falling down & worſhipping of himſelfe. Ambition is baſe and ſlauiſh. It will fall downe, to riſe, crouch and creepe, to mount. How baſe did *Abſaloms* ambition make him to cringe and crouch to the people, and to kiſſe thoſe, whom otherwiſe he would haue ſcorned to looke vpon? But the baſeſt of all is, when it makes men bow to Satan.

Doctr. 1. The ſlauery of ambition.

Dignitatibus fulgere vis? Danti ſupplicabis & qui præire cæteris honore cupis, poſcendi humilitate vilesce. Boet.

2. Marke the intolerable pride of the Deuill in affecting diuine honours. As here at Chriſts hands ſo in all the ſacrifices of the Heathen: So *Deut.* 32. 17. *They offered vnto Diuels, not God*, 1 Cor. 10. 20. *Theſe things which the Gentiles ſacrifice, they ſacrifice to Diuels, and not to God*, Reuel. 9. 26. So in the images of Popery, and in al ſuperſtitions and falſe worſhip. The conſideration of this ſhewes of what ſpirit they are, that would draw diuine honour to themſelues. It ſhewes that the *Popiſh* ſpirit is an *helliſh* ſpirit.

2. The Deuils intolerable pride. Deut. 32. 17. 1 Cor. 10. 27. Reu. 9. 20.

3. It was the Diuels fall, to ſcorne homage and ſubiection to Man-God. In *Mahomets Alcoran*, it is ſaid, that the Diuell was caſt out of heauen, becauſe he would not worſhip man. Whereupon *Luthers* coniecture is pretty, *The deuill*, ſaith he, *hath bewrayed himſelfe. It is likely hee foreſaw the Incarnation of*

3. The Deuill fell by ſcorning to ſubmit himſelfe.

Christ, & thence was his fall in scorning to submit himselfe to an inferiour nature. And this well suites with that here related, that the Deuill is so far from doing homage to Christ incarnate, that he requires it from him. Herein wee haue a picture of wicked wretched men, who though they haue smarted often for their sins, as the Deuill euer since his fall hath for his pride, yet for all that they go on, and grow worse and worse.

4. Heere are met together the baseſt and the worthieſt of Gods Creatures, namely, the Deuill & Christ Iesus, who is not onely a creature as man, but also the *Creatour*, *God blessed for euer.* Great is the oddes betwixt the Diuell viler than the vileſt toad, and Iesus Christ the Lord of glory, whom the Angels adore, *at whose name euery knee bowes*, *Phil.2.* yea, whom once the Deuill himselfe worshipped in heauen, and yet this base Deuill would haue our blessed Lord fall downe to him. *The righteous falling downe before the wicked, is like a troubled well, and a corrupt spring*, *Prou.25.26.* How true this had been in Christ; if the righteous Christ had fallen before the wicked Deuill? for Christ is the Spring of all grace to the Elect. It had been happy for the Deuill, if he could haue done that to Christ, which he wished Christ to doe himselfe. *Iohn Baptist* thought himselfe vnworthy to wipe Christs shooes, and yet the Deuill, Pope-like, thinkes himselfe worthy to haue Christ kisse his shooes. Whereby we see, that the more base vnworthy the wicked are, so much more they seeke to domineere, especially ouer the godly, as *Haman* ouer *Mordecai*. Neither must it seeme

Doct. The wicked by how much the baser, by so much the loftier.

ſeeme ſtrange to the godly, if ſometimes the baſe refluſes of the people, the moſt dunghilly, and raſcall rake-hels, the ſcumme of the earth, viler than the earth, riſe vp againſt them, & crow ouer them, and would haue their neckes vnder their girdles, nay vnder their feet, ſince the Diuell their Maſter would ſo haue done with Chriſt our Maſter. *The ſeruant is not aboue his maſter.* It was *Iobs* caſe and complaint, Iob 30. 1. that *they whoſe fathers hee had refuſed to ſet with the dogges of his flockes, did mocke him*, and grinne at him like a company of curres.

5. See to what horrible ſinnes the Diuell may tempt euen the beſt. What more fearefull than to worſhip the Deuill in perſon? yet to this ſinne is Chriſt himſelfe tempted. Be not thou diſcouraged then, if thou be tempted to groſſe and odious ſins. It was the Lords owne caſe.

5. The beſt may be tempted to horrible ſinnes.

Thus much for *Satans aſſault.*

Chriſts repulſe followes:

2. Chriſts repulſe.

Containing { First, *a deteſtation* / Secondly, *a confutation* } of Satans temptation.

First, the *deteſtation* in the firſt words, *Auoide Satan, Hence from me*; Be gone, ſpeaking to him as to a dog. This teacheth

1. The deteſtation.

1. With what violence, temptations, eſpecially more dangerous ones, are to be reſiſted. Modeſt, maidenly and gingerly dealing here is not good. They are called *fiery darts*, *Eph.* 6. we muſt therefore deale as in quenching fire. Thus violent was *Paul*, when he beat downe the fleſh as with a club, 1 *Cor.* 9. & ſo here Chriſt deales thus violently with Satan.

Doct. 1. Temptations are violently to be reſiſted. Ephes. 6.

1 Cor. 9.

He

He would not endure him, nor ſtand debating with him, but commands him away: As wicked men deale, making themſelues intractable to all good perſwaſions, *ſtopping their eares* againſt them, *Act.7.* So ſhould we do againſt the Diuels enchantments. Herein was *Ene* wanting.

Acts 7.

2. When wickednes grows outragious, we muſt of lambes become lyons.

2. Chriſt before ſpake more moderately, but now that the diuell begins to thruſt out his hornes, and to ſhew himſelfe plainely, Chriſt takes him vp ſhort, and with great eargerneſſe and indignation, bids him Auant. When wickedneſſe is more mannerly, and doth not ſo groſſely diſcouer it ſelfe, there is place for meekneſſe: But when once it growes impudent and out-ragious, away then with mildneſſe, then of Lambs turne wee Lyons, and ſhew we the ſpirit of power as *Paul* againſt *Elymas*, *Act.*13.10. Nettles, if they be handled gently, ſting the more. Therefore of ſome, *Paul* ſaies, Rebuke them, ἀποτόμως, cuttingly, *Tit.*1.3.

3. A Chriſtian ſhould then bee moſt moued, when Gods glory is defaced.

3. Eſpecially ſhould a Chriſtians Spirit be vp, when Gods glory is defaced. In our own priuate iniuries, mildnes is good, but in Gods cauſe, patience is blockiſhneſſe, moderation is mopiſhneſſe, toleration is cowardiſe. Madnes then is better than meekneſſe. This made Chriſt giue the Auant now to Satan, becauſe Gods glory was now ſpecially ſhot at, when the diuell would haue had a diuine worſhip. *Moſes* the meekeſt man on earth, what a ſpirit had he, and how was he blowne vp, when the people had made the golden calfe? Gods bleſſing be on that bleſſed heart, that hath a ſtomacke againſt Gods diſhonour, and entertaines all wicked oathes and

Numb.12.3.

and blaſphemies, with this *Apage* of our Sauiour: And woe to them that cry *Euge*.

The ſecond point followes: The *confutation* of the temptation. Where are two things,

1. *Our Sauiours weapon.*
2. *His manner of handling it.*

2. The confutation.

1. *His weapon* is that place out of *Deut.*6.13. Out of this one booke, nay, almoſt out of this one chapter, hath Chriſt anſwered all Sathans temptations. Now then if there be ſuch ſufficiency in one booke, in one chapter of Scripture, what is in the whole? How is it furniſhed abundantly with antidotes for euery poyſon, with medicines for euery diſeaſe? *Tobies* fiſh, and others herbs are but idle, the Deuill feares them as much as hee doth the Papiſts holy water, a deuice of his owne. Onely the Scriptures ſcare him. *Obiect.* If hee may be chaſed away with harmonies, as in *Sauls* caſe, then why not with hearbs, ſaith *Gulielmus Pariſienſis*? *Anſw.* The melancholy humour being the Diuels ſeate, muſicke had force to aſſwage the force of the humour, and ſo conſequently of Satan; The muſick diſabled the *inſtrument*, not the *Agent*, diſpelled the melancholy, not the Diuell.

1

2. *His manner of handling his weapon.*

And that in his { *Allegation.* / *Application.* }

2.

1. His Allegation.

1. *His Allegation.* His manner of alleadging is, that in alleadging he interprets it. Firſt, by changing the word *feare* into *worſhip*. The reaſon is, becauſe that feare is the more generall word, and ſo comprehends worſhip the particular: And beſides,

1.

feare

feare is the cauſe of outward worſhip.

And here we learne,

Doct. 1. The true feare of God vrges vs to outward worſhippe of God.

1. That where the true feare of God is, it will vrge to the outward Worſhip of God. So that the neglect of Gods outward worſhip argues little true feare of God. Heere then the groſſe neglecters of Gods worſhip in prayer, hearing, receiuing the Sacraments, are condemned for the Atheiſts. *Pſa.* 14 1 *The foole hath ſaid in his heart, There is no God.* This Atheiſme of their hearts is manifeſted in their liues in the neglect of Gods worſhip, ver. 4. *They call not vpon the Lord.* This diſcouers them alſo which ſay, they may giue outward reuerence to Idols, ſo the heart be reſerued to God: but when God is truly feared in the heart, he will be alſo worſhipped with the knee. Shew mee thy feare by thine outward worſhip.

Pſal. 14. 1.

Verſ. 4.

Doct. 2. The feare of God is the fountaine both of matter and manner.

2. That the feare of God is both the fountaine whereout the worſhip of God proceedes, and the manner wherein it muſt be performed: which condemnes moſt mens prophane, irreuerent and ceremoniall ſeruice of God.

Secondly, Chriſt interprets this place by adding the word *Alone, and him* alone *ſhalt thou ſerue.* For that this is the true ſenſe, may appeare by the negatiue in the former verſe in that place, *Deu.* 6. *Ye ſhall not worſhip other gods, but the Lord your God ſhall yee ſerue.* The caſe is a like, when you ſay that by faith only we are iuſtified; for ſo much is implied in that negatiue of *Paul, Not by workes, but by faith.* Now the word *onely* is to bee referred as well to the firſt part of the ſentence, *Thou ſhalt worſhip the Lord,* as well

Deut. 6.

well as to the laſt, *Thou ſhalt ſerve him*, or elſe Chriſt had but played with the Divell.

2. His manner of Application of the text to anſwer Satans temptation, is excellent. Firſt, Satan tempted him to outward idolatry, perſwading him thereto by the benefit he ſhould have therby, even the Lordſhip of the whole world, becauſe it was at Satans diſpoſe. Now Chriſt with this text anſwers both this argument whereby he tempted, and the temptation it ſelfe. The argument of benefit, by alleaging a flat place of Scripture againſt that, whereto Satan promiſed a bleſſing. As if he had ſayd, How can any benefit come by that which Gods prohibition hath curſed? This teacheth that nothing is to bee gotten by offending God. And indeed in ſuch caſes the queſtion is, whether we will chuſe God, or our penny; Chriſt, or *Barabas*? Therefore excellently *Ioſeph*, when tempted by his miſtreſſe to folly, by hope of gaine; *How can I doe this, and ſinne againſt God? Gen.* 39. 9. oppoſing the loſſe of Gods Favour, to the gaining of his miſtreſſes.

1. His application.

Doct. Nothing is to be gotten by offending God.

Gen. 39. 9.

Againe, whereas Satan, the better to draw on Chriſt, and to aſſure him of this benefit, craked of that Lordſhip he had in the world, Chriſt notably refutes this vaine brag by the title of *Lord*, which this text gives to God, *Thou ſhalt worſhip the Lord thy God*, containing a ſecret reaſon why God is onely to be worſhipped, becauſe he onely is the *Lord* of all things. And ſo there lies couched this argument againſt Satan: None can bee made Lord of the world, but by the juſt Lord, and to him onely is homage.

mage to be given in that regard. But not thou Satan but God is the Lord of the world. And therefore not thou, but he to be worshipped in hope of receiving this Lordship.

Doctr. The consideration that God is the Lord of all, may stay us against the wants of outward things.

This teweth, how we may stay our selves against the wants of any of those outward things, by considering that God is the Lord of all, *The earth is the Lords, and the fulnesse thereof.* And therefore doe wee begge *our daily bread* at the Lords hands, because *his is Kingdome.* Thus Christ answers the argument.

The temptation it selfe to fall downe and worship, is directly and plainly answered by the words of the Text, *Thou shalt worship the Lord thy GOD.* Where the doctrine is plaine.

Doct. Onely God is to be adored with outward religious worship.

That onely God is to bee adored with outward religious worship; Such as is the bending of the knee, uttering words of prayer with hands stretcht out, and eyes lift up. Though some of these may be done to Princes, yet not with that purpose and affection of heart wherewith we doe them to God. And it is this purpose of the hart, that makes these outward actions religious worship. The outward actions may be performed in scorne, as they, *Matth.* 26. bowed to Christ. The Papists say, that Angels and Saints may be worshipped with religious worship. Gods worship they call λατρεία, or worship. The Saints δουλεία, or service.

Matth. 26.

Answ. 1. This distinction is a meere mockery, as if a woman giving her body and affection to another man, should invent one name for the giving of

of her affections to her husband, another for giving them to another.

2. *Latreia* signifies service to men; yea, cruell and base bondage, *Deut.* 28.48. *Levit.* 23.7, in the translation of the Septuagints. And *Douleia* signifies service to God, *Mat.*6.22. *Rom.* 1.7. and in many other places.

2
Deut 28.48
Levit 23.7
Matth 6.22
Rom. 1.7.

3. *Douleia* properly signifies an higher and stricter service than the other, for δοῦλος, comming of δέω, to binde, signifies a bondman, and *servus* in Latin, *quasi bello servatus*, signifies such a servant as was taken captive in the warres. *Latreia* signifies the service of one hired for money. And therefore that place, *Levit.* 23.7. *Yee shall doe no servile worke*, the seventy rendred πᾶν ἔργον λατρείας οὐ ποιήσετε, to prevent the fraud of the Jewes, that would have hired others to worke. Therefore, as wittily our *Humphrey* speakes, worthily doe the Papists take *Douleia* to themselves, (*quia & duriter, & gratis serviunt*) because they have an hard and a rewardlesse service. As they were not hired of the Saints to serve them: so they are like to receive no wages of them. Yet though this be the proper signification of *Latreia*, we deny not but that very fitly it is applied to divine Seruice, because it ought to be voluntary, as is the worke of him that is hired, and not constrained as is bond-slaves. But to leave this difference of words, let us see what reall difference they put betwixt the worship of God and Saints. *Bellarmine* defines divine worship, that which is giuen to the person worshipped, as vnto the first beginning and last end. Now, saith he, so to worship any creature,

3.

Levit. 23.7.

is

is idolatry, and that is here forbidden. Belike then our Saviour falsely alleaged this place, to prove that he might not worship Satan. For Satan did not desire to be worshipped, as the first beginning, and last end, but as one under God that had received that he had, of him.

Thus we see how this text answers Satans first temptation to outward idolatry. It answers also in the latter clause, *And him onely shalt thou serve*; the second temptation to inward Idolatry, in the love of honour and riches. God onely must be our Master, not God and riches, *Mat. 6.* He must have all our heart and affections, Psal. 73. *Whom, have I O Lord, in heaven, or in earth, but thee?* And thus much of the *combate* betweene Christ and Satan, the second maine head of this story.

The third followes: *The issue.* It is twofold.

The third part, the issue of Christs temptation.

1. *The Devils departure. Then the Divell left him. Matth.* 4.11.

2. *The Angels ministring.*

The first issue

For the first. Out of it we learne.

Doct. 1. God will give an issue to the trials of his Children.

1. That God will give an issue to all the trials of his Children, so that they shal not alwaies continue upon them, 1 *Cor.* 10.13. *There hath no tentation taken you, but such as appertaine to man: and God is faithfull, which will not suffer you to be tempted above that you be able, but will even give* the issue *with the temptation, that ye may be able to beare it.*

Doct. 2. Resistance of Satan puts him to flight.

2. Wee see here in our Saviours practise, how true that of *Iames* is, *Iam.* 4.7. *Resist the Divell, and he will flye from you.* A coward invites him. The more we give place to him, the more he encroches.

The

The way to be rid of him, is not to yeeld to him. The reason is plaine. Resisting is more than a mans worke. When hee sees a man goe about to resist him, he perceiues God is there, and therefore flies the presence of God. Where no resistance is, there hee perceiues the Spirits absence, and so conceiues hope of easie victory. Let vs then shew our spirits in resisting and fighting with Satan. Here a word and a blow is the best. If the Deuill speake but the least word in temptation, draw presently vpon him or thou emboldnest him.

Quest. How should I resist him?

Answ. 1. With Gods Word, as here our Sauiour did, seriously meditating on it, and by faith applying it to thy selfe. 2. With our owne words in prayer. *Amalek* cannot preuaile as long as *Moses* his hands are held vp. Resistance indeed is by faith, *whom resist stedfast in the faith*, 1 *Pet.* 5. 9. Now faith vses both the Word and prayer. In resisting the iniuries offered vs by men, if we reuenge them our selues, we complaine not; or if we complaine to Superiours, we reuenge them not our selues. But here both must bee done. Wee must both resist him with blowes and violence, in striking at him with the sword of the Spirit, the word of God, as also with complaints put against him to the Lord in our prayers.

The way to resist Satan.

S. *Luke* addes that he departed *for a season*, *Luke* 4. 13. which implies that though Satan had receiued this terrible foile, & such a foile as might for euer haue put him out of al hope of victory, yet after a while againe, such was his malice, such his

ſhameleſſe and impudent importunity, that hee would not for all this, reſt: but would yet againe aſſault our Lord. It teaches vs then,

That which before hath alſo beene noted, Satans inuincible malice and importunity. He himſelfe was here ouercome, and not yet his malice; his temptation, yet not his impudency. Who would haue thought that euer Satan, put to ſo foule and ſhamefull a foile, durſt euer haue peept out of his denne againe, and haue ſhewne his face any more? & yet his malice makes him both blind and reſtleſſe. We finde him againe at our Sauiour, *Matth*, 16. 22, 23. where he vſed *Peter* as his ſtalking horſe. If after ſuch an inglorious foile giuen by the Sonne of God, who had thus trampled him in the mire vnder his feet, and ſo victoriouſly triumphed ouer him, his malice would yet ſerue him for new aduentures, what then will it doe, where he findes his repulſe more gentle, and his denials more eaſy? Neuer muſt we hope for any truce with this aduerſary. Though he haue the worſt by neuer ſo much yet will not his malice endure to heare of a peace, no not of a truce. As hee neuer *ſlumbers nor ſleepes that keepes Iſrael*, ſo neither he that hates Iſrael. Neuer hope wee to be freed from Satans moleſtations, till we haue gotten that *great gulfe*, *Luke* 16. 26. betweene him and vs. Wee may ſometimes haue ſome what more peaceable intermiſſions, hee may for a ſeaſon forbeare vs, but yet neither will thoſe *ſeaſons* bee long, *for hee knowing his time to bee ſhort*, *Reuel.* 12: will be ſure that thoſe *ſeaſons* ſhall not be ouer-long. And therfore our wiſdome

wil

will be to redeeme theſe ſeaſons, and if any reſt be giuen vs from his malice, to be arming our ſelues againſt a new combate. Bee not too ſecure, thou maiſt as well thinke he will ceaſe to be a Deuill, as ceaſe to tempt.

The *ſecond iſſue* is the Angels miniſtring. *And lo, the Angels came and miniſtred vnto him.* They miniſtred either food to his hungry body, or comfort to his troubled ſoule, wearied with Satans wicked temptation, or elſe they miniſtred, triumphing at his victory. And this is ſet forth by way of admiration; *And behold, the Angels*, &c. Him whom the Deuill ſo vilely vſed, the Angels doe ſeruice vnto. The ſecond iſſue.

Learne firſt,

1 The difference betwixt Chriſts temptations and ours. He had no helpe but his owne. The Angels came not to him to miniſter, till after the temptations were ended, but to vs they miniſter in the very act of temptation. *Doct.* 1. The difference betwixt Chriſts temptations and ours.

2 When we haue been abuſed by Satans wicked inſtruments, God wil ſend ſome of his to be in ſtead of miniſtring Angels to vs. So after *Shimeis* railing, and *Abſaloms* treachery, the Lord raiſed vp many faithful friends and comforters of *Dauid*. Though the rich man deſpiſed *Lazarus*, *Lu.* 16. yet the Angels deſpiſed not to carry his ſoule to heauen. Nay, God himſelfe oftentimes, as I may ſay, miniſters vnto his abuſed & oppreſſed Saints. Witneſſe thoſe many vnſpeakeable comforts *miniſtred* vnto the harts of the Martyrs in their priſons, at the ſtake, and in the fire. How may this comfort vs againſt the railings and ſcoffings of *Michal*? What though *Doctr.* 2. God raiſeth vp comforters vnto his ſeruants after the abuſes of Satans inſtruments.

though she scoffe, yet *Dauid shall bee honoured of* others, euen of those in whose eyes she desires hee might be despicable, 2 *Sam.*6. 22.

Doctr. 3. Nothing is lost by waiting on Gods providence.

3 See how Gods prouidence is neuer wanting to those that make it their portion. Nothing is lost by waiting vpon Gods prouidence. If Christ had harkned to Satan, to haue made bread of stones, and so out of a distrust in Gods prouidence had vnlawfully releeu'd himselfe, hee would haue found it indeed *bread of stones*, euen like *Salomons* bread of deceit, *full of grauell*, it would haue been stony and gravelly stuffe to his conscience. If Christ had harkened vnto Satan, and had by this miracle serued him selfe, the Angels here had not serued him. Who would not wait vpon Gods prouidence, to be thus waited vpon by Gods Angels? Trust God in all thy straights, make *not bread of stones*, and rather than thou shalt want, God will send not onely Rauens to feed thee, as they did *Eliah*, 1 King. 17. 6 but an Angell to feed thee also, as hee did to the same *Eliah*, 1 *Kin.* 19. 5, 6. When we are not through distrust ouer-hasty to serue our selues, rather than faile, the Angels shall serue vs. So well shall hee be serued, and so assuredly shall he be fed, that makes Gods prouidence his portion.

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FINIS.

THE MYSTERY Of ſelfe-Deceiuing:

OR,

A DISCOVRSE and diſcouery of the Deceitfulneſſe of MANS HEART.

Written by the late faithfull Miniſter of Gods Word DANIEL DYKE, Batchelor in DIVINITIE.

Publiſhed ſince his death, by his Brother *I. D.* *Miniſter* of *Gods* WORD.

And now by him augmented and inlarged, and thereunto two exquiſite TABLES added, enlightening much the whole TREATISE.

IEREM. 27. 9.

The Heart is deceitfull aboue all things: Who can know it?

PSAL. 19. 12.

Who knoweth the errours of his life? Lord cleanſe me from my ſecret faults.

LONDON,
Printed by WILLIAM STANSBY. 1634.

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A DISCOVERY

and discovery of the Deceitfulness

of MANS HEART.

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Qui fecit Deus Omnia.

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TO THE RIGHT HONOVRABLE AND MOST VERTVOVS LADY, the Lady LVCIE, Counteſſe of BEDFORD.

RIGHT HONOVRABLE.

IT was an ancient conſtitution in Iſrael, that a Brother dying without iſſue, the next brother ſhould doe the office of a Kinſman, and raiſe vp ſeede to his brother deceaſed, to continue his name, that it might not bee put out of Iſraell. The Lord hauing not long ſince taken out of his Vineyard a faithfull labourer, and from my ſelfe a louing and deare Brother, I thought that in ſome manner the equitie of this conſtitution, now antiquated and aboliſhed, did lay hold vpon mee. And that being the next brother, I was to doe the office of a brother, to continue, and eternize his bleſſed memoriall in Gods Church, by bringing to light this preſent Treatiſe. Hee himſelfe whileſt hee liued wrote it, and had perfected it before his death: I haue but onely raiſed it out of his priuate ſtudie to the publike vſe of Gods Church. *The children*, ſaid Hezekiah, *are come to the birth, and there is no ſtrength to bring forth.* Thus it fared with this Author. Hee had finiſhed and perfected this worke, and brought it euen to the birth, but there was no time to bring it forth. God preuenting him, and by his death

Iſa. 37. 3.

death, bringeth him to the end of his faith, (his tranſlation into the Heauens) before he came to bring this worke to the end of his deſire, (the publication thereof to the benefit of Gods Church): I thought it great pitty, that ſo hopefull a iſſue ſhould periſh for want of a little helpe in the birth. And I thought withall, in caſe of my negligence, or refuſall of this brotherly office, how iuſtly I might haue deſerued the ignominious ceremony of the ſpittle in my face. Hereupon I willingly performed this taske, of peruſing and ſetting forth of this Treatiſe. *Zachary* when hee could not ſpeake, he wrote: So I deſire that his pen might make ſome ſupply of the want of his tongue; that as *Abel by his faith*, ſo he by his workes, *being dead might yet ſpeake.*

Deut.25.9.

Zacharias cum loqui non potuit, ſcripſit. Ambr.

Heb.11.4.

Thus in briefe hath your Ladiſhip, the reaſon of my preſent endeuours.

For me to ſay any thing in commendation of this worke is not happily ſo fitting: It being both hard for one brother to commend another without boaſting, and the younger and inferior his commendation adding little credit or grace to the worke of his elder and ſuperiour. For, *as the leſſe is bleſſed*, ſo alſo praiſed of the *greater*: I meane therefore heerein to bee ſparing. Onely this; I will but as the widdowes, which ſhewed *Peter* the coates and garments which *Dorcas made, while ſhee was with them*; ſo onely will I ſhew, and ſet forth ſome part of his labours which hee performed whileſt hee was with vs: *And let his owne workes praiſe him in the gate.* And ſurely this worke will doe it, if either Matter or Manner, Argument or Art will doe it.

Heb.7.7.

Pro.31.31.

The matter and argument of it, is ſuch as yet handled at large by none before him that I know of.

Et libri titulus eſt ingentis cuiuſdam illecebræ ad legendum ſcriptus; quippe de proprietate loquendi. Aul. Gel. Noct. Attic. l.8.cap.6.

And beſides it is excellent by reaſon of the daily vſe which occurres in practiſe. So that of the title and argument of this Booke may I ſay, as *Gellius* ſpeakes of a good title which *Meliſſus* had giuen to a booke of his owne which it ſeemed ſcarce deſerued it: *That the very Title had a great alluring and entiſing force to draw men to the reading of it.* Such is the Argument of this worke, of ſuch ſpeciall

vſe

vse in our practise, that it may easily perswade any, both to read, and like it. It containes the right γνῶθι σεαυτὸν, the art of knowing a mans selfe; it discouers vnto vs the infinitely intricate windings, and turnings of the darke Labrynths of mans heart. Indeed oftentimes the discoueries of cousenages and deceits in the world, make many before honestly ignorant, to turne cousoners and deceiuers: But heere needs no such feare, for here wee are taught no new *deceit* or *cousening trickes*, which yet wee practise not, but rather are conuinced of that cousenage, with which wee deceiue our owne soules, and yet will not be borne downe to be guilty of imposture. This point is worthy our best wits, and knowledge. That Heathen Philosopher neuer thought himselfe to begin to know Philosophy, till hee began to know himselfe: But surely we neuer begin to know *Diuinitie* or *Religion*, till we come to know our selues: our selues wee cannot know, till we know our hearts. But our hearts are deceitfull aboue all things; who can know them? They who with diligence shall peruse this present Treatise, shall with Gods blessing bee able in some good measure to know them. Here shall they find that dangerous Art of *Selfe-Sophistry* displayed, by which, millions of soules are inwrapped in the snares of Sathan: And so by seeing their selfe-deceit shall come to their selfe knowledge. A knowledge neuer more neglected. *Vt nemo in seſe tentat deſcendere, nemo.* Men care not for knowing themselues, who are oftentimes too too curiously greedy of knowing all things else; Being heereinlike to foolish trauellers, that loue to trauell into and talke of other strange countries, strangers in the meane time, in the rarities, secrets and wonders of their owne. As for the Art, and manner of handling this argument in this Treatise, I leaue it to the Readers iudgement, aduenturing notwithstanding my selfe to say thus much, that had this Treatise but age and antiquitie answerable to the sufficiencie, it would easily find answerable acceptance. Nothing preiudices Writers more then either mens knowlegde of their persons, or their want of antiquity. May not a man *Perſ.*

ſpeake of many of our new writers, as *Gellius* ſpake once of a good ſpeech that *Fauorinus* made? *Nonne*, ſaith he, *ſi id Antiſthenes aut Diogenes dixiſſet, dignum memoria viſum eſſet?* If *Diogenes* or *Anthiſthenes* had but ſpoken that which *Fauorinus* did, the ſpeech had gone for halfe an Oracle; now haply, the more reſpectleſſe becauſe from *Fauorinus*, that was inferiour it may be in nothing to *Diogenes*, but in ſtanding. How many worthy moderne Writers amongſt vs are neglected, onely becauſe moderne? *Nonne ſi hæc Auguſtinus, aut Chryſoſtomus, &c.* Had but *Auguſtine* or *Chryſoſtome*, or ſome ancient Father wrote them, how had they beene admired, now neglected onely becauſe as *Bildad* ſpeakes, *they are but of yeſterday*? Moſt mens iudgement of Writers is the ſame that of wine, *Luke* 5. 39. *The old is better:* And yet oftentimes the old is hard and tart, and nearer Vinegar then Wine, when the new is ſweet and pleaſant. How many workes of ſome of the Fathers, which haue little worth elſe in them beſides antiquity, and the credit of an ancient Fathers name? how would we vilifie thoſe ſame things in new, which we ſo magnifie in old Writers? I ſpeake it not to derogate ought from the worth of thoſe ancient Worthies and reuerend Sages (I giue them all due reuerence and reſpect) but onely to meet with that fond humour, which meaſures worth onely by age, as if nothing could be good, but that which is old; and from a meane conceit of writers perſons knowne, are ready to preiudge their workes vnread and vnknowne.

Noct. Attic. 18.7.

Iob.8.9.

But as for your Ladiſhip; I perſwade my ſelfe, that your knowledge of the Authors perſon, parts, and endowments, wherewithall God had graced him, will bee the greater meane to win your Honourable acceptance of this worke. And ſo much the rather doe I preſume vpon your Ladiſhips fauour herein, becauſe whilſt this Author liued (out of a loue to his graces, and honourable diſpoſition) he entended this Worke to haue beene honoured by the patronage of your worthy and right honourable Brother, who now alſo together with this Author, is at reſt, ſinging heauenly *Hallelniahs* in the preſence of the Lambe. Par-

Pardon me good Madam: if I renew your griefe with the mention & remembrance of ſo great a loſſe. Giue vs leaue to teſtifie our fellowfeelingof your ſorrowes. Publik loſſes may not paſſe without publike heauines. It is a loſſe that yeelds vs argument both of great griefe and as great feare. Can it be a ſmall griefe to ſee our ſelues depriued of the vſe & benefit of ſo many rare vertues & honourable inclinations, of ſo great learning in ſo few yeers, of ſo great grace, holines, and religion in ſo yong yeers, as were ſweetly met and combin'd in him? His rare endowments, his noble diſpoſition, his religious conuerſation, his hopefull ſeruice to Gods Church and this kingdome, conſidered, I may ſay of the Church and common-wealth, as once *Valerius* ſpake of *Cornelia*, in the loſſe of her louing Husband: *Corneliam neſcio an fœliciorem dixerim quod talem virum habuerit, an miſeriorem quod amiſerit*: It is hard to ſay whether we were happier in the enioyment, or vnhappier in the loſſe of ſuch a perſonage. And as in his loſſe there is great cauſe of grief, ſo no leſſe of feare. We may grieue, that ſo *great good is taken from vs*; we may feare, becauſe *ſome great euill is comming vpon vs*: *The righteous periſheth, and no man conſidereth that he is taken away from the euill that is to come.* Surely, when good men, eſpecially being great men, and yong men too, are taken away, it is a fearefull preſage of much anger, and euill to come. The Lord make vs all wiſe to *conſider* the deaths of ſuch men, that the feares of euill to come, may make vs ſeeke to auoid euill preſent, and make vs prudent in the fore-ſight of the plagues to hide our ſelues. But yet in the midſt of this griefe & fear, your Ladiſhip is not left altogether comfortles. As it is a comfort that God honoured your family with ſuch an one, ſo is this alſo none of the leaſt comforts to you that you mourn not alone, but haue the hearts of all good men heauy with yours. It makes our ioy the greater, to haue others reioyce with vs when we reioyce, but it makes our ſorrow the leſſe, when we haue others to weep with vs when we weep. *Did Abner ſaid Danid, dy as a fool?* ſo of him it may be ſaid; Did he die as an immeriting, as an ignoble perſon? without tears?

Val. lib. 4. c. 6.

Pſal. 57. 1.

1 Sam. 3. 33.

tears? without lamentation? I think I may bodly ſpeake it, that neuer any of his place, and of his yeeres, left more heauy hearts behinde him then he hath done. Theſe are miſerable griefes indeed, when others finde matter of ioy in the matter of our griefe, and laugh at our teares; but then may wee grieue comfortably, when weeſee others ioyne with vs, and take to heart our loſſes, as well as our ſelues.

I would willingly both inlarge his commendation, and our griefe, but theſe require rather a volume then an Epiſtle. And I may ſpeake of him, as *Auguſtine* of another, *Illa quidem anima in ſocietate fidelium & caſtarum recepta, laudes nec curat nec quærit humanas, imitationem tantum quærit*: Hee deſires more the imitation then commendation of his vertues; and the imitation rather of his life, then a lamentation for his death. Ep. 123.

Yet may I not altogether paſſe ouer in ſilence his holy and religious courſe; which was, to keepe a Catalogue or diary of his ſins againſt God: and euery night, or the next morning, to reuiew the faults of the day paſt: Euery Sabbath morning, or night before, to reuiew the faults of the whole weeke: and at the end of euery moneth to ſuruey the whole moneths tranſgreſſions. This did hee dayly, weekly, and monthly, thereby the better to humble himſelfe for his ſinnes, and renew his practiſe of repentance. And the day before the receiuing of the holy Sacrament did alwaies vſe to hũble himſelfe before the Lord with faſting, prayer, & confeſſiõ, therby the better to prepare himſelfe for the more worthy & comfortable receiuing of the holy Communion.

I ſay nothing of his religious obſeruation of the Sabbath by himſelfe a lone, and with his people about him, both before and after the publike Exerciſes, in meditation, reading, prayer, and repetitions. His careful expence of time, his keeping of ſet houres of ſtudy. Thus did hee with good *Ioſiah, while hee was yet a childe, ſeeke the Lord*: By meanes of which his holy and conſtant courſe in ſeeking the Lord, in few yeers, hee became wiſer then his ancients and teachers, and preſerued his young yeeres in great honour and reputation

tion free from all the blemiſhes and ſtaines of youth, notwithſtanding the manifold occaſions to the contrary in regard of his place and condition. The truth is, the world was not worthie of him: His vertues and his graces were fitter for heauen, then this impure earth.

Let vs now that are behind, turne our *griefe* into *care*; let our care be to follow thoſe holy ſteps he had trod before vs. True it is you can neuer recouer his perſon, his graces you may: The griefe will bee the leſſe for the loſſe of his perſon, if you make a recouery of his graces. Whileſt his ſpirit is doubled vpon your Honour, and his graces ſhall ſuruiue in your religious imitation, ſo long wee ſhall count him liuing in your ſelfe,

And now, right Honorable, I intreate you by the loue that he bare to this Author, and by the loue that you bare to his honorable Patrons, your deceaſed Father and Brother (both now glorified Saints) to teſtifie your loue to this Author by your honourable and fauorable acceptance of this worke.

May your Ladiſhip but pleaſe to vouchſafe the reading, and diligent peruſall thereof, and I dare preſume vpon as much. Thus as I haue *raiſed* this to light, ſo I commend it to your Honours patronage and protection: and your Honour to the patronage and protection of the Lord *Ieſus*.

May. 5. Epping in Eſſex.

Your Honours

in all ſeruice,

IER. DYKE.

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THE DECEITFVLNES OF MANS HEART.

IEREM. 17. 9, 10.

The heart is deceitfull aboue all things, and euill, who can know it? I the Lord search the heart and try the reynes, that I may giue to euery one according to his wayes, according to the workes.

CHAP. I.

The Text opened; A Preparation to the Treatise following, shewing the Originall of the Hearts deceitfulnesse, the difficulty, and yet the meanes of knowing it.

THE Prophet hauing grieuously menaced the Iewes in the beginning of this chapter, because hee saw how much they bore themselues out against these threatnings, vpon hope of the *Ægyptian* his helpe; therefore in the fifth Verse hee curseth all such as relye vpon man, and *make flesh their arme*: contrarily, blessing such as in their dangers shroud and shelter themselues vnder the *wing* of the Almighty.

Coherence.

Psalm. 8. 4.

But heere the Iewes hauing *made a couenant with hell and death*, would bee ready to obiect againſt the Prophet; What then is all this threatning to vs? Wee are none of thoſe that with-draw their hearts from God. Vſe of meanes doth not preiudice truſt in God: Truſt in God, as it cannot ſtand with *truſt in* meanes; ſo neither without *vſe of* means when they may bee had. Wee repoſe our ſelues on God as much as thy ſelfe or any elſe: and wee repaire to the ſecond cauſes, onely as ſeruiceable, and ſubordinate to the firſt. Therfore *as the ſparrow by waundring and the ſwallow by flying eſcape*, ſo this thy *cauſleſſe curſe ſhall not come*: neither are wee ſuch children to be skarred with bugſ-words. Prou. 26. 2.

The Prophet therefore in this verſe preuenteth this obiection, and keepeth them from this ſtarting hole, ſaying, *The heart is deceitfull*; as if he ſhould ſay Flatter not your ſelues in a vaine conceit, that you with-draw not your heart from God, and ſo God will not with-draw his from you: Nothing more eaſie than for a man to deceiue himſelfe; for the heart by reaſon of the great wickedneſſe thereof, is a bottomeleſſe and vnſearchable gulfe of guile; in ſomuch as none can know, not onely anothers, but not his owne heart: The Lord onely hath reſerued this as a prerogatiue royall to himſelfe, exactly to know the depth of our hearts; that ſo, though men conceiuing well of themſelues, may conceiue amiſſe of God, as one that by his doings will not iuſtifie the Prophets ſayings; yet hee iudging of men according to the ſecret diſpoſition and conſtitution of their hearts, may deale with them accordingly,

dingly, bleſſing thoſe that in truth doe truſt in him, but curſing ſuch as with-draw from him, though not their tongues, yet their hearts. This is the order and generall purpoſe of the words.

They containe in them a propoſition concerning the hearts deceitfulneſſe. Heere two things are to bee conſidered: what is meant by *heart*; what by *deceitfull*. Reſolution and ſenſe.

By *heart*, mans heart is meant, as appeareth by the context. And now becauſe mans heart is one of the principall ſeats of the ſoule of man, therefore by a *Metonymy* of the *ſubiect*, it is vſually in the Scripture put ſometimes for the whole ſoule, ſometimes (and that more frequently) for ſuch ſpeciall faculties in the ſoule, as more ſpecially belong to the heart, as the Will and Affections. But heere it is to be taken for the whole ſoule, & all the parts thereof, the Vnderſtanding, the Will, the Affections: for all are deceitfull.

The word *deceitfull* is ſignificant in the *Hebrew*, comming of a Verbe which ſignifieth to ſupplant, as runners in the race vſe to doe; & from this word had *Iacob* his name, becauſe he caught *Eſau* by the heele when he was comming forth of the wombe: So doe our hearts cunningly, as it were, trip our heele when wee are to runne the race which is ſet before vs. Though heere alſo that reaſon of the name which *Eſau* falſely gaue to *Iacob*, may truely agree to our hearts; well may they be called *Iacobs*, becauſe they cozen many, & doe their endeauour to cozen all of Gods bleſſing, and the heauenly inheritance. But it may bee asked, Is this deceitfulneſſe *Gnacob.* Gen. 27. 36.

neſſe giuen to all men indifferently, or onely to ſome? *Anſw.* To all, ſaue *Chriſt, in whoſe mouth* (and ſo heart) *was found no guile.* By nature, all our hearts are alike. And the change that grace makes in this life is not ſuch but that in ſome ſort, the heart of the beſt may ſtill be ſaid to be deceitfull. Chriſt indeede gaue *Nathanael* this praiſe, that there was no guile in his heart, and *Dauid* ſayes the like of euery iuſtified man: but this is true onely of the *ſpirit*, of the *new*, or *young* man that is created by God in the regenerate, and not of the *fleſh*, that *olde man*; an olde foxe indeede, that by reaſon of his age is often too hard for the yong man: for youth is but ſimple in regard of old age: Howbeit as young men grow ſtill to further perfection, and are on the encreaſing hand, whereas olde men decreaſe, till at length *age* brings *dotage*; ſo heere the *craft* of this *olde man* is daily weakened, the rather for thoſe many wounds which the ſtronger young mans arme giues him in the braine, whereas the *ſpirituall wiſedome* of the *young man* increaſeth dayly. Thus then we interpret theſe words of the Prophet, *The heart of man is deceitfull, euen the whole heart of the wicked*; becauſe it is wholly *fleſh*: and part of the heart of the godly, namely, the vnregenerate and fleſhly part. The heart of the wicked is deceitfull with a full, ſtrong, and raigning deceitfulneſſe; the deceitfulneſſe that is in the heart of the godly is weaker, as being diſcerned of them, and ſtrouen againſt by them. The heart of the wicked ſhewes it deceitfulneſſe in the *wholecourſe of their liues*. The godly only in *ſome particular actions*. As it ſaid of *Dauid, hee*

Pſal. 32. 2.

was

was vpright in all things, ſaue onely in the matter of Vriah. The generall current of his life was free from deceitfulneſſe, though not the particular action; Contrarily, the heart of the wicked may be vpright in *ſome particular actions*, as *Abimelechs* in the taking of *Sarah*; *I know* (ſaith God) *thou haſt done this in the vprightneſſe of thy heart*: yet not in the maine of their liues. This is proper onely to the godly, that they are *vpright in their way*, that is the conſtant tenor of their conuerſation. Now this deceitfulneſſe here giuen to the heart, is ſet forth; Firſt, by the *greatnes of it: aboue all things.* Secondly, by the *cauſe of it: and euill.* Thirdly, *by the vnſearchableneſſe of it*, ſuch that none can know it, figured with an interrogation, *who can know it?* that is, none of himſelfe, by his owne mother wit, without an higher and clearer light.

Gen. 20. 6.

Pſal. 119. 2.

To begin firſt with the *deceitfulneſſe* of the heart, and then to come to the illuſtrations of it afterward; It may be asked, for the better vnderſtanding thereof: How comes this deceitfulneſſe into the heart? Is not the heart Gods creature? and did hee not make it ſimple, plaine, and true? Whence then this fraud? Lord, thou ſowedſt in this field of mans heart the good corne of faith, truth, ſincerity: whence then theſe Tares? *Salomon* tells vs, *Eccleſ. 7. 31. God made man righteous: but they haue ſought out many inuentions:* For howſoeuer theſe *inuentions* and deceits (as *Moſes* ſheweth, *Gen. 3.*) were firſt forged in the Diuels braine, and came out of his ſhop, yet becauſe they were ſo readily apprehended, and as it were brought vp ſo faſt by our firſt pa-

The originall of the hearts deceitfulneſſe

rents, therefore *Salomon* aſcribes them to man. So that howſoeuer here alſo the queſtion concerning theſe *Tares*, yea *Thiſtles* of treachery, and perfidiouſneſſe in our hearts, may be truely anſwered with that in the Goſpel: *The enuious man hath ſowne them*; yet withall it may iuſtly be ſaid, becauſe the ground did ſo open her mouth for them, that the field it ſelfe did bring them forth. If at the firſt, when as this field was as the pleaſant *Eden* of God; how much more now, when hauing the *ſalt* as it were of Gods curſe ſowne vpon it, it is become as a barren wilderneſſe? If *Adam* and *Eue* might be charged as the firſt fathers and founders of thoſe deceitfull inuentions ſuggeſted by Sathan, becauſe of their *ready*, how much more wee, becauſe of our *greedy* apprehenſion of them, whereby we drinke them in *as the fiſh doth water*? If they for *willing conſenting to*, how much more wee, for *wilfull conſpiring with* the diuell? So that whatſoeuer the Scriptures ſhall tell vs concerning the Tempters wiles, we may ſafely draw it hither, and apply it to our ſelues, partners and practizers with Sathan in his ſtratagems againſt our owne ſoules.

Iob 15.16.

The difficulty of finding out this deceitfulneſſe.

Wee ſee then the rocke, whereout this deceitfulneſſe was hewen: A pigge it is of our owne Sowe; a flower (weed rather) of our owne Garden. It remaineth, that more particularly, wee ſhould ſee what it is, wherein it conſiſts and ſhewes it ſelfe. A labour ſurely full of difficultie. For as the woman of *Samaria* ſaid of her Well to *Chriſt*, *The Well is deepe, and thou haſt no pitcher*, the ſame may we ſay to our ſelues of this pit, this puddle, this den, this dun-

Iohn 4.

dungeon; It is very both darke and deepe: Who can see it? who can sound it? And alas, where are our buckets to empty it? Who hath not cause to complaine with Saint *Austen*, *Iust cause haue I to bewaile that darkenesse, in which that power that is within me, is hid from me; so that my soule asking it selfe concerning it own strength, cannot safely beleeue it selfe, because euen that which indeed is in vs, is kept secret from vs till experience manifest it.* O the many blind corners, the secret turnings and windings, the perplexe labyrinths, the close lurking-holes that are here! who would thinke that within the compasse of so small a piece of flesh, there should be roome enough to harbour such swarmes of vaine and vile thoughts, desires, and affections; and that farre more secretly from being espied by vs, than the largest and vastest Cities can doe any scouting naughty-packe? *Man is a great deepe, whose very haires are numbred before thee, O Lord: and yet easier it is to know the number of his haires, than of the motions and affections of his heart*, as excellently Saint *Austen*. Or, as in *Hercules Monster*, still fresh heads, one springing vp after the cutting off of the other: and as in *Ezekiels Temple*, after the sight of some abhominations, still moe: so heere in this so infinite a receptacle of deceitfull thoughts, one deceit succeeding and pressing hard at the heeles of another. *Many inuentions*, said *Salomon*, speaking of those at the first in the heart onely of *Adam* and *Eue*. How then is the number (thinke we) increased since, there being none, whose braine or breast hath not cast in his *Widdowes Mite*, at least, into the common Treasury? If this stink-

Confes. lib. 10. cap. 13. *Sunt iste plagendæ tenebræ, in quibus me latet facultas mea quæ in me est, vt animus meus de viribus suis ipse se interrogans non facile sibi credendum existimet, quia & quod in eâ plerunque occultum est, nisi experientia manifestetur.*

Confes. lib. 4. ca. 16. *Grande profundum est homo, cuius etiam capillos tu Domine numeratos habes. Et tamen capilli eius magis numerabiles sunt, quàm affectus eius & motus cordis.* Ezek. 8. 6. 13.

ing riuer were ſo great where it firſt roſe, how then (thinke wee) hath it inlarged it ſelfe, being runne thus farre? No maruell then if the Prophet, as it were amazed to ſee ſuch *litters*, yea *legions* of deceitfull diuels, couching cloſe in this their ſtincking ſtie, cry out, as here we heare him, *the heart is deceitfull aboue all things, who can know it?* So *myſticall* are theſe hearts of ours; ſo deepe & abſtruſe are her myſteries of deceit. Why then will ſome ſay, doe you trouble your ſelfe in vaine? for if none can know this *myſterie of iniquitie*, how then can you know it? how can you make vs know it?

The meanes to know the hearts deceit. Iudg. 14. 18.

Ianſwer, though no man know it as of himſelfe, yet, *I the Lord know*; and if we *plow with his heifer*, we ſhall know the darkeſt Riddles. There is a myſterie of ſinnes (ſayes one) lying in the folds of our hearts, which we ſhall neuer ſee, vnleſſe the Spirit of God enter in, and giue vs light: For this *ſpirit ſearcheth the deepe things of God.* 1. *Cor.* 2. much more can it ſearch the deepeneſſe of Sathan, and of mans deceitfull heart. If then we conſult with the Lords Spirit, wee may learne of him what theſe deceits bee, ſo farre forth, as he hath reuealed them in his Word; which is a light whereby wee may ſee in this, euen more than *Ægyptian* darkeneſſe. Therefore our *Sauiour* counſelleth vs to take the benefit of this light, and not to let it ſtand vnder the bed; and that vpon this ground, *for there is nothing hid* [namely, in our hearts, though neuer ſo cloſely] *but it ſhall be opened*, namely, by the power of the Word, moſt plainely. And this *Paul* exemplifies in his *Idiot*, comming into the Church-aſſemblies, and in hearing the word opened,

Mar. 4. 21. 22. interpreted.

1. Cor. 14.

opened, ſeeing himſelfe and his owne heart opened, and the ſecrets thereof diſcouered: *Counſell* [vnderſtand it of craftie counſell] *is in the heart of man*; but *a man of vnderſtanding* [vnderſtand it ſpecially of ſpirituall vnderſtanding out of the Word] *will fetch it out*, ſaith *Salomon*. Here the *Holy Ghoſt* maketh the wiſdome of the Word to be a bucket, able to bring vp the filthy mire out of the deepeſt pits of deceitfull hearts. And if the wiſe man haue skill to let downe this bucket into other mens hearts, and draw it vp full againe, much more then into his owne. Though then naturally wee are all blinde, walking in the darke Cloyſters of our hearts, yet, if the Lord goe before vs with his torch: if he take vs, as once *Ezechiel*, into this corrupt temple (ſtable rather) and lead vs along by his Word and Spirit, we ſhall then clearely ſee the ſeuerall ranks and orders of the abominable deceits therein: for in the word of God there are many wonders to be ſeene, as *Dauid* confeſſeth in that his prayer, *Open mine eyes, O Lord, that I may ſee wonders out of thy Law.* Among the which, this of our owne hearts *vnbowelled* and *anatomized*, is not the leaſt. Indeede, when our dead bodies are whole, we cannot ſee what is within: They will caſt forth an euill ſauour, and we may ſee ſome filthineſſe and deformitie in them, the which yet is but ſweetneſſe and beauty to that wee ſee, when the bodie is cut, opened, and intrals taken out. Surely, the noſes and eyes euen of ſome naturall men, haue diſcerned in mans heart vnopened, vnſauoury naſtineſſe, odious vglineſſe; But alas, all that was not enough to humble them, neither

Pſal, 119.

ther was it any thing to that they might haue seene in the heart broke vp by God, the onely skilfull anatomizer thereof; who as he seeth all things therein, lying naked as in an *Anatomy*, as the Apostle speaketh, *Hebr.* 4. 13. so also he hath layd it open in his word vnto vs; as in the verse before the same Apostle sheweth, *The word of God is liuely, sharper than the two-edged sword, a discerner of the thoughts and secret intents of the heart, neither is there any creature which is not manifest in it sight*; namely, of the word before spoken of: for so I thinke, without any violence offered to the words, may the Text bee interpreted: And the word [*creature*] I take for the creature of the heart, namely, the thoughts and intents thereof before mentioned. That the sense should be this; The word discerneth the thoughts of our heart; not some, but all: Nothing is there, that the heart forgeth, frameth, and, as it were, createth within it selfe, which this word taketh not notice of. But of this let the learned iudge.

Heb. 4. 13. interpreted.

Well then, since the word is that *light which shineth in this darke*, hauing it with vs, venter we to descend downe into this deepe dungeon, and to launch out into this vast *Ocean*, hauing this plummet to sound the bottome thereof. *They that goe downe into the deeps* (saith the Prophet) *they see the workes and wonders of the Lord*: But they that goe downe into this *deepe* are not now like to see any thing, but the *deepenesse of Sathan*, the workes and wonders of the Diuell, the *Leuiathan* that sporteth himselfe in these waters, or rather a *Neptune* triumphing here as in his kingdome. Which sight though happily

2. Pet. 1. 19. interpreted.

Psal. 107. 23.

Psal. 104. 26.

happily not ſo *pleaſing*, yet *profitable* it will bee, for to ſhame and humble vs: for here, in the word are thoſe cleare waters, which if we trouble them not with the mudde of our owne affections, like the Elephant; clearely we may ſee our owne deformitie. Here is a *glaſſe*, wherein we may behold the faces of our hearts, and eſpie euen the ſmalleſt *wrinkle* of deceit whatſoeuer. And that not ſo, as our naturall faces in common glaſſes, where we forget, as ſoone as our eye is out of the glaſſe, what was the faſhion of our face; but ſo, that ſtill the ſight ſeene ſhall ſticke by vs, preſenting it ſelfe to the eye of our vnderſtanding. When ſome cunning deceitfull thiefe hath ſtollen ought from thee, thou runneſt preſently to the cunning wizard, a worſe thiefe, a worſe deceiuer, to ſee in his deceiuable Glaſſe, I know not what phanſie, the theife it ſhould be, that hath robbed thee. Loe thy heart, the moſt crafty and cozening thiefe that can be, hath robbed thee, and doth daily filch from theee thy richeſt treaſure. And canſt thou in thy little loſſe run to the Diuels lying glaſſe, to finde out a litle thiefe, and wilt thou not in they greater loſſe come to Gods true glaſſe, to finde out the great Thiefe? If thou thinkeſt there is no ſuch thiefe that ſteales ought from thee, doe but come hither to thir Glaſſe, and thou ſhalt ſee him, and all the trickes and myſteries of his cony-catching trade.

Come I ſay, and ſee him acting of them. Iohn 1.

* * *

CHAP.

Iames 1.

6

CHAP. II.

Of the deceitfulnesse of the heart in regard of others.

TAking then the anatomizing knife of the Word, and ripping vp the belly of this Monster, I finde such an infinite number of the veines of deceitfulnesse, and those so knotty, and intricately infolded together, that hard it is distinctly and clearely to shew them all. Neuertheles, God assisting, we shall doe our best endeauour. I thinke therefore that all the deceitfulnes of the heart discouered to vs in the word may bee reduced to these two heads: First, the deceitfulnes whereby wee deceiue *others* onely; Secondly, that whereby also we deceiue *our selues*.

Deceit of heart, twofold.

1. Deceiuing others onely. And it is twofold.

The former is not that which here the Prophet so much aymeth at: And therefore wee will not so much insist vpon it. It sheweth it selfe specially in two things: in *Dissimulation* and *Simulation*, in dissembling and concealing that which indeede is, and in fayning and counterfeiting that which indeede is not. *Dissimulation* is either of *euill* or *good*. The dissembling of *euill* is threefold: Of euill *to be done*, or *in doing*: Secondly, *from being done*: Thirdly, *already done*.

1. Dissimulation.

1. Of Euill.

1. To be done.

The hearts deceitfulnes in hiding that euill which she purposeth to doe, or is in doing, is to make faire euen of the quite contrary. And therefore in her witty wickednesse, shee inuenteth some colourable

colourable pretence to ſhadow her malice and miſchiefe. When *Herod* intended *worſhip* to *worry* Chriſt, he pretended yet *religiouſly* to *worſhip* him. *Simeon* and *Leui* cloked their purpoſed maſſacre of the Sichemites, with the conſcience of circumciſion: *Abſolom* his Treaſon, with the Religion of his vow: *Ioab* his perfidiouſneſſe to *Abner* and *Amaſa* with friendly words, and Syren-like ſalutations: *Iſmael* his murtherours minde toward thoſe eightie men, with his *Crocodile teares*: *Iudas* his couetouſneſſe, whith a ſhew of a liberall and mercifull affection towards the poore: and the *Iewes* their *enuie* againſt *Chriſt*, with their *dutie* to *Cæſar*. Thinke ye that the *Iewes* cared for *Cæſar*? No, none ſo impatient of his yoke as they: but they had murtherous hearts, thirſting for our Lords bloud; that was the true cauſe; and the cauſe of their malicious heart their *euill eye* that could not indure the glorious brightneſſe of his grace; but if they ſhould haue alledged that, all the world would haue cryed ſhame on them: therefore to hide the odiouſneſſe of their fact, they ſet on it the faire maske of loyalty to *Cæſar*. Thus alwayes in the perſecutions of *Ioſeph*, his *coate* ſhall bee brought forth, as it was onceby his enuious Brethren, that ſold him; by his whoriſh Miſtreſſe, that ſlandered him. Some one ſpecious and plauſible pretence or other ſhall be deuiſed by the wicked, to ſaue their credit in the World. So like rowers in the boate, whileſt in their *pretence* they looke one way, in their *intent* they go the cleane contrary. This tricke of deceitfulneſſe the heart hath learned of that arch-maſter of deceits,

Ier. 41. 6.

Ioſephs coate. Gen. 37. 32. & 39. 26.

ceits, the Diuell: Who sometimes will needs become a Preacher of the truth, as whē he said, *These are the seruants of the most high God, &c. Iesus of Nazaret, I know who thou art, euen the holy one of God:* but yet he then plotteth mischiefe, thinking by one truth, to conuey and wind into our mindes an hundred lies. Thus truth is made to vsher falshood: for euen in those his sugred glozing words, wherein he preacheth Christ the Sauiour of the world, it is easie to spie out *warre in his heart:* for it is to be marked, how he calleth him Iesus of *Nazaret*, thereby to nourish the error of the multitude, that thought he was borne there, & so not the *Messiah*, whose birth they all knew ought to bee at *Bethlem*. *Iesus* then, and the *holy one of God*, are *butter* & *oyle*, as was afterward, *Good master thou regardest no mans person*; but *Iesus* of *Nazaret*, that is a *sword*, as was afterwards, *Is it lawfull to giue tribute?* And so that which *Salomon* speaketh of the flatterer, that *hee spreadeth a net before his brothers feete*, is true in those flattering speeches. The Diuell sometimes giueth the truth: indeede hee doth but set a snare to catch the truth in. As *Saul*, a good Scholler in his Schoole, did for *Dauid*, in giuing him *Michol* to wife: *I will giue him her*, saith he, *that she may be a snare vnto him, and that the hand of the Philistims may be vpon him.* Heere is a goodly show of speciall fauour and good-will, euen such as *simple Dauid* was in a manner rauished with it, to thinke that his meanneſſe should be honoured with so great a marriage: But it is but a baite, couering the hooke, hony-poyson. These of all other are the most secret deceits, which are thus mantled and

Marke 1. 24.

Beza in hunc locum.

Iohn. 7.

Psalm. 55.

Prou. 29. 5.

1. Sam. 18. 21.

and masked with the diſguiſed pretences of ſpeciall loue and kindneſſe. And therefore *Salomon* not ignorant hereof, when he commends *bountie* and munificence in a Prince, hee aſſociates *truth* thereto. *Bounty and truth doe guard the King*, that is to ſay, a true (not a treacherous) bounty: for there is a falſe and lying bounty, deceiuing thoſe on whom it is beſtowed. And as in the prouerbe, there are *gift-leſſe gifts*: ſuch as was that of *Saul* to *Dauid*; Bread in one hand, a ſtone in the other. Infinite were it to ſpeake all that might be ſpoken here: It is ſo common a practiſe in the world, yea, and it is counted *wiſdome for men thus to vaile their intents with pretences, their meaning with their words, that the truth may be thought falſe, and falſhood true.* When they meane to *ſtrike* the head with one hand, they will firſt *ſtroke* it with the other; or, as he ſayes, *with one hand they will claw on the head, with the other ſmite on the cheeke.* The tale-bearer when he comes to ſet his brothers good name at ſale, how cunningly, how artificially will hee traduce? meaning to *bite* his brother, he will firſt *kiſſe* him. but well did *Salomon* prefera *friends wounds* before ſuch *kiſſes*: for theſe kiſſes are *Iudas* kiſſes: They wound *mortally*; the other *medicinally*. Therefore excellently doth *Salomon* character him, *The words of the whiſperer* (as *Tremelius* reads it) *are like to the words of thoſe that are often knocked: but they goe downe into the bowels of the belly.* So deepely doe they pierce: When he begins firſt to open his packe, hee will fetch a deepe ſigh, profeſſing that becauſe of his great loue to the party, he is very ſorry for him; and ſo at length with a ſad countenance

Nullæ occultiores inſidiæ, quàm hæ quæ latent in ſimulatione officij aut in aliquo neceſſitudinis nomine. Tul *de amic.* Prou. 20. 28. explained. Δῶρα ἀδώρα.

Sapientia huius mundi eſt, cor machinationibus tegere, ſenſum verbis velare, quæ falſa ſunt vera oſtendere, quæ vera ſunt falſa demonſtrare ὥσπερ ἐί τις ἐνόσα᾽ν δρὲς τη κατὰ τῶν χειρῶν καταψήνοι τὸ κεφαλὸ τῇ δ᾽ἑταίοι τὸ πάρειαν. Gre. *ad* Fuſeb. Pro. 18. 8. cleared.

countenance, with eyes caſt downe, with a ſlow and lament voyce, as though the offence of his brother were to him as a blow with a cudgell, out comes the ſlander: Loe, a cunning cranke of deepe and diuelliſh deceitfulnes, ſo to diſguiſe *murthering malice*, that it ſhall be taken euen for *motherly mercy*, to lament & cry, as if himſelfe were beaten, whileſt hee with the ſcourge of his viperous tongue vnmercifully laſheth others.

Vehementer doleo, quia vehementer diligo. Atque ſic cum meſto vultu oculis demiſſis, cum quadam tarditate, & voce planctu, procidit maledictio. Bernard.

So alſo vnder the colour of *zeale* and hatred againſt ſin, doe ſome couer their hatred againſt mens perſons, in their bitter cenſuring of them: And others vnder the colour of *giuing thankes* vnto God, hide their vaine oſtentation of their owne vertues, as that *Phariſee*, that ſaid; *Lord, I thanke thee, I am not as this Publican.* But as *Chryſoſtome* ſayes, *this would not ſerue his turne: for it is no thanks-giuing to vpbraid others faults, and boaſtingly to inſult ouer thoſe that haue done amiſſe.*

Luke 18. *Sed ne hoc quidem profectò ſufficit ei, non enim gratiarum actio eſt aliis exprobrare delicta, ſuper eos qui peccauerunt inſultanter inſurgere.*

But heere wee ſhould doe the Church of *Rome* iniurie to leaue her out, who indeede carrieth away the bell from all others in this kind of deceitfull painting and colouring: vnder the name of Chriſts Spouſe playing the filthy Harlot; vnder the title of the Church, fighting againſt the Church; vnder the *colour* of Religion, taking away the *vigor* of it, and in a word, making the *ſhew of godlineſſe* to be onely a *cloake of wickednеſſe*. I would rather ſet out this in Maſter *Foxes* words, than in mine owne, he hath ſo liuely and in the right colours deſcribed, or rather deformed this monſter; thus writing of her

Eccleſia nomine armamini & contra Eccleſiam dimicatis.

Acts and Monument, Vol. 2 in the beginning of Luthers ſtory.

" As in doctrine, ſo in order of life, and deepe hypocriſie

"pocriſie was ſhe corrupted, doing all things vnder
"pretences & diſſembled titles. Vnder the pretence
"of *Peters* Chaire, they exerciſed a Maieſtie aboue
"Emperors & Kings: vnder the viſor of their vowed
"chaſtity raigned adultery: vnder the cloak of pro-
"feſſed pouerty, they poſſeſſed the goods of the tem-
"poralty: vnder the title of being dead to the world,
"they not only raigned in the world, but alſo ruled
"the world: vnder the colour of the keies of Heauen
"to hang vnder their girdle, they brought all the e-
"ſtates of the world vnder their girdle, & crept, not
"only into the purſes of men, but alſo into their con-
"ſciences: they heard their confeſſions, they knew
"their ſecrets, they diſpenſed as they were diſpoſed,
"and looſed what them liſted. And ſo much for the
firſt deceitfull diſſimulation of euill to be done,

The ſecond is, when the euill which we are ready to doe, is yet, by a ſubtile kinde of violence, kept in ſo that it comes not forth into the outward act. Thus many there are, that politiquely, by a ſmooth, and cloſe carriage, ſmother, and preſſe in many of their vices which if they ſhould breake forth, might hinder them in their deſignes or deſires. An example wee haue in *Haman*; who though inwardly he ſwelled with malice againſt *Mordecai*, becauſe of his ſtiffe knee and ſtout heart; yet as the Scripture ſayes, *he refrayned himſelfe*; he brake not forth into any diſtemper of words but craftily concealed and confined his anger within the bounds of his owne boſome, leaſt otherwiſe the ſucceſſe of his bloudy plot, already aſſented to by the King, might haue beene hindred; when as by this meanes, the groſſe

The ſecond, from being done.

Eſter 5. 10.

abuſe of the King in his falſe ſuggeſtions againſt the Iewes, and faigned pretences of the publike good, would ſoone haue come to light, and that the true cauſe was but a matter of priuate ſpleene againſt *Mordecai*. Thus many, whileſt they are in petition of ſome office, or in expectation of ſome profit or preferment, how witty, how wily are they in the diſſembling of their greedy, griping, cruell, ambitious, auaritious, and other vitious diſpoſitions, which might make any rub in their way? There are not ſo many, nor ſo cunning deuices for the hiding of *naturall infirmities* of the body (as the crookedneſſe of the legges, or backe, want of a tooth, or an eye, or ſuch like) as in ſuch caſes the deceitfull heart will finde out for the hiding of the *vnnaturall deformities* of the ſoule. But let once their deſires be granted, then they ſhew themſelues; then the waters, before ſtopt and dammed vp, runne ouer, and rage furiouſly. Hence it was that the Prophet well acquainted with the craft of theſe foxes, prayes; *Let not the wicked haue his deſire, O Lord, performe not his thought, leſt he be proud.* Why, was he not proude before? Yes, in his very wiſhes he was proud, but then pride was locked vp, and impriſoned; now his deſire being ſatisfied, it would walke abroad and play reakes: The meaning then of the Prophet is, that the wicked, that before the obtainement of his purpoſe was proud inwardly, but yet in policie repreſſed it, would now bee proud outwardly, and open the flood gates, that the current might runne amaine. And ſurely ſo it is oftentimes, that as *Saul* hid himſelfe in the ſtuffe, when he was

Maxima pars hominum hunc morem habet: Quod ſibi volunt, dum id impetrant boni ſunt: ſed id vbi penes ſe habent ex bonis peſſimi & frandulentiſſimi ſunt. Plaut.

Pſal. 140. inlightened.

Pride a priſoner, and Pride a free man.

to

to be choſen King; ſo the wicked in the like caſes, when theylooke,either by election,or other means, to get this or that,very cloſely hide,though notwith *Saul*, themſelues, yet their filthy ſtuffe and baggage within? And that with no leſſe ſubſtill ſleights, than once *Rachell* hid the Idolls, *Rahab* the Spies: They will make euen thoſe that do more narrowly marke them, beleeue, that they haue diſcharded, and ſent away packing thoſe corruptions, which yet lye ſecretly harboured in the cloſets of their hearts. As *Rahab* bore the *Ierichuntines* in hand, the Iſraelites were gone away, when as they lay hid vnder the ſtalkes of Flaxe, vpon the roofe of the houſe: Such *ſtalkes of Flaxe*, ſuch *cloakes of ſhame*, as the Apoſtle ſpeaketh, as it were the torne ragges, and worne ſhooes of thoſe guileful *Gibeonites*, haue al ſuch that walke craftily,to hide their filthineſſe from the eyes of the world. In which regard the Scripture very filtly hath called them *generation of Vipers*;for as the Viper hath his teeth buried in his gummes, ſo that one would thinke it were a harmeleſſe beaſt, and could not bite; ſo alſo haue theſe deceitfull hypocrites their ſecret corners and conueyances, wherin they ſo cunningly couch their wickedneſſe,that one would take them,of all others,to be the moſt innocent. To this appertaineth that ſimilitude of our Sauiour,*Luke* 11.44. *Woe be to you Scribes and Phariſes,hypocrites,for yee are as graues which appeare not, and the men that walke ouer them perceiue not.* As the deepe graue hides the ſtinking carkaſe, and keepes in the ſtench from offending any mans ſmell, that men walke ouer them, and yet neuer perceiue the

τὰ Κρυπτα τῆς αἰσχυνης :.C r.4.2

Ioſhua.9.4.

Matth.3.7. *Plin.l.*11.6.37.

Luke.11.44. opened.

euill ſauour that is within: ſo the deepe and diſſembling hart of man is a cunning digger of ſuch graues, nay, it ſelfe, as it were, is a graue, wherein their rottenneſſe and corruption lies ſo cloſely couered, that hardly the ſharpeſt noſes of ſuch as conuerſe with them ſhall bee able to ſmell them out. So powerfull is *policie* in the wicked to reſtraine their corruption from ſcandalous eruption; more by farr, ſometimes, than is *grace* in ſome that are truely religious. For, looke how *Iſaack* made ſhew of ſtrangeneſſe with *Rebecca* his wife, when the knowledge of that neereneſſe might haue hazarded his life: ſo doe euill men counterfeit a kind of ſtrangeneſſe, euen with their beſt beloued ſinnes, where open familiaritie might be dangerous: But as *Iſaack* was at length diſcouered, when *Abimelech* ſaw him ſporting with her: ſo theſe cloſe companions, let them be heeded continually, but with ſomething more attentiue an eye, & it will be hard but ſometime or other we ſhall take them napping, and (as beggars fayning lameneſſe without their crutches, without their veiles,) euen very familiarly ſporting themſelues with thoſe ſins, by the crafty forbearance whereof they formerly deceiued vs.

The third, already done.

Pro. 30. 19. 20. vnfolded.

The third *deceit* in *diſſimulation* is, to diſſemble and conceale euill already done. The ſtumpet, when ſhe hath eaten *ſtollen bread*, yet ſhe hath ſuch a *dexteritie* in the wiping of her lippes, that not the leaſt crumme ſhall hang on to bewray her, nor the leaſt ſigne of her wantonneſſe ſhall appeare: And therefore boldly ſhe ſaies, *I haue done no wickedneſſe.* And this ſhe carries ſo cloſely from the eye of the world that

that *Salomon* ſhewes it to be as hard to find it out, as thoſe things which are hardeſt; namely, as *the way of an Eagle in the ayre*, not to be ſeene after once flowne away; *the way of a Serpent on a ſtone*, gliding away without leaving any impreſſion of her body behinde, and afterward creeping into ſome hole of the earth; *the way of a Ship in the Sea*, ſwiftly carried away with the windes; and laſtly, *as the way of a man with a maide*, that is a cloſe & a chaſte virgin, that is kept cloſe from the acceſſe of ſtrangers. Looke how hard it is for a man iudged vnworthy, to get an honeſt modeſt virgin, kept cloſe in her parents houſe (which is made no leſſe difficult then to get a flying Eagle) ſo hard it is to diſcouer a whore, to conuince her of her wickedneſſe. *Thus is the way of an adultreſſe*, that is, as hard to finde out any of the foure fore-mentioned things. Her deceitfull heart is ſo fruitfull a hatcher of ſhifts and euaſions. And this is naturall to all the Sonnes of *Adam*, after the example of their Father, when they haue done euill, preſently to runne into the thickets to ſeeke out couerlets to hide their nakedneſſe. Sometimes by groſſe and palpable lying, otherwhiles by the neater and finer kinde of lying; I meane that *ſophiſticall Ieſuiticall equiuocation*: a tricke the Diuell their maſter hath taught them by his owne example; but ſo much the worſe in them than in him, for that hee equiuocated to hide his *ignorance* of that which he could not reueale: theſe equiuocate to hide their *knowledge* of that they can and ought to reueale: for being ſometimes poſed with ſome queſtions concerning future euents, and not knowing well what

Piſcator *in Mat.* 1. & Muffet *in hunc locum.*

The Diuels equiuocation not ſo bad as the Ieſuites.

to anſwere, and yet not willing to loſe his credit with his blinde worſhippers, either by ſilence or plaine ſpeech, hee ſhaped his anſweres in ſuch an ambiguous houering manner, that, which way ſoeuer the euent ſhould fall out, it could not fall out amiſſe to his anſwere; becauſe being vpheld with this prop of Equiuocation, it would ſtand true euen in contrary euents. Thus when in his Prophets he was demanded by *Ahab* concerning his going to warre againſt *Ramoth Gilead*, and the ſucceſſe thereof, hee anſwered, *Goe, the Lord will deliuer it into the hands of the King:* Yea, but of what King, thou lying equiuocating Spirit? whether into the hands of the *aduerſary* King to be ſubdued, or of it *owne* King to be reſcued and deliuered? This hee determines not, but ſpeaketh ſuſpenſely and vncertainely, to gull *Ahab*, and make him runne head-long vpon his owne deſtruction. And yet here once againe, marke how the Diuels equiuocating is not all out ſo bad as the Ieſuites: for hee confeſſeth his equiuocating to bee plaine lying; *I will goe* ſaith he, *and be a lying ſpirit in the mouthes of the Prophets.* Hee was onely an equiuocating ſpirit in their mouthes: for the words in ſome ſenſe, and as the Diuell might interpret them, might bee true, and yet hee grants that his wordes, though neuer ſo qualified with equiuocating quirkes, were no better then lyes. But the Ieſuites, not hauing ſo much as the Diuels ingenuitie in them, ſticke not to iuſtifie their equiuocations as iuſt and lawfull. The wicked deceitfulneſſe whereof the Diuels practiſe, euen of it ſelfe alone, without his confeſſion, is ſufficient to diſcouer: for (beſides the

1. Kings 22.6. opened.

The Diuell confeſſeth Equiuocation into belying, which is more then Ieſuites will doe.

the example already mentioned, and his daily practiſe in his crooked Oracles among the heathen:) Thus dealt hee at the firſt with our firſt Parents, telling them, that by eating the forbidden fruit, *their eyes ſhould bee opened, and they ſhould bee as Gods, knowing good and euill.* Now the knowledge of euill is two-fold: 1. A *pure* and *ſimple* knowledge of it, *in it ſelfe.* 2. A *feeling* and *experimentall* knowledge of it in our ſelues. The Diuell indeed meant onely this latter, poſſeſſing yet the minde of *Adam* and *Eue* with an apprehenſion, and expectation, of the former. Now if the Diuel ſhould haue been challenged for deceiuing, had not his defence beene ready with this ſhield of equiuocation; might he not haue ſaid euen that which *Moſes*, hauing reference to this his ſpeach ſpeaketh, *verſ.*7. why? are not my words true? are not your eyes now opened to ſee your errour, which before you ſaw not? doe not you know your ſelues to bee naked, and ſo haue not you that knowledge of euill, which I promiſed, euen a knowledge ariſing out of your owne experience? and yet for all this, *Paul* for this fact cals him a coſener, and our Sauiour a murtherous lyer. This wont of his hee kept with Chriſt himſelfe; when ſhewing him onely the ſhadowes and imaginary repreſentations of things, hee ſaide, *All theſe will I giue thee.* A great catch ſure; euen iuſt nothing. Thus alſo played he with *Saul*, taking vpon him to fore-tell future euents in the hands of God, *To morrow thou and thy ſonnes ſhall bee with mee*, that is, ſhall die. How came the diuell to be of Gods counſell, that he can ſo certainly determine the end of any mans dayes, which

Geneſis 3.5. illuſtrated.

2 Cor.11.3. Ioh.8.44.

Matth.4.9.

1.Sam.28.19. interpreted.

are numbred with God? no, hee doth not define it certainely, but ſpeakes darkely and deceitfully: for [*to morrow*] doth not onely ſignifie the *day immediately following*; but alſo, *the time to come indefinitely*, and at large; as in that of our Sauiour, *Care not for to morrow*; and in that of God, *When thy ſonne ſhall aske thee to morrow, What is this?* that is, hereafter, in the time to come; and in that of the *Poet*, *Seeke not what ſhall be to morrow*, and *I care onely for to day: who knowes to morrow?* Now indeed *Saul* did not dye the next day after this conference, as will appeare to the more diligent peruſer of the whole context of that Hiſtory: yet *Sathan* ſeeing ſome likelyhoods of it, ventured ſo to ſpeak, as if the next day he ſhold haue dyed; but withall, becauſe he was not ſure of it, he ſo tempered his ſpeech with the ambiguitie of the word, *to morrow*, that his credit might be ſaued, though *Saul* had not dyed till a yeere after. Thus we ſee how the Diuel, as he is the *Father of lyes* in general, ſo alſo of this more handſome and cleanly manner of lying, wherewith the deceitfull heart of man vſeth to diſſemble, and hide its ſhame. Not but that it aboundeth with varietie of diuers other ſuch like knacks and deuices. For we ſee how *Dauid* could goe about to cloke his adultery: firſt, by ſending for *Vriah* home, and then commanding him to goe to his wife: ſecondly, when this tooke not, by making him drunk, thinking wine would perſwade him better then words: thirdly, when neither this would fadge, by murthering of him, and marrying of his wife. But of all other fetches, none to this of the *artificiall lye*, diſguiſed by *equiuocation:* all other lyes are

The word (*to morrow*) how taken. Mat. 6. 34. Exod. 13. 14. *Quid ſit futurum cras, fuge quærere*, Hor. Τὸ σήμερον μοι μέλει, τὸ ἄυριον τις οἶδε, Anacr.

Ioh. 8. 44.

are the Diuels brats, *Iohn* 8. 44. but this is his firſt borne; and this is moſt in requeſt with his Schollers at this day, and therefore we haue the longer inſiſted vpon it. And ſo much for diſſimulation of euill.

2. Of good.

Diſſembling of *good* is, when wee conceale and ſmoother that grace and conſcience which is in vs, being in ſuch places and companies, where ſuch things may bee preiudiciall vnto vs. Thus many Proteſtants, being in places of Idolatrie, honour the Maſſe with their preſence. Thus many of the conuerted *Corinthians*, ouer-taken with the *humane temptation*, as *Paul* termeth it, that is, a temptation ariſing from humane frailty; too much fearing men, gratified their Idolatrous acquaintance with their preſence at the Idols feaſts. And ſo by an outward ſhew of Idolatrie, they did hide that inward hatred of Idolatry that the Lord had wrought in them. Thus alſo did *Peter* himſelfe, ouer-come with the ſame temptation, *Iudaize* in the preſence of the Iewes, conforming himſelfe to their Ceremonies, contrary to his owne, both knowledge, *Acts*, 10.15. 28. and former practice. *Gal.* 2. 12. And thus ſome profeſſors being in the company of the prophane, will not ſticke to game, to guſſe, and ſweare with them: euery way ſo carrying themſelues, that they ſeeme to care for nothing more in ſuch companies, then that their language may not bewray them to be *Galilæans*, or their countenance to be ſuch as thoſe which are going vp to *Ieruſalem*. O my brother, what a ſhame is this for thee, to be aſhamed of that which is thy Crowne, thy glory? How vnworthy

1. Cor. 10. 13. interpreted, ἀνθρώπινος πειρασμὸς.

Gal. 2.

Mat. 26.

Luke 9.

thy art thou of the grace of God, who offereſt it, and ſo God himſelfe ſo vile an indignitie? If it be a ſhame among men for a childe, though neuer ſo much aduanced aboue his poore father, to be aſhamed of him in regard of his meanneſſe, what then for vs to be aſhamed of our heauenly Father, ſo full of glory and maieſtie? If it were a ſhame for *Dauid* to play the naturall foole, much more for a Chriſtian to play the prophane foole, to make ſhew of wickedneſſe. Surely yet of the two deceits, this is farre the worſe, to make men beleeue wee are not religious when wee are, than contrarily. True indeede; *The lip of excellency doth not become a foole*: it is naught when wicked men will bee vſing gracious ſpeech, to ſeeme religious: *but much leſſe doth lying beſeeme a worthy man*: It is farre worſe when good men will vſe the faſhion of the wicked. For in the diſſembling of vice, and fayning of godlines, though we doe hurt to our ſelues, yet we may doe good to others by our example; cauſing them to doe that in truth, which our ſelues doe onely in hypocriſie. As oftentimes ſtage-plaiers, by fained mourning, wring forth true teares out of the ſpectators eyes. But in the diſſembling of our grace, and making ſemblance of wickednes, as we hurt our owne, ſo alſo the ſoules of many others, fleſhing and hardning themſelues in ſinne, by our example.

Diſſimulation of euill is not ſo bad as diſſimulation of good.

Prou. 17. 7.

Nullus poteſt ſimulare ſe malũ quia per opera bona nullus ſimulat ſe malu, ſi autem opera mala faciat, malus eſt. Tho. 2. 2. q. 4. qu. 3 art. 1.

But heere, haply, ſome will ſay, that it is impoſſible for any to faine himſelfe to bee wicked; foraſmuch as none can counterfeit wickedneſſe by doing that which is good: and hee that doth that which is euill, is no counterfeit, but a wicked man indeed,

Anſwer.

Anſw. 1. There are many indifferent actions in themſelues, which yet haue an appearance of euill, by the doing whereof a man may faine wickedneſſe. 1. Theſ. 5. 22.

2. In many euill actions there is a two fold euill. Firſt, the euill it ſelfe that is done: Secondly, the euill that is ſignified by that which is done. As in *Ioſephs* ſwearing by the life of *Pharaoh*, in *Peters* Iudaizing, in *Iehoſhaphats* ioyning with *Ahab* in affinitie, and ſociety of warre: beſides the euill of the actions themſelues, there is a further euill ſignified, namely, that *Ioſeph* is as prophane as the *Ægyptians*, *Iehoſhaphat* as idolatrous as *Ahab*, *Peter* as ſuperſtitious as any of the Iewes. Now, howſoeuer they that doe euill are indeed euill in regard of the firſt kinde of euill, yet not in regard of the ſecond. When a profeſſor weares long haire, hee doth euill, but yet hee is not euill in that kinde of wickedneſſe, which this action ſeemes to import. For to weare long haire is commonly a badge of a royſter, or ruffian, yet the profeſſor is not ſuch a one indeede. And therefore he makes ſhew of that euill to be in him, which indeed is not. For, as a man may be-lye himſelfe in words, as hee that told *Dauid* hee had ſlaine *Saul*, when indeed hee had not; ſo alſo in his deedes, which alſo haue their language. And this is, when wee doe ſome leſſer euill, that carries with it a foule note, and ſhrewd ſuſpition of a greater euill, of the which yet we are innocent. If *Ioſeph* with his mouth ſhould haue ſaid, I care for the true God as little as the *Ægyptians*, who ſeeth not but that hee ſhould haue fained that wickedneſſe to bee in himſelfe, which in truth was not? Now, by ſwearing by *Pha-* 2. Sam. 1.

raohs

raohs life, in effect he ſaid as much.

2. Simulation. Theſe be the deceits of *Diſſimulation*: The deceit of *Simulation* is ſpecially that, whereby men make ſhew of that grace and godlineſſe which either they haue not at all, or elſe not in that meaſure they make ſhew of, being ſpecially ſwayed with the ſiniſter reſpects of gaine and glory. To make ſhew of more grace then indeede is, may be incident to the godly: but to make ſhew of grace when there is not any at all, no not ſo much as the leaſt liking of it, this is peculiar to the wicked. With whom that miſchieuous *Machianilian* precept ſo much preuaileth; *That vertue it ſelfe ſhould not be ſought after, but only the appearance: becauſe the credit is a helpe, the vſe a cumber.* Wherefore as *Iacob* to get *Iſacks* bleſſing put on *Eſaus* cloathes; ſo doe theſe hypocrits, to get the bleſſing and praiſe of men, in outward habite apparell themſelues like Chriſtians. And as *Iacob* thereby deceiued *Iſack*, ſo doe theſe oftentimes the moſt iudicious Chriſtians; like as the figge-tree with her leaues deceiued *Chriſt*, and as the empty boxes in Apothecaries ſhops, with their faire titles written vpon them, deceiue the ignorant comers in. Though their hearts be baſe, and vile earthen pots, yet they muſt be ouer-laide with the ſiluer droſſe of glozing, and glorious wordes. Thus hypocrites ſpeake not *out of*, but *contrary to* the abundance of their hearts. When their lips, like good mens, ſcatter knowledge, their hearts at the ſame time, naughtineſſe. They know themſelues to haue *Lyons teeth*, & yet *womens haires* muſt on; to be *Wolues*, and yet *the ſheepes cloathing* muſt on;

Machiauels Maxime.

Prou. 3.

Reuel. 9. 8.

on, to be *dragons*, and yet the *lambes hornes* muſt on, and that as once among the Iews many rude vnlettered and vnnurtured ruſtickes wore the rough garment of the Prophets, namely to *deceiue*. Some Painters haue had ſuch a gift in the liuely expreſſing of the formes of Birds and other Beaſts, that true Birds and liuing Beaſts haue beene deceiued in taking them for their mates. But the hypocrite puts downe the Painter: for by his glozing and gliſtering ſhewes, in all outward workes he doth ſo perfectly reſemble the true Chriſtian, that he deceiueth not, as the Painter, ſilly Birds, but reaſonable men; yea, learned and experienced Chriſtians. Whence it commeth to paſſe, that as the Horſe neighed at the picture of a Horſe, as if it had bin a true horſe, and as the Calfe in the Epigram, went to ſucke the teates of a painted Cowe; ſo euen ſometime the wiſeſt Chriſtians, alike deceiued with the counterfeits, embrace and entertaine them as their fellowes, thinking to ſucke ſome ſweetneſſe of grace out of them: for as the *Ægyptian* Iuglers outwardly repreſented *Moſes* miracles, and ſo deceiued *Pharaoh*: ſo doe hypocrites the pietie and zeale of Chriſtians, and thereby bleare the eyes of the godly. Nay, oftentimes, as falſe gold in gliſtering goes beyond true, and once their hyred mourners in lamentation beyond the deceaſed parties owne friends; and fawning flatterers in outward complements of friendſhip, beyond true friends themſelues; ſo may hypocrites in outward workes ſeeme to carry it away from the ſoundeſt Chriſtians. Hypocriſie, though it be but the Ape of Chriſtianitie, and

Ezech. 13. 4.

Ælian.

Hypocrites outwardly may goe as farre (if not further) than the beſt Chriſtians.

Vt qui conducti in funere ploràre dicunt & faciunt prope plura dolentibus ex animo Hor.

Adulatio quàm ſimilis eſt amicitiæ? non imitatur tantùm illam ſed vincit & præterit. Senec. Ep. 45.

Ingenioſior eſt ad excogitandum ſimulatio veritate. Plin.

and propoundeth it onely for outward imitation? yet here for al that, the *imitation* exceedeth in some points, the *simple*; the *picture*, the *patterne*. Is the true Christian *hot* in prayer? he wil *sweat*: Is he *something more sorrowfull*? he will *weepe* and *blubber*. In preaching *cryes* he? he wil roare. In hearing doth he but lift vp his *hand*? he will lift vp his *voyce*. Doth hee but *sigh softly*? he will *cry out amaine*. Doth he *run*? he wil *gallop*. Doth the true-hearted *Publican* looke with his eyes on the ground? the hypocriticall *Iewes* will hang downe their heads like *Bulrushes*, when yet their hearts stand vpright enough. Doth *Timothie* weaken his constitution by abstinence? the *Pharisee* will neuer giue ouer till his complexion bee wholly withered and wanzed. Doth *Paul* correct his body with milder correction, as it were a blow on the cheeke? the *Iesuite* will *martyr* his sides with his feuerer discipline of *Scorpions*: Whither will not pride and vain-glory spur on the hypocrite? Gods glory carryes the sincere Christian no further than to *Martyrdome*; there is the highest pitch of outward workes, performable by a Christian; and yet vaine glory driues the hypocrite thither also. As Saint *Austen* notably shewes, writing vpon those words of the *Psalmist*, *thou knowest the secrets of the heart: that for thy sake we are slaine con-* "*tinually*. What meanes this (saith the learned Fa- "ther) he knowes the secrets of our hearts? what "be these secrets? Surely these, that for thy sake "wee are slaine all the day long. Thou and I may "see a man to be slaine, but why hee is slaine thou "canst not tell: This God knowes, it is hidden from

Luk. 18.

Esay. 58.

Matth. 6. ἀφανίζουσιν

1. Cor. 9. 18. ὑπωπιάζω τὸ σῶμα.

Hypocrites may suffer martyrdome.

Psal. 44. 21. 22.

Quid est, nouit occulta? quæ occulta? &c.

"from vs, euen in the very Catholique Church:
"Thinke yee there neuer were any Catholiques, or
"that now there may not bee ſome, that would
"ſuffer onely for the praiſe of men? If there were
"not ſuch kinde of men, the Apoſtle would not
"haue ſaid, Though I giue my body to be burned,
"and haue not charity, I am nothing. There may
be ſome therefore that may doe this, rather in the
vanity of boaſting, than in the ſincerity of loue. So
farre *Auſten.* Whereby it may eaſily appeare how
ſtrange are the feates and fainings of mans deceitful
heart. Iugglers deluſions are more eaſily eſpiable
than theſe of a falſe and fayning heart Hence it is
that in ſcripture hypocriſie is compared to *leauen*,
which our *eyes* cannot diſtinguiſh from dowe by
the *colour*; but onely our *palate* by the *taſt*. Our
hands are more competent Iudges for theſe decei-
uers, than our eares; which will ſoone be bewitched
with their goodly, and glorious words. But let vs
begin to handle them but a little, and preſently wee
ſhall feele ſuch roughneſſe, ſuch a thornineſſe, that
we may truely ſay, *The voyce of Iacob*; *but the hands
of Eſay.*

Potes enim videre, mortificavi hominem: quare mortificetur, neſcis: Deus hoc nouit. Res in occulto eſt, &c. qui cauſâ humanæ gloriæ paterentur. Quihoc facerẽt iactatione magis quàm dilectione.

Luk. 22. 15

And thus much briefly for the firſt branch of this
doctrine of the hearts deceitfulneſſe. The vſe wher-
of is two fold.

Vſe.

Firſt, to teach vs wiſedome and warineſſe in gi-
uing entertainement in our hearts to others; that
wee doe not preſently ſet open the doores to let in
all. No, though they be ſuch as come commended
vnto vs, with all the grace that outward ſhewes can
lend them. Otherwiſe, if we be negligent herein
as

1.

as once the Patriarkes by their readinesse to hospitalitie, in stead of men, receiued holy Angels; so we contrarily, by our readinesse to beleeue, making our hearts common Innes for euery one to lodge in, in steade of holy Angels, may quickly receiue the foule and filthie Fiends: for false prophets themselues, as *Christ* tels vs, come *in sheepes cloathing*, and so the Diuel *transfigureth* himselfe *into an Angell of light*. How humbly did those captaines present themselues before *Ieremy*, desiring his prayer, his counsel, and promising obèdience? and yet they had resolued before hand what to doe, and did but dissemble in their hearts, in their so religious a shew of comming to the Prophet. How easily may good *Ieremie* bee deceiued with such faire shewes? In the Apostles times did not the false Seducers, which serued not the Lord *Iesus*, but their owne bellies, yet with faire and flattering speech deceiue the hearts of the simple, & make marchandise of their soules? Did they not make great shewes of more than ordinary humility and mortification? or what austerity is there among the Papists, or what zeale in wooing and winning of Proselites, with which that of the Pharisees may not compare? Try wee then the Spirits before wee trust them: for though men may compose their faces and fashions to neuer so great shewes of pietie, yet for all that *seuen abominations* may lye couched in their deceitfull hearts: And therefore, when our Sauiour tells vs, that *by their fruits we shall know* false Prophets, hee meaneth not so much the fruits of their liues, which in outward appearance, and in the iudgement of men, may be as

Ierem. 42.

Rom. 16. 18. 2. Pet. 2. Colos. 2.

Matth. 7. 16. interpreted.

good

good, as the true Prophets; (for they come in ſheepes cloathing) as of their doctrine. That wee muſt heede ſpecially, trying it by the word, and not bee carried away with the pompous oſtentation, either of their words or workes.

So alſo among our ſelues, wee muſt not preſently reach forth the right hand of fellowſhip to euery one that beginneth to cry, Lord, Lord; but firſt we muſt weigh them in the ballance of the Sanctuary, to ſee whether they be currant metall or no. *Iehu's* queſtion is fit for all good Chriſtians, to propound to ſuch as *Iehu* was, before they admit them into their ſocietie, *Is thy heart vpright?* As Chriſt would not truſt ſome that ſeemed to truſt him, becauſe hee knew them well enough, ſo neither ſhould we, becauſe wee doe not know them. See how ſcrupulous the Chriſtians were at firſt to receiue S. *Paul* into their company, which was not ſo much *daintie niceneſſe*, as *iuſt cautelouſneſſe*, whereto the deceitfulnes of mans heart doth neceſſarily vrge vs. It is not good indeed to wrong any man with *groundleſſe ſuſpitions*, ſo neither is it good to wrong our ſelues with *ouereaſie credulitie*. The ſame ſpirit that ſaith, *Charitie beleeueth all things*, ſaith alſo that a *foole beleeueth all things*: And *charitie* is no *foole*. As it is not *eaſily ſuſpitious*, ſo neither *lightly credulous*.

2. King. 10. 15. Iohn. 2. Acts. 9. 1. Cor. 13.

Secondly, wee muſt all take notice of this corruption of our hearts, whereby we are ready to deceiue our brethren, what by *faigning*, what by diſſembling. As Saint *Iohn* ſpeaketh of ſinne in generall, ſo I of this partieular, If wee ſay wee haue no deceitfulneſſe of heart, wee deceiue our ſelues, &c. Wee are

1. Iohn. 1.

ready to take notice of this in others, and wee may heare foule-mouthed perſons caſting the aſperſion of hypocriſie vpon ſuch as deſerue it farre leſſe then themſelues. For theſe *carnall* and *looſe Goſpellers*, they, of all others, are the groſſeſt hypocrites, that in their outward profeſſion they make in the publique worſhip of God, haue *a forme of godlineſſe*, but indeed haue *denied the power thereof, being reprobate to euery good worke*, that by making couenant with God in ſacrifice, ſeeme to be Saints, yet by breaking couenant in their ſlaunders, thefts, adulteries ſhew themſelues to be Diuels; and therefore as the Diuell in the Goſpell was commanded ſilence, when he began to take the name of Ieſus into his mouth, ſo alſo theſe, *What haſt thou to doe to take my name into thy mouth, &c.* And yet theſe hypocrites that can not ſee the huge beame of hypocriſie in their owne eye, muſt needs bee tampering with the little mote in their brethrens. O that once wee could learne to leaue this prying into others, and turne our eyes vpon our ſelues; for the Prophet here ſaith, *The heart* not of this kind of men, or that, but in generall challenging vs all, *the heart is deceitfull.* Either then denie thy ſelfe to be a man, or confeſſe thy deceitfulneſſe. And indeede whoſe heart is there that can plead guiltleſſe? who can with good conſcience before Gods tribunall ſay, I am not ſowred with this leauen? nay, how true is *Salomons* complaint, *Euery man boaſteth of his owne goodneſſe, but who ſhall finde a faithfull man?* as in that one particular of *liberality*, ſo in the generall of Chriſtianitie; that performeth full out as much in workes, as he maketh ſhew of in words

Pſal.50.5.17. 18.19.

Pſal.50.16.

Hypocritarum maculam non habere aut paucorum, aut nullorum. Aug. *de temp. ſer.9.*

words. Such a one is a blacke Swan, an odde man, ſcarſe one of a thouſand, to be wondred at with our Sauiours; *Ecce, Behold a true Iſraelite, &c.* How many couers and curtaines hath euery ones heart drawne before it to hide it ſelfe? The eyes, the forehead, the countenance lye often, the tongue how often? who can ſay of all that euer hé hath written, that S. *Paul* of his Epiſtles to the Corinths: *we write no other things then thoſe you read?* that is, that which you read written is indeed written as well in our hearts as in this paper; and ſo of his ſpeeches, and countenance, I ſpeake no other things then thoſe you heare, I haue no other face then that you ſee; which as the painted ſtrumpet cannot ſay, ſo neither can the guilefull diſſembler that painteth ouer his malicious and dogged countenance with laughter, and ſweet ſmilings, and ſuch like ſemblance of faire and louely lookes; Ranſanke we therefore our owne hearts, and finding any of the vizors of deceitfulneſſe, let vs take them off by repentance. This is the beſt vncaſing of the hypocrite, namely, when hee ſhall vncaſe himſelfe: not when God ſhall vncaſe him by iudging him; but when he ſhall vncaſe himſelfe by iudging, and humbling himſelfe: not when *God* ſhall doe it by *condemnation*, but *himſelfe* by *reformation*: not when God ſhall waſh out thy paintings with the daſhing tempeſts of his iudgement, but when thy ſelfe ſhalt waſh them out with the ſweete dew of thy repenting, and weeping eyes, being angry with thy ſelfe for former deceit, and now turning ſhowes into ſubſtance, ſhadowes into truth, a double heart & a clouen tongue, into a heart

Iohn 1. *Multis enim ſimulationum involucris tegitur, & quaſi velis quibuſdam obtenditur vniuſcuiuſq; natura; frons, oculi, vultus perſæpe mentiuntur, oratio verò ſapiſſime.* Tull, *ad Q. fratrem.* 2. Cor. 1. 13. interpreted.

The beſt vncaſing of the hypocrite, is when he vncaſes himſelfe, and ſo preuents Gods vncaſing.

of ſimplicitie, and lips of ſinceritie. *Polus* an actor on the ſtage, in the repreſentation of griefe, remembring the death of his owne ſonne, fell from his perſonate fained mourning to weeping in good earneſt, and to cry out amaine in the bitterneſſe of his ſpirit: ſo ſhouldeſt thou, who hitherto, as an actor on the Stage, onely to pleaſe men, haſt made ſemblance of repentance; fall from thy fictions to repent ſeriouſly, and in good ſadneſſe. But alas, how many of vs doe quite contrary to that of *Polus*? for he performed the truth of that whereof onely the *imitation* and reſemblance was expected; we onely the *ſemblance* of that, whereof the very *truth* it ſelfe is expected. He wept indeed, when he was thought onely to counterfeit: we counterfeit griefe when we doe, at leaſt would bee thought to grieue indeede. But it ſhall be beſt for vs to imitate him, and in the middeſt of our *hiſtrionicall* and *hypocriticall* repentance, to turne to the true practiſe of repentance, plucking off our vizors, and making our owne faces as faire as our vizors. It is fearefull, which ſometimes is reported to haue fallen out, when among a company of counterfeit Diuels on the Stage, the true Diuel ſhal come in and chaſe away theſe fained: but it is comfortable, when among the company of many painted and gilded graces, the truth of grace it ſelfe at length commeth, cauſing all thoſe ſhewes to goe away, as the body the ſhadow.

Thus, if thine owne hand ſhall vn-maske thee, it ſhall bee for thy credite, and comfort, if not, but thou wilt rather ſtay, till Gods hand come to vnmaske thee, (for certainly euery hypocrite

Oppleuit omnia non ſimulacris nec imitamentis, ſed luctu atque lamentis veris & ſpirantibus Gell. noct. Att. l. 7. c. 5.

Itaque cum agi fabula videretur, dolor actitatus eſt.

masked either by God or himſelfe; O happy hee that by doing it himſelfe, can ſaue both God a labour, and himſelfe paine! Thou ſhalt find how feareſull a thing it is to fall into the hands of God, which ſhall plucke thy maske from thy face, and thy head from thy body, both at once; he will vnvizour and vncolour thee thou coloured hypocrite, hee will ſtrinke thee thou painted wall to thy ſhame and confuſion: it may bee in this life, by giuing thee ouer into the hands of Sathan, and the power of his temptations, that thou ſhouldeſt fall into Apoſtaſie, and with *Demas*, *imbrace the preſent world.* For ſuch as profeſſe onely in hypocriſie, and together with their outward profeſſion of the truth, receiue not inwardly the loue of the truth, vnto ſuch the Lord ſhall ſend *the efficacie of errour, that they ſhould beleeue lyes.* But if in this life, God thus detect not thine *Aſſes eares* vnder thy *Lyons skinne*, aſſuredly hee will doe it throughly in the life to come at the laſt day, when hee ſhall ſtrip thee ſtarke naked of all thy *cloakes of craftineſſe*, wherewith thou veiledſt thy ſhame here, and preſent thee before that generall aſſembly, as it were on the Stage, a laughing ſtocke to Men and Angels.

Acts 23.3.

2. Tim. 4.

2. Theſ. 2.

CHAP. III.

Of the deceit whereby we iudge our ſelues not to bee ſo euill, as indeed we are.

2. Part of harts deceitfulnes, ſelfe-deceit, which is,

WE haue briefly runne ouer the former part of the hearts deceitfulneſſe, whereby it deceiueth *others*, not it *ſelfe*, with the ſeuerall parcels thereof: now wee come to the ſecond part of deceitfulneſſe, and that farre more deepe and dangerous then the former; namely, that which wee may call *ſelfe-deceit*, whereby wee deceiue euen *our ſelues*, ſometime together with, ſometimes againe without, deceiuing others beſides.

Two-fold.

This deceitfulneſſe may be conſidered either in the minde or affections *ioyntly together*, or in the affections *ſeparately*, and *by themſelues*.

1. In the mind and affections ioyntly, ſhewing it ſelfe in foure things. 1. In iudging

The former deceitfulneſſe ſhewes it ſelfe ſpecially in foure things: 1. *in iudging*: 2. in *perſwading*: 3. in *promiſing*: 4. in *practiſing*. For the firſt, which is in *iudging*, though it may ſeeme that iudgement belongs properly to the mind, yet becauſe here the affections interpoſe themſelues, and the erroneous iudgement of the minde commonly receiueth its tincture from the affections, I doe therefore equally intereſt both the *minde* and *affections* in this firſt *deceit*. Now the deceit of the heart iudging, is either in iudging of our *perſons*, or of our *actions*.

1. Of our perſons: where three deceits. 1. Deceit is, That we are not ſo ill as we are; either in regard of the time,

In iudging of our *perſons* there are ſpeciall three *deceits*; whereof the *firſt* is, when we thinke, through pride and ignorance, that wee are not ſo bad, as in truth

truth we are. And this deceit is not onely in regard of that wee iudge of our ſelues for the time *preſent*, but alſo *paſt*, and to *come*.

For the time *preſent*, how many are there, groſely tainted with many horrible Sinnes, which yet in no caſe they will be brought to ſee or acknowledge? nay, ſo farre are they blinded through *ſelfe-loue*, and *ſelfe-deceit*, that they will bee at daggers-drawing with any that ſhall offer to lay ſuch matters to their charge, The Phariſee cackles and crackes in the Goſpell, that he is not *vniuſt*, nor an *extortioner*, he thought himſelfe free enough from thoſe ſins, and yet our Sauiour, who could not be deceiued, faſteneth this imputation vpon that whole *Tribe*, that howſoeuer the out-ſide of the cup and platter were very exquiſitely mundified, yet the in-ſide was *full of rauenings and wickedneſſe*. Whereupon he exhorteth them by Almes to make cleane thoſe Diſhes which euen ſwimmed with bloud, in regard the meates in them were gotten by euill meanes, as by deuouring of Widdowes houſes through colour of long prayers; by teaching children euen to ſtarue their owne parents to offer to the Altar, that is indeede, to their paunches and purſes. Was not this vniuſtice and extortion; and yet becauſe it was ſomething more cleanely carried, and not ſo groſſe, and apparant as that of the *Publicanes*, or common theeues, therefore he bleſſeth himſelfe in a ſuppoſed freedome from that ſin, and triumpheth, ſaying, *I am no extortioner, no vniuſt perſon*: Nay, out of thine owne mouth ſhalt thou be iudged, thou deceitfull Phariſee; That ſhall caſt thee: For, when after thou ſayeſt

1. Preſent.

Luke 18.11.

Luke 13.39. verſo 42.

ſayeſt, *nor as this Publicane*; is not this ſhamefull iniuſtice for thee *to iudge another mans ſeruant, that ſtandeth or falleth to his owne Maſter?* And when afterward thou glorieſt in thine owne vertues, of faſting and paying of tythes, as though by theſe things thou hadſt deſerued to be kept by God, from breaking out into the ſcandals of adultery and extortion, art not thou an extortioner in the higheſt degree, that goeſt about to extort and wring from God himſelfe his moſt precious treaſure, his glory, which hee will not giue to another? Thus many, with the Phariſee, thinke themſelues innocent enough of theft, and ſuch like crimes, and will wiſh they could no more bee touched with other ſinnes, when indeede they haue their hands very deepe in theſe tranſgreſſions; vſually robbing their brethren of
Prov. 22. 2. their good name, which being aboue ſiluer and gold, the theft thereof muſt needs, proportionably, be aboue the theft of ſiluer and gold, which is puniſhed with the gallowes; nay, robbing God himſelfe of his worſhip; of his Sabbaths the time, and of his
Mal. 3. 8. *tithes*, the props of his worſhip. What a mockery is it then for thee to talke of paying man his dues, when thou denieſt God his? Or is it theft to rob thy fellow ſubiect, and not to rob thy King, and Soueraigne? So againe, wee may heare others purge themſelues of couetouſneſſe, as though they were not at all giuen that way, onely vpon this ground, becauſe they are no miching and ſcraping niggards, but rather waſtfull and riotous prodigals. Not conſidering that their prodigalitie cannot bee vpheld, but by couetouſneſſe, in ſeeking for more,

than

than God hath allotted, and that by vngodly and vniuſt practiſes. So others free themſelues of pride, onely becauſe they exceed not in their apparell, as others, when yet inwardly they are ſwollen with ſelfe-conceit, and no men thinke better of themſelues, than they doe. Our ruffling and ſwaſhing cutters, with whom a *word* and a *blowe*, a *lye* and a *ſtabbe*, thinke themſelues of an *heroicall* ſpirit, and in no hand would indure the imputation of Puſillanimitie, of baſeneſſe of minde and cowardiſe. Yet the truth is, they are moſt baſe, and vile cowards, ſlauiſhly yeelding to their owne vile affections, which to ouercome, and by repentance to be reuenged of, is a farre greater argument of a noble and generous ſpirit, than to purſue ſo eagerly the reuenge of euery petty iniurie, which the Apoſtle diſgraceth by a word that ſignifieth *infirmitie*, and *loſſe of victory*. If it were true valour, why ſhould not they bee as hazardous of their eſtates and liues, for Chriſts ſake and the Goſpell, when occaſion requires? But then none ſo faint-hearted and daſtardly as they. Infinite were it to follow all the particularities, whereby this deceit might bee exemplified. Of all others this is the moſt generall branch thereof, when men thinke they haue not ſuch and ſuch corruptions, becauſe they feele not the powerfull operation of them, by reaſon of Gods reſtraining hand. Many naturall men there are whom God neuer renewed by his grace, in whom yet hee ſo moderateth and bridleth many corruptions, as pride, luſt, crueltie, &c. that they breake not forth. Hence ſuch men deceitfully imagine

1. Cor. 6. 7. ἥττημα.

that

that they are framed of some pure mold, and are of a better nature and disposition, free altogether from such corruptions, because free from the annoyance of them. As though a Lyon were no Lyon when fettered that he cannot rampe; or a Theife no theefe, when manacled that hee cannot steale; or the stone no stone, when so bedded in the bladder that it cannot greatly vexe. Left therefore wee deceiue our selues in this point, it stãdeth vs in hand, diligently to examine whether the *rest* and *silence of* our corruption be from the *restraining*, or the *renewing* spirit, from the grace of God *suppressing* it, or *oppressing* it, from want of a *minde disposed*, or of an *occasion* to bee *proposed* for the drawing forth of the corruption?

2. Past.

As thus wee are deceiued in iudging of our selues for the time *present*, so also *past*, and to *come*: for the *time past*, wee haue an example in the *Pharisees*, that said, if they had liued in the daies of their Fathers, they would not haue murdered the Prophets, when yet, their bloudy persecution of *Christ*, that taught no other doctrine then that which the Prophets of old had done, might sufficiently discouer the deceitfulnesse of their hearts in this kinde. Thus what wicked miscreant is there, that will not be readie to crie out vpon the high Priests, the Iewes & trecherous *Iudas*, with the rest, that had their hands in Christs bloud; and as for them, if they had then liued, they would haue taken *Christs* part, against the *Iewes*, and so *Hoopers* and *Bradfords* part, against *Bonner* and *Gardiner*? A likely matter, they now make so much of those in whom the pietie and zeale of those holy

Mat. 23.

martyrs

martyrs reuiued. Assuredly, hee that now vnder the Gospel, sheweth a spitefull and malicious minde to a good and holy Christian, well may he deceiue himselfe, hee shall neuer deceiue mee so farre, as to make me thinke otherwise, then that if he had liued in holy *Hoopers* dayes, hee would haue beene ready, with the forwardest, to haue carried a faggot to his stake; yea, if he had liued in Christs dayes, he would haue beene ready to haue driuen in the first nayle into his body. Certainely an *Herod* and *Herodias* to *Iohn Baptist*, would haue beene an *Ahab* and *Iezebell* to *Elias*. And yet I make no question, but if one had asked either *Herod* or *Herodias* what they thought of *Ahabs* and *Iezebels* dealing toward *Elias*, and what they would haue done in like case, I doubt not I say, but they would haue condemned them to the very pit of hell, and made many goodly protestations, that if they had then liued, they would haue donne farre otherwise: But insomuch as they did the same thing to a new *Elias*, the *Baptist*, that came *in the spirit and power of Elias*: it was thereby euident what they would haue done to the *Elias*.

Lastly, we deceiue our selues in regard of the time *to come*, when wee will not take that notice of our corruption, as to thinke we are in danger of falling hereafter into those grosse and scandalous sins which hitherto we haue auoyded: thus many will not sticke *Thrasonically* to boast, that if *Popery*, and persecution of the truth should againe re-enter, yet they would neuer shrink. But a notable example for this purpose is that of *Peter*, who had so opened his eares to the voyce of his owne deceitfull and lying heart, that he

3. To come.

hee could not beleiue *Christ* himselfe, the God of truth, fore-warning him of his three-fold deniall; he could not be perswaded there was so much wickednes in his heart. So *Hazael*, when the Prophet told him he should cruelly rip vp the women with child, and dash their children against the stones, as thinking better of himselfe, than that euer he should breakforth into such outrage, answered not without some indignation, *What, am I a dog?* Yea, that thou art *Hazael*, & so naturally are all the sons of *Adam*, in their vicious qualities worse than dogs, beares, tigers. And thus, if our own hearts deceiue vs not, shall we iudge of our selues, that there is no sinne so odious vnto which of our selues wee are not sufficiently inclinable. For *original sin*, in which we are all bred & born, containeth in it selfe the *seeds* of all sins, that fearefull sin against the holy Ghost it selfe not excepted. And therefore by reason of this so corrupt & rotten a nature, we haue a disposition, euen the best of vs, to the vilest and most lothsome sins. One would haue thought that the Disciples in regard of their education and nurture, both vnder their *Parents*, in honest and frugall trades, & vnder our *Sauiour*, in holy and spirituall learning, should haue bin far enough from *surfetting* and *drunkennes*, the sins of *swaggerers*, and not of sober, ciuill men, much lesse godly & zealous ministers. And yet vnto them our *Sauiour* addresseth this admonition, *Take heede vnto your selues that your hearts bee not made heauy with surfetting and drunkennesse*. For they had in them the common poison of nature, & so were obnoxious euen to the most shamefull and reproachfull euils. And yet for all

2. King. 8, 13.

Luke 21, 34.

this

this, whoſe heart is there free from this deceit, of thinking himſelfe free enough, and far enough from many, ſpecially hatefull, and ignominious ſinnes, as murther, theft, adultery, periury, apoſtacy, and ſuch like? Would not *Dauid* (thinke we) as well as *Peter* admoniſhed of his future deniall, haue made ſtrange of it, if it had beene told him before-hand, thou ſhalt defile *Bathſheba*, murder *Vriah*? Would he not haue anſwered with *Hazael*, *What, am I a dogge?* This deceit is exceeding dangerous, and therefore take wee heede of it. For whence it is that men oftentimes, as it ſeemeth of milde and gentle natures, breake forth into great rage, euen vnto murther; and againe men of chaſte behauiour into filthy and brutiſh vncleanneſſe? Whence is this I ſay, but from this deceitfulneſſe of our hearts, whereby we perſwade our ſelues, that our nature is not ſo far venomed, that it ſhould be likely to bring forth ſuch peſtilent euils? & therefore growing ſecure, and remitting of our watchfulneſſe, we are the more eaſily ouerthrowne. Indeede ſome ſinnes there are to which wee are not ſo much tempted, as others (as *Luther* ſaid of himſelfe, that he neuer felt himſelfe tempted to couetouſnes:) yet there is no ſin but we may both be tempted to, and through temptation fall into, if Gods vnderpropping hand withdraw it ſelfe. As the *Apoſtle* notably teacheth, exhorting to moderation towards our brethren fallen euen into fouler ſins, vpon this ground, *Conſidering thy ſelfe that thou mayeſt be tempted*, euen with a powerfull and preuailing temptation, to fall into thy brothers ſinnes. The vſe then of this point is to take heede of this deceit, and knowing our ſelues what

Gal. 6. 1. interpreted. *Vſe.*

what wee are, to tremble and to feare euen thoſe ſinnes, which wee leaſt ſuſpect, and whereto wee finde not our ſelues ſo pronely carried, as to others. Wee would be loth to truſt a Beare or Wolfe, or any ſuch like Beaſt though by culture and manurance in their youth their in-borne fierceneſſe bee ſomething mitigated. Still their naturall diſpoſition ſticks to them, and that will teach them to doe miſchiefe. Why then ſhould we repoſe any ſuch confidence in our ſelues, that wee ſhall neuer laſh out into ſuch and ſuch euils? Wee haue a Schoolemaſter within, that naturall corruption that cleaues ſo faſt vnto vs, that will be ready to teach vs, yea to vrge and force vs to the very height of iniquitie. Few will ſo truſt their bodies, though neuer ſo ſound and healthy, but that they will feare euen the moſt dangerous diſeaſes, as the poxe, the plague, and ſuch like infections; for that they know that euen the bodies of the beſt conſtitution haue matter within, euen for the vileſt diſeaſe to worke vpon. Aſſuredly thy *Soule* is a farre more fruitfull *ſeminary of Sinnes*, than thy *Bodie* of *Diſeaſes*. Why then ſhouldeſt thou ſuffer thy ſelfe to bee deceiued more in the one than in the other? The Heathen Philoſopher commended this meditation to his Schollers in the hearing of others faults, *haue I done any ſuch like thing*? A good meditation; but yet in caſe this queſtion greatly trouble vs not, let vs add this other, *may I not doe the like, or worſe?* This is the holy feare Gods children ſhould haue of themſelues continually. Such as was that in the eleuen Diſciples, who hearing Chriſt fore-telling, *One of you ſhall betray me*,

Numquidego tale? Plato.

Prou. 18.

euery

euery one in a godly *zealouſie* & ſuſpition of his own naughty heart, cryed out, *Maſter, is it I? Maſter, is it I?* heere euen *Peter* himſelfe, that a little before could not thinke his heart ſo vnſound, as to be fit to bring forth the *miſhapen brat* of *fearefull deniall*, now (haply ſomething ſchooled and cooled by the former ſo vehement and confident prediction of *Chriſt*) feareth the *ugly* and *terrible monſter* of *feareleſſe* and *faithleſſe betraying*. In this latter feare, imitate we *Peter*, and not in his former preſumption: for when once we ſhall entertaine this deceit, that there are any ſinnes which wee neede not greatly feare, then are wee neareſt falling into them. And ſo often it commeth to paſſe, that whileſt wee carefully watch againſt thoſe ſinnes, wee ſee our ſelues by ſtrong temptations daily drawne vnto, and wholly neglect others, we thinke not our ſelues ſo ſubiect vnto; eſcaping by watchfulneſſe the greater, through this deceitfulneſſe of our hearts and the fruit thereof, our ſecuritie, wee fall in the leſſer dangers. Surely *Lot* was in greater danger of vncleanneſſe, liuing among the impure *Sodomites*, than ſolitarily in the Mount, and *Noah* was in greater danger of drunkenneſſe, liuing among the drunken ſots of the old world, that did nothing elſe but *brutiſhly* eate and drinke, then when there is none aliue to conuerſe with but his owne family. But yet they were in danger alſo in their ſolitarineſſe, as hauing that within them, without which the euill example of the wicked could not haue corrupted them. Among the wicked, *euill example* indangered them: when from them ſtill their *owne corruption* threatned

Matth. 24. προάγοντες.

ned danger. But loe (examples for euer to bee remembred) becauſe in their ſolitarineſſe, this deceit of heart tooke place, that of themſelues they were not ſo frameable to ſuch ſinnes, and ſo ſtood not, as in times paſt vpon their guard, hence it came to paſſe, that they who got the victory in the greater, were ſhamefully foyled in the leſſer conflict; they that ouercame two aduerſaries together, the *fleſh* and the *world*, were miſerably ouercome by one of them alone, the *fleſh*, without the ayde of the *world*. O then deliuer wee our ſoules from this deceit, and poſſeſſe wee them continually with this meditation. There is no *baggage* ſo filthy but my heart is a fit *ſinke* to *receiue*, no *monſter* ſo hideous, but it is a fit *wombe* to *conceiue*, no *weede* ſo poyſonfull, but it is a fit *ſoyle* to *bring forth*. Hardly ſhall he be caught that thus feareth the ſnare. Indeed in euill of *puniſhment* that of *Iob* is often true: *That which I feared is come vpon me*. But in the euill of ſin, that of *Salomon*, *Bleſſed is hee that feareth alwayes*; how bleſſed, but in eſcaping the ſinne feared; as the oppoſition there ſhewes; *but hee that* [not fearing] *hardens his heart, ſhall fall into euill.*

CHAP. XXI.

Of the deceits of three ſeuerall ſorts of men, the rich Worldling, the ciuill Iuſticiary, the looſe Libertine.

SO much of the *firſt deceit*, in iudging of our *perſons*. The ſecond followeth. And that is, when we thinke our ſelues in good & happy eſtate before God, being indeede miſerable; when with the Church of *Laodicea* wee iudge our ſelues rich & wanting nothing, when indeed we are poore, naked, blinde, and beggerly wretches. *If any man* (ſaith *Paul*) *thinke himſelfe ſomewhat, when hee is nothing, he* deceiueth *himſelfe in his imagination*. Now what greater *ſomewhat* than for a man to bee happy? what greater *nothing* than to be miſerable? and ſo what greater *deceit* than this, for a man being miſerable, to iudge himſelfe happy; being in Gods deepe diſpleaſure, to account himſelfe to bee highly in his fauour? A deceit indeede very common, but alſo very dangerous: for in this caſe mans deceitfull and dreaming heart makes him like that dreamer of the *Prophet*, who though hungry and thirſty, yet in his ſleepe thinkes he hath meate and drinke; but as he awakened ſees his error, and feeles his hunger, ſo ſhall the heart arouſed by God, at leaſt at the day of iudgement, ſee her deceit, and feele her miſery. Surely, as in the naturall dreames it is better when they bee falſe, they ſhould bee of fearefull things, than of ioyfull, as better for a *King* to dreame himſelfe to be a *Beggar*, then contrarily for a *Beggar* to

The ſecond deceit is, that our bad eſtate is good: where there are. Reuel.3.

Galat.6.3.

Eſay.29.8.

dreame that he is a *King*: for the *King*, when he wakens, his griefe is gone, and his ioy redoubled, ſeeing the vanity of his dreame; but the beggar, when he awakes, his former griefe that ſlept with him, awakes, & returnes ſo much the fiercer, in regard of the falſe ioy of his dreame: ſo is it in theſe dreames and deceitfull dotages of the heart. Farre better is that deceit, whereby the ſonne of *God* thinkes himſelfe a ſlaue of *Sathan*, than the contrary, when the limbe of *Sathan* deemes and dreames himſelfe a member of Chriſt. Better it is for *Nebuchadnezzar* (being a man) through his braine diſtempered with melancholy, to thinke himſelfe a beaſt, than for a beaſt to thinke it ſelfe a man: for this deceit is nothing ſo vſuall, nor ſo perilous. A mans falſe conceit of miſery, when indeed hee is happy, may leſſen his happineſſe, it cannot make him miſerable: but a mans falſe apprehenſion of happineſſe being miſerable, is ſo farre from making him happy, that it makes him twice, yea, remedileſſe miſerable: it being the firſt ſteppe to happineſſe, to know our miſery. Lamentable therefore is it, that this deceit being ſo pernicious, ſhould be ſo vniuerſall. Our *Sauiour* tels vs, that there are but few that ſhall be ſaued: And yet if all they ſhould bee ſaued, that thinke they ſhall be ſaued, ſure then there are but very few that ſhall be damned, and then the *ſtrait* and *narrow way* is that which leadeth to hell, the *broad way* is Heauen-way: for who is there, almoſt, that perſwadeth not himſelfe he ſhall be ſaued?

Foure deceits.

And heere I obſerue more ſpecially the deceit of foure ſeuerall ſorts of men; the *rich Worldling*, the

ciuill

ciuill Iuſticiary, the *looſe Libertine*, or *carnall Goſpeller*, and the *temporary Beleeuer*; all theſe vpon their ſeuerall, but all of them deceiueable grounds, perſwading themſelues they are in the fauour of God.

1 Rich worldlings deceit. Pſal. 17.

Firſt, the men of this world, whoſe bellies God filles with the hid treaſure of the earth, vpon occaſion of their outward proſperity are quickly brought into this fooles paradiſe of thinking themſelues to bee the ſpeciall darlings of God: for if the godly themſelues haue oftentimes their eyes ſo dazeled with the outward glittering & flouriſhing eſtate of the wicked, as thereupon they are ready to ſay of them, *The generation of Gods children*, which was once *Danids* errour for a time: how much more then, thinke we, will the wicked thinke ſo of themſelues? *Hee that maketh gaine*, ſaith *Dauid*, *bleſſeth himſelfe*, namely, in this falſe opinion of his owne felicitie. And elſewhere he ſheweth, that when God *holdeth his peace*, and doth not by his iudgements diſturbe them in their pleaſures and profits, then preſently their decitfull heart thereon inferreth, that *God is like to them*; hee alloweth of them and their doings. That we may free theſe men from this deceit, and diſcouer the groſneſſe of it, diuers things muſt be conſidered.

Pſal. 73.

Pſal. 10. 3.

Pſal. 50.

Firſt, if riches bee that, that makes men happy, (according to the fooliſh phraſe men vſe when ſuch things befall one, *O he is made!*) how then comes it to paſſe, that Heauen, the chiefe and royall ſeate of bleſſedneſſe, is ſo emptie of theſe Treaſures? for there grow no minerals, the veine of ſiluer and gold is not to bee found there. And yet *God*, who there

ſheweth the brighteſt luſtre of his glory, the holy *Saints* and *Angels*, that dwell there with him, want nothing that may ſerue to make them *compleatly* bleſſed. Surely, belike happineſſe muſt bee digged out of the bowels of the earth, it growes below, not aboue. The earth can no longer ſay, when it is demanded of our happineſſe, as it is in *Iob*, *it is not in me:* If ſiluer and gold be our happineſſe, then it is in the earth, and ſo, which is ſtrange, it is nearer *Hell* (which the Scripture ſeemes to place below in the deepes) than *Heauen*, which all know to be aloft, and ſo nearer the *Diuell* then *God*: let mee haue *heauens miſerie*, take thou *hells happineſſe*.

Iob. 28. 14.

Luke. 8.

2 If this deceit be true, happineſſe ſhould rather be found in the *wilderneſſe* of *India*, *Turkey*, and ſuch like barbarous and brutiſh places, than in the faire *Eden* of the Church. Is it likely, that if riches were ſuch Pearles, the Lord would caſt them vnto ſuch *Swine?* if ſuch happy things, he would throw them to ſuch *Dogs?* if the childrens bread, he would feed whelps with them?

3 Riches indeede, in themſelues, are the good bleſſings of God, and the notable inſtruments of vertue, as wee ſee in *Salomon*, *Abraham*, *Lot*, and other holy rich men in the Scriptures, in all whom that ſaying was true, *Wiſedome is good with an inheritance.* Wiſedome is good without an inheritance to the *owner*, but it is not ſo good to *others*, it cannot ſo clearely ſhew and manifeſt it ſelfe to them, without the helpe of this inſtrument. As how could *Abraham* haue ſhewed his hoſpitall and bountifull minde, in entertaining ſtrangers, if poore? How could

Eccleſ. 7. 13. interpreted

could *Iob* haue declared his mercy and liberality to the poore without his riches? How could *Salomon* haue witneſſed his munificence, and royall magnificence; yea, his zeale, and piety in building the temple, together with his wiſdome and skill in naturall Philoſophie, had not the Lord ſo abundantly furniſhed him with theſe helpes? What then? ſhall we ſay, becauſe riches are the inſtruments whereby Vertue declareth it ſelfe, therefore they make men vertuous? that, becauſe a good penne is the inſtrument of writing, therefore it will make one a good writer? nay, rather a good writer makes the penne good, and to be a fit inſtrument of writing well. For furniſh an vnskilfull writer with neuer ſo good a penne, yet his fiſt remaines ſtill as vnskilfull: So a good man knowes how to make vſe and aduantage of riches for the practiſe of Vertue, as *Salomon* ſayes, *The crowne of the wiſe is their riches*: but yet giue them a foole, and you put a ſword into a mad mans hand, ſtill he is as wicked, nay, worſe then before, as *Salomon* addeth in the ſame place, *the folly of fooles*, namely, rich ones, is *fooliſhneſſe*: Why, was it not fooliſhneſſe before they were rich? yes, but not in compariſon of that it is now, ſince they became rich. That as *wiſedome is good*, that is, better, ſhines brighter, ſo *folly is naught*, that is, farre worſe, more palpably diſcouereth it ſelfe, *with an inheritance*. That which *Salomon* ſpeakes of *ſilence* in a foole, may as truely bee ſaid of *pouerty* ſometimes. A foole is accounted wiſe while poore, but let him once bee rich, then his folly is fooliſhneſſe indeed. Riches then declare whether wee be good, or no,

Prou. 14. 24. cleared.

Prou. 17. 28.

as a ſword in a mans hand, whether hee be ſober or drunke: But they make vs not good; becauſe, as I ſayd, they are onely inſtruments of goodneſſe. And the inſtrument alwayes receiueth it force from that which vſeth it, giueth none vnto it. Were it not abſurd for a man to thinke himſelfe a good Scholler, becauſe hee hath many Bookes ſtanding in his Cloſet? or a good Muſitian, becauſe hee hath many Muſicall inſtruments hanging vpon his walls, when hee knowes not how to vſe either Bookes or Inſtruments? And yet riches are no ſuch neceſſary inſtruments of *grace*, as bookes are of *learning*: For a man may ſhew as much; nay, (as *Chryſoſtome* hath well noted in the example of *Iob*) more of ſome obedience, namely, that which we call *paſſiue*, in pouertie, than in riches.

Hom. 1. ad pop. Antioch.

4. Riches, though they be the gifts of God, yet we muſt conſider with what hand he reacheth them forth vnto vs, whether with the right, or the left; with what mind he giueth them, whether in loue or in anger. For God often giueth men riches as hee gaue the *Iſraelites* Quailes, euen to bee *thornes* to choake them. Heerein being like that King *Eutrapeles*, that heaped vp moſt riches vpon ſuch as hee moſt hated, ſaying, that together with their riches hee ſhould cruſh them with an heauy burthen of cares. *Pharaoh* himſelfe was not ſmitten with many of thoſe iudgements, wherein others periſhed, but it was not from any ſpeciall reſpect God had of him aboue them, but God himſelfe, leſt hee ſhould miſinterpret it, tels him the reaſon, *for this cauſe I haue reſerued thee*, namely, from being ſtrucken with he

Drunk in a day.

Exodus 9. 16. interpreted. *Vide Ium.*

the former iudgements, not for any loue I beare to thee, but, *that I may ſhew my power in thee*. The *Pſalmiſt* therefore excellently couples theſe things together, *The Lord giueth ſight to the blinde, hee rayſeth vp the crooked, he loueth the righteous*. To teach that the Lord may diſpenſe theſe outward bleſſings to the wicked, but not in loue, ſaue onely to the righteous. Wherfore our *rich worldling* hath little cauſe of reioycing in his riches, vnleſſe hee knew that the Lord *looked vpon him*, as *Elizabeth* ſpeaketh of the bleſſing of her fruitfull wombe, in the giuing of them, euen with a ſweet and amiable countenance, ready together with his riches to *deale his owne ſoule* vnto him. But it is otherwiſe: The Lord turneth his backe vpon him, euen then when his hand reacheth forth theſe outward things vnto him. In his *anger* hee giueth theſe ſuppoſed felicities to the wicked, which in his *mercy* he denieth to the godly. He putteth them into the fatter paſtures, becauſe hee meaneth to kill them, and cauſeth theſe to feed on the bare commons, becauſe he will haue them liue ſtill. If the ſtalled Oxe had reaſon, would he be ſo ſenſeleſſe, as to thinke his maſter loued him better then his fellowes, becauſe of his more liberall foode? know it then thou rich worldling, God only fatteth thee for the ſlaughter. He thus ladeth thee with theſe bleſſings, that by this meanes aggrauating thy ingratitude, and impenitencie, hee might lade thee with a heauier weight of condemnation: Yea, by this meanes in his iuſt iudgement, as by an outward occaſion, he prouoketh and ſtirreth vp the corruption of pride, couetouſneſſe,

Pſal. 146. 8. inlightened.

Luke 1. 25.

Rom. 2. 4.

cruelty, oppreſſion, and ſuch like, which before were in thee, but for want of occaſion could not ſo plainly ſhew themſelues. That therefore this hid corruption may be diſcouered, he offereth fit mater for it to feed vpon, to worke vpon. *Iudas* was couetous before he came to Chriſt: therefore Chriſt gaue him the bag to feed that his humour, to miniſter fuel to it, that ſo his rotten heart might be detected: Should not now *Iudas* haue deceiued himſelfe much if hee had apprehended the office which Chriſt aſſigned him as an argument of his greater reſpect, as though he had repoſed more confidence in him for fidelity, whom indeed he knew to be moſt vnfaithful? *Iudas* bag was a net to catch his ſoule. The wickeds *Table*, though ſwimming neuer ſo much with dainties, is his ſnare, and *his proſperity his ruine*. God giueth them theſe things no otherwiſe then *Iael* gaue *Siſera* milke and lodging, that by this meanes caſting them into the dead ſleep of ſecurity, he might ſtrike them thorow with the naile of his iudgements: or as *Ehud* gaue the preſent to *Eglon*, only that he might haue an occaſion to ſheath his dagger in his bowels, wherfore look how *Haman* deceiued himſelfe in conſtruing the Queenes inuitation of him to the banquet, as a matter of ſpeciall grace; for indeed ſhee did it onely to accuſe him; alike doe theſe fat worldlings deceiue themſelues, imputing their outward proſperity to the fauour of God, who indeed onely giueth them theſe things to furniſh their inditement out of them, like as once *Ioſeph* cauſed his cup to be put into one of his brethrens ſacks, that he might picke a quarrell with them, and lay theft to their charge: for God, how-

Pſal. 69. 22.

howſoeuer hee hath giuen the wicked theſe earthly bleſſings yet will he challenge them of theft and vniuſt vſurping of his creatures, to the which being out of Chriſt, they haue no right & title. Se then yee miſerable muck-wormes of the earth, how groſſely yee deceiue your ſelues, that are ſo fearefull of being deceiued by others, and know that as in other regards, ſo in this hath our *Sauiour beſooled* you, that you thus lull your ſelues aſleepe in a falſe conceit of your owne happineſſe, and ſing a *requiem* to your owne ſoules; *Soule, take thine eaſe*; and yet, *ſinne lies before the doores; this night, O foole, ſhall they take away thy ſoule*: And then, though with *Dives* ye haue bin *rich in this world*, yet with him alſo ye ſhall be poore enough in the world to come: ſo poore, that yee ſhall bee driuen to begge *a drop of water* of ſome *Lazarus*, to whom here you denied *crums of bread*. O extreame, & more then beggerly pouerty, when thou canſt not command a little drop of water: So, fitly did the Apoſtle ſay, *Charge them that are rich in this world*, intimating that there is one riches and pouerty of this world, and of the world to come another, as *Lazarus*, poore in this world, became rich in the other world; & *Dives*, rich in this world, became exceeding penurious in the other: withall teaching that theſe riches when they laſt longeſt, laſt no longer then this life, they follow not after vs when wee are dead, to make vs rich in that other world; Goe now and bleſſe thy ſelfe in thy riches and proſperous eſtate, as badges of bleſſednеſſe, from which holy *Agur* deſired to bee bleſſed; fearing leaſt his ſhooe being ouer-wide for his foot, it would

Luke 12.

Luke 16.

would but hinder him in his iourney, and his ouer-ample estate would bee as cumbersome to his soule, as *Sauls* armour would haue beene to *Dauids* body.

Hebr.12. The Apostle tels thee, *God chasteneth euery childe he hath*, and none but bastards goe vncorrected: what an idle conceit then is this for thee to take that for a *note* of thy *sonship*, namely, thy oyled and buttered paths, thy long ease and freedome from crosses, for which the holy Ghost hath reproached thee with the brand of *bastardisme*? Our *Sauiour* cries out, *Woe be to you ye rich men, for yee shall weepe.* What a madnesse for thee to blesse where Christ curses? He tels thee that thy riches are as great burthens, hindring thy entrance in at the straight gate; and as the bunch on the Camels backe, hindring his passage through the needles eye, and therefore cries out, *How hardly shall a rich man enter into the kingdome of heauen?* what a dotage is this to account the barre of heauen dore shutting it vp against vs, to be the key opening it to vs; to take *weights* pressing vs downe to *hell*, to be *wings* lifting vs to *heauen*?

Ciuill Iusticiaries deceit. A second sort of men deceiuing themselues in this kinde, are our *ciuill Iusticiaries*, who therefore iudge themselues to be in good state to *God-ward*, because they liue without scandall, honestly, quietly, paying euery man his owne, &c. If they had hence concluded, they had beene in good state to *man-ward*, the deceit had beene more tolerable; for men cannot so wel challenge those that can with *Samuel* say, *Whose Oxe or Asse haue I stolen? whom haue I wronged?* but the deceit is fond, to thinke therefore God can haue no Action against thee. Alike as if thou shouldest

thinke

thinke the King can touch thee in nothing, becauſe thou haſt not fayled in any point, the Law ties thee to thy fellow ſubiects, with whom thou liueſt, and yet happily haſt many wayes faulted againſt the king himſelfe: Thou talkeſt of paying men their dues; wel let it be ſo; what can follow hence, but that among men thou ſhalt goe for an honeſt man? what with God too? yes, if thou canſt truely ſay, thou payſt him his dues, the due of prayer, hearing, reading, & meditating in the word, ſanctifying of the Sabboths, the which our ciuill man neuer payeth, and therfore as thou wouldeſt account him vnhoneſt, that payes thee not thy dues, ſo will God account thee for not paying him his. *This is true Religion*, ſaith *Iames* to the looſe profeſſor, ſeuering ſome outward duties of Religion in the firſt, from righteouſneſſe in the ſecond Table, *to viſit the fatherleſſe and widdow. &c.* which are duties not of *Religion* properly, but of *Iuſtice* and *Righteouſneſſe*: and this hee doth, becauſe this is the tryall of the truth of our Religion. By like reaſon and proportion may I ſay to the *ciuill man*, as vnreaſonably diuiding the workes of righteouſnes in the ſecond Table, from thoſe of religion in the firſt: This is true righteouſneſſe, this is true honeſty, to ſanctifie the Sabboths, to call vpon the name of the Lord, to conferre, to meditate on the word: For looke what kinde of Religion that is, which is not attended with *honeſty* to men, alike is that *honeſtie* which is not ioyned with *Religion* to God. Now the former Religion none ſo ready to condemne for naught as the ciuill man himſelfe: for zeale and deuotion in no caſe can hee away with: therefore his owne

owne mouth being iudge, his owne honestie which he so magnifies, and makes the only prop of his happinesse, must needs be rotten and vnsound. *Vnhonest religion* is as good as *irreligious honesty*: And if in thy iudgement the former bee naught, surely the latter cannot be good. Religion, or the feare of God, *Salomon* calls the *head* of all goodnesse: Honesty then without religion, is as a body without a head, euen a rotting and stinking carrion, and wilt thou yet bee so fond as to thinke it is a sweete smelling sacrifice in Gods nostrills? Heare *Christ* telling the *Pharisees*, such as thou art, that the *harlots* and *Publicans*, as if I should now say to thee, *cut-throats* and *cut-purses* should goe before them into the kingdome of Heauen. And againe, *Except your righteousnes exceede the righteousnesse of the Scribes and Pharisees, yee cannot enter into the kingdome of Heauen*: And if this cannot stop thy mouth, yet let *Esaies foule cloth, all our righteousnesse*, euen *our* righteousnesse, the Prophet includes himselfe, holy *Esaies* owne righteousnes, the righteousnesse of grace, is a *menstruous cloth*, that wil rather foule our faces then wipe away the filth of them: What then is the righteousnesse of *Nature*? Surely, Christ must both *wash* and *wipe* his Disciples feete: His bloud must be both *water* and *towell* too. Renounce then thine owne righteousnes, euen *spirituall*, much more *Ciuill*, and trust onely to his.

Matth. 5.

III. Libertines deceit.

The third sort of these *selfe-deceiuers* are our *common* and *carnall Gospellers*, *Gospel-spillers* rather, being indeed *loose libertines*, that doe *turne the grace of God into wantonnes*: These also iudge themselues to be in good case before God; and why? because they haue beene

beene borne in the Church, and ſtill enioy the priuiledges thereof; they haue beene waſhed with holy water, and are daily fed with the ſpirituall *Manna* of the Word and Sacraments. This was the vſuall deceit of the *Iewes*, who cried, *The temple of the Lord, the temple of the Lord*: and had nothing elſe to bleſſe themſelues withall, but the cognizance of Circumciſion. And our Sauiour ſheweth, how many at the laſt day ſhall looke for eternal life, only becauſe they haue eat and drunke in his preſence, which I vnderſtand of the ſpirituall eating & drinking in the hearing of the Word, & receiuing of the Sacraments: but for all this, with the man that wanted the wedding garment, they may be taken from the very feaſting table, to the gallows with *Haman*. And though they flye neuer ſo much with *Ioab* to the hornes of Gods Altar, yet it ſhall not defend them from Gods ſword; for the very truth is this, the man that wants the wedding garment, is no otherwiſe bidden to the feaſt by the King, then *Haman* was to Queene *Eſters* feaſt, hee ſhall there finde God no leſſe angry with him, then *Haman* found *Ahaſhuerosh*, and heare that fearefull ſentence, *Take him, binde him, &c.* Of this deceit S. *Iames* ſpeaketh, when he ſaith, *Be yee doers of the word and not hearers only*, deceiuing *your ſelues*. Shewing thereby, that many, as the miſerable experience euen of theſe times alſo ſheweth, did therefore repute themſelues in the number of Gods people, onely becauſe they came to the Church, heard the word, and preſented him with the outward ſacrifices of their prayers, and praiſes, howſoeuer their liues otherwiſe, were moſt vile and vicious. But S.

Ierem. 7.

Matth. 7.

Iames 1. 22.

Iames

Iames afterward telleth theſe deceiuers, *If any man ſeeme religious, and refraine not his tongue*, deceiuing his owne heart, *his religion is in vaine*. And ſo doth S. *Paul* tell the Iewes that reſted in the Law, & the outward letter thereof, that their Circumciſion was no better then vncircumciſion; as a man may ſay to a baſe Player, apparelled like a Kings ſonne, that his Princes coat is no better then a beggars. It ſhall doe him no more good, procure him no more honour or reſpect. For Circumciſion, Baptiſme, hearing, receiuing, and all ſuch like badges of outward profeſſion, they are but as the outward garments of Chriſtians, which may eaſily bee put on by thoſe that are none. And therfore howſoeuer theſe by many are thought ſufficient to make them good Chriſtians, yet *Salomon* ſticks not to make them the *markes of fooles*, when there are no better than they, as when he calleth Gods owne ſacrifices, the ſacrifices of fooles: *be more ready to heare then offer the ſacrifice of fooles*; becauſe of this fooliſh conceit, which many ground vpon them. But notably doth God ſhake theſe *deceiuers* in the fiftieth *Pſalme*, who for all their lying, ſlandering, whooring, thieuing, would yet needs goe for Saints, becauſe they were diligent in the outward ſeruice of the temple. They thought they were very carefull members of God when they plyed him ſo faſt with the Sacrifices of the Law, both morning and euening; and yet God telleth them, that none were ſo vnmindfull of him as they, and therefore very fearefully thundreth againſt them; *O conſider this yee that forget God, leſt I teare you in peeces*: For when the truth of obedience, and power of godlines is wanting,

Eccleſ. 5.

wanting, ſurely there is ſmall difference betwixt an *Iſraelite* and an *Iſmaelite*, a circumciſed *Hebrew* and an vncircumciſed *Philiſtim*, a baptiſed *Engliſh man* and an vn-waſhen *Turke*. Neither is the barren *Fig-tree* in Gods Orchard in any better caſe than is the *Bramble* in the wilderneſſe, In which regard *Dauid* is not afraid to call the Eliphims *Strangers*, and *Sauls* Courtiers, *Heathen*, and *Saul* himſelfe *Cuſhi*, or an *Æthiopian*, although all of them liuing in the viſible Church, as members thereof: to ſhew that God will lappe them vp in the ſame bundle of condemnation, together with the Heathen and vncircumciſed *ſtrangers from the Couenant and commonweale of Iſrael*. This therefore will be but a ſilly plea before God; We haue gone to Church, frequented the Prayers, heard the Sermons; Nay, the plea of preaching Sermons will not bee admitted. When thou bringeſt to God the Sermons thou haſt heard, thou bringeſt *Vriahs letters*, the matter of thine own death and damnation. For therefore ſhall God adiudge thee to ſo much ſorer and ſeuerer condemnation, by how much thy meanes of repentance haue beene greater. Therfore ſhall the earth be curſed, becauſe hauing beene watered with the deaw of Heaueu, it bringeth forth nothing but Brambles and Bryars. But here our *Libertine*, beſides his outward formall Church-ſeruice vrgeth his *faith* in the merits of *Chriſt*.

Pſal. 54. 3. Pſal. 59. 5. and 7. 1. opened.

Hebr. 6.

Anſ. His faith is meere fancy: for firſt *Faith commeth by hearing*, and ſo alſo it is nouriſhed by hearing the Word, Prayer, and the Sacraments. But theſe men cannot tell how they came by their Faith

Rom. 10.

And

And it is ſuſpicious when men haue goods, and cannot tell how they came by them: aſſuredly they cannot ſay they came to their faith by any ſuch meanes: for they deſpiſe the powerfull miniſtry, and to pray aright they know not, whereas true faith, the daughter of the word, cannot but with all humilitie and thankefulneſſe acknowledge her Father.

2. True faith is *copulatiue*, it ioyneth together the whole word of God: it beleeueth one promiſe as well as another, the promiſes of this life as well as thoſe of the life to come. But our *Libertines* faith, that ſeemeth very ſtrong in beleeuing ſaluation by *Chriſt*, in temporall dangers that concerne the outward man onely, cannot vphold it ſelfe: the reaſon is, for that, as their faith is a fancy it ſelfe, ſo it apprehendeth eternall ſaluation as a fancy, and ſo they can behold enough; but *temporall ſaluation* being apprehended as a matter of truth, their fantaſticall faith cannot lay hold of the promiſes thereof: theſe men that ſo confidently profeſſe that they beleeue God hath prouided ſuperabundant riches of glory hereafter for them, cannot yet beleeue that he will prouide competent neceſſaries of maintenance for this preſent life, whence they ſo tremble in their dangers. Againe, Faith beleeueth the threats of the Word, together with the promiſes, Now, thou who pretendeſt beliefe of the promiſes, ſhew me thy beliefe of the threatnings: diddeſt thou beleeue the truth of thoſe menaces which God hath denounced againſt vncleane, couetous, ambitious, proude, enuious, malicious perſons, and ſuch like ſinners, how durſt thou then ſo wallow in theſe ſinnes, that

if

if God inſtead of Hell had promiſed Heauen, as a reward vnto them, thou couldeſt not doe more than thou doeſt: Why ſhouldeſt thou deceiue thy ſelfe with an opinion of faith, when indeed thou beleeueſt not ſo much as the Diuell? for hee *beleeues* [namely the threatnings of the word] and *trembles* for horrour; but thou goeſt on in ſinne, making a mocke of the menaces; and in the infidelity of thy heart, giueſt them the lye, ſaying, no ſuch thing ſhall befall thee. And ſo much for the three former *ſelfe-deceiuers*. Iames 2.

CHAP. V.

Of the deceits of the temporary Beleeuers Faith, and feelings.

IV. Temporaries deceit, touching. Math. 13. Math. 13. 20. explayned.

WEe come now to the fourth ſort of theſe *deceiuers*, the *Temporary Beleeuer*, deſcribed by our *Sauiour* in the *Parable* of the Stonie and Thorny ground, & by the *Apoſtle Heb.* 6. They heare the word, and are inlightned in their vnderſtandings, yea rauiſhed one would thinke in their affection: for they heare it, ſaith our Sauiour, *with ioy*: where, by one of the chiefeſt affections, we are by like proportion to vnderſtand all the reſt, euen the affection of griefe it ſelfe; that as they reioyce in hearing of the comforts, and other ſuch like doctrine which requireth ioy, ſo when the nature of the doctrine requireth griefe, they are alſo affected with ſorrow: and therefore as the hearing of the word, with thoſe *Iſraelites*, doe often euen draw

buckets of water, and ſhed riuers of teares: euen this alſo is to bee vnderſtood by their hearing the Word with ioy, becauſe they reioyce euen in this griefe, taſting of the ſweetnes of the word, & finding a comfortable reliſh therein. Theſe men wee ſee goe very farre, ſo that as the Apoſtle ſpeakes, they are in ſome ſort *made partakers of the holy Ghoſt, they taſte of the powers of the world to come*, & expreſſe their inward grace by outward obedience, bringing forth fruit very ſpeedily, farre ſooner than others, as the ſtony ground is more quicke and forward than other ſoyles. And yet for all this, theſe alſo being rotten at the heart, are to bee ranked in the number of *ſelfe-deceiuers*, as falſely iudging themſelues to be in the ſtate of grace. The deceitfull argument whereby they thus iudge, is this:

Whoſoeuer hath true *faith, repentance, obedience*, is in the ſtate of grace.

But I haue theſe three, ſaith the *Temporary*: therefore I am in the ſtate of grace.

This deceit is far more deepe and dangerous than any of the former three, for their errour was in the *ground* whereon their argument was built, not in the application thereof, as in the argument of the *rich Worldling*, *Whoſoeuer hath outward proſperity, is in Gods fauour: But I haue outward proſperity*. Here the deceit is in the *propoſition*, not in the *aſſumption*: for he truly *aſſumes* to himſelfe outward proſperity; but his *propoſition* is falſe, that *outward proſperity is an argument of Gods fauour*. So the ciuill man erres not in his *application* of ciuill and outward righteouſneſſe to himſelfe; but in his *ground* that this ciuill righteouſneſſe

teouſneſſe is enough to get ſaluation. And ſo the *looſe Proteſtant* rightly applies to himſelfe outward profeſſion, hearing of the word, &c. but his ground is deceitfull, that this is ſufficient to make one a good *Chriſtian*. But here it is otherwiſe. The ground of theſe Temporarie beleeuers argument is moſt certaine and agreeable to the Word; namely, that whoſoeuer hath true Faith, Repentance, or Obedience, is in the ſtate of grace; all the deceit is in the application: for the *Temporary*, when hee *aſſumes* thoſe things to himſelfe, *preſumes*. His *aſſumption*: But I haue true faith, &c. is nothing but meere *preſumption*. And therfore he is harder to be deliuered from this his deceit then the other: for with them there needed no more adoe, then to ſhew the falſeneſſe of their *grounds*, which might eaſily be done; but heere the falſeneſſe of the *application* of their *grounds* muſt be diſcouered, which is very hard, becauſe of the neere affinity and likeneſſe betwixt the Faith, Repentance, Obedience of the *true* and *temporary* beleeuer: which is ſo great, that euen the moſt iudicious, & diſcerning Chriſtians, cannot perfectly diſtinguiſh betwixt them. Hence *Iudas* among the Diſciples, and *Ananias* and *Saphira*, and *Nicholas* the *Deacon*, among them in the Primitiue Church, till God detected them, went for true beleeuers: for this difference of theſe two Faiths, howſoeuer in *generall* we know it, as it is reuealed in the word, yet in *ſpeciall* we know it not as it is in men, that we can ſay before the *euent* declare it, *This man is a Temporary onely*. This is diſcernable only to him that is *greater than our hearts*, and therefore knoweth our hearts

better then our ſelues. Neuertheleſſe the *Temporary*: if hee would deale vnpartially in the trying of his owne heart by the rule of the Word, hee ſhould eaſily come to ſpie out the deceit thereof.

1. His Faith: both the.

And firſt as touching his Faith, it is euident it is not ſound: for *Chriſt* dare not truſt it; as wee ſee in them that are ſaid in the Goſpel to beleeue in *Chriſt*, and yet could not be beleeued by him. *Many* (ſaith *Iohn*) *beleeued in his name when they ſaw his miracles, but Ieſus did not commit himſelfe vnto them, becauſe he know them all.* But of the true beleeuer, *Chriſt* ſayes, that hee reiects none that come vnto him. *Iudas* was an *arch-temporary*, and yet, that hee neuer truely beleeued, appeareth by the ſame *Euangeliſt* thus commenting vpon theſe words of *Chriſt*, (*But there are ſome of you that beleeue not*) *for Ieſus knew who they were that beleeued not, and who ſhould betray him.* Marke how the *Euangeliſt* ranks the *traitor* among the *non-beleeuers*; & how, being to giue a reaſon why *Chriſt* ſaid, all of them beleeued not, hee ſaith *Chriſt* knew who ſhould betray him. And more plainely doth this appeare afterward in *Chriſts* anſwere to *Peter*, profeſſing in the name of the whole twelue, *We beleeue, &c. haue not I choſen you twelue, and one of you is a Diuell?* As if he ſhould ſay, no, *Peter*, al of you doe not beleeue, though thou ſpeakeſt generally of all: One of you is a *Diuell*. Let vs ſee then how this *temporary* deceiueth himſelfe, in thinking hee hath that faith which hee wants. The deceitfull argument, whereby he would conclude faith to himſelfe, is drawne, firſt from the *parts* of faith: Secondly the *ſignes*. The *parts* of Faith are two, firſt *knowledge* of

Iohn. 2. 23. 24.

Iohn 6. 64.

Verſe 70.

of the word in *generall* with aſſent: ſecondly, *application* of the promiſes in *ſpeciall* to ones ſelfe. Both theſe the *temporary* thinkes he hath, and therefore alſo faith. Firſt, for *knowledge*, it cannot bee denyed but he may haue an excellent meaſure thereof; inſomuch as he may not onely apprehend al the points of Religion himſelfe, and be able to talke of them, but alſo teach them vnto others, as *Iudas* did, and many others, whoſe plea ſhall bee at the laſt day, *Lord haue we not taught in thy name?* And in the Parable, the Lamps of the *fooliſh virgins* blaze as much as the wiſe ones. Yet for all this there are deceits in this knowledge, whereby it is differenced from the knowledge of true Faith.

1. Parts which are.

1 Generall knowledge which is diſcouered to be deceitfull, becauſe neither,

Matth. 7.

Firſt, the knowledge of the *Temporary* is not ſo well grounded either vpon the *teſtimony of the Scriptures*, or vpon *experience*, as is the knowledge of the true beleeuer. To which may that ſeeme to appertaine which is ſaid in the *Goſpell*, that they haue no *roote*, their knowledge is not a *rooted* and well ſetled knowledge: for neither haue they that care which the true beleeuers haue, to build themſelues on the ſure authorities of the Scriptures, neither yet at all do they nouriſh their knowledge with an holy practiſe, that ſo they might haue a *practicall*, a *feeling*, and *experimentall* knowledge; wherein indeed the knowledge of Faith, excelleth the knowledge euen of the Diuell himſelfe: for though he excell vs, as in all other knowledge, ſo alſo in *diuine*, yet hee knowes not the chiefe points thereof, ſuch as are *Faith, repentance, loue, the preſence of the Spirit*, what they bee, by his owne experience, as doth the meaneſt

1. Grounded.

neſt and pooreſt *Chriſtian*. Herein the pooreſt idiot, being a ſound Chriſtian, goeth beyond the profoundeſt Clearks that are not ſanctified, that hee hath his owne heart in ſtead of a *Commentary* to helpe him to vnderſtand euen the moſt needfull points of the *Scripture*. The knowledge therefore of the *Temporary* is but ſhallow to that of the true Chriſtian: whoſe priuiledge it is, not onely to know the things themſelues vttered, but alſo the intent and the meaning of God therein. *The ſecret of the Lord*, ſaith *Dauid is reuealed to them that feare him*. This *ſecret* is hid from the wicked.

2. Not heating

Secondly, the knowledge of Faith is a thorough *heating* knowledge, which warmes a man at the very heart, working loue of the truth knowne: for *truth* and *goodneſſe* differ no more then the Seale and the Print. Truth, truely knowne, ſtampes goodneſſe in the heart. But the Temporaries heart receiues no ſuch impreſſion, ſtil it remaines an euill and vnſound heart, a nourcery of many ſecret corruptions, in which is no goodneſſe, therefore his knowledge is onely a flame that giues *light* by *blazing*, but no ſound and durable *heat* by *burning*.

3. Nor humbling. Iob. 42. 5.

Thirdly, the knowledge of Faith is an *humbling* knowledge. *Now mine eye hath ſeene thee*, ſaith *Iob*, *therefore I abhorre my ſelfe in duſt and aſhes*. But the Temporaries knowledge is a ſwelling knowledge, puffing him vp in the conceit of himſelfe.

2. Speciall application, which is,

Secondly, for *application*, which is indeed the very pith and marrow of ſauing Faith; no doubt but the *Temporary* doth in his owne conceit apply *Chriſt*: for Chriſt bringeth him in, *threatning kindneſſe* vpon him,

him, and ſo challenging entrance into his kingdome, euen at the day of iudgement, which ſheweth that he might both liue and die in this perſwaſion, that he was the member of Chriſt, and ſo in the application of the promiſes. But this conceit of his is meere deceit: for in truth he applies nought but an *Idoll*, a fancie, a ſhadow: for as the Diſciples when they ſaw Chriſt on the Sea, were deceiued, taking him for a walking Spirit: ſo contrarily, theſe temporary beleeuers, when they ſee and heare nothing indeed but the Diuell, (haply *transforming himſelfe into an Angell of light*) yet they thinke they ſee and heare *Chriſt* himſelfe. This application of *Chriſt* is like to the application of bread and drink in a dream. Doth the dreamer therefore eate bread, or drinke beere? Doth he truly apply theſe things to himſelf, becauſe he thinkes ſo? No more doſt thou eate Chriſts fleſh, or drinke Chriſts bloud, becauſe thy doating braine ſo dreameth. *Aiax* in his frenzie tooke ſimple ſheepe for his crafty enemies. And when hee had ſlaine the Cattell, thought verily hee had ſlaine his enemies. His deceit was great, to take ſheepe for men, thine greater, to take a ſhadow for a ſubſtance; nay, *Sathan* for *Chriſt*: for, that thou doſt not apprehend true *Chriſt*, may appeare by this, that true Faiths apprehenſion of Chriſt, is *mutuall*. It doth not ſo lay hold on Chriſt, as wee take hold of a tree, or ſome ſuch like ſenſeleſſe thing, but as we vſe to doe in our ſalutations, when we imbrace one another, there is a mutuall hold on both ſides. Whence the act of the *Patriarkes* Faith in apprehending the promiſes, is elegantly ſet out by the Apoſtle, by the *metaphore*

Matth. 7.

Eſay. 29. 8.

Proued falſe, and

ἀσπασάμενοι. Hebr. 11. 13. inlightned.

of *saluting*; *They saluted, kissed, or imbraced the promises.* So that true Faith, kissing *Christ*, is kissed of him, embracing *Christ* is re-imbraced of him, and it so apprehends *Christ*, that at the same time the beleeuer is apprehended of *Christ*, as *Paul* sheweth in his owne example. Now those whom *Christ* hath once gripd with his hand, predestinating them to eternall saluation: such no power can euer wring out of his hands. *No man can take my sheepe out of my hands.* Whence that, *He that beleeueth, hath eternall life, and shall neuer come into condemnation.* And againe, *Hee that commeth to me, I cast not away. For I came downe, not to doe mine owne will, but my Fathers: and this is his will, that of all he hath giuen me, I should lose nothing, but should raise it vp at the last day.* If any say, though *Christ* cast them not away that beleeue, yet they may cast away themselues: I answer, neither can that bee: for in the nine and thirtieth verse he saith, that he shall lose nothing that is giuen him. But if the beleeuer might cast himselfe away, *Christ* then should lose something giuen him. As the prodigall childe, though of himselfe hee left his Father, yet is called the *lost Childe.* Christ then cannot so lose any true beleeuer, but that hee shall raise him vp at the last day to eternall life. But temporary beleeuers, as wee see in *Iudas*, may *finally* fall away from *Christ*, and go to their *owne place: ergo*, they were no true beleeuers, they apprehended onely an *Idoll* that could not hold them, and not *Christ*, whose hand is a sure *hold-fast*, neuer letting goe that which once it hath seized on. The true beleeuer is *rooted in faith* but of the temporary *Christ* saith; *He hath no rooting*

Phil. 3. 12.

Iohn 10.

Iohn 5. 24.

Iohn 6. 37. 38.

Luke 15.

Act. 1.

Ephes. 1.

Matth. 13.

and

and therefore his Faith is naught.

Obiect. Why then is it said, *Luke* 8. 13. these men doe beleeue, if they doe not? Luke 8.13.

Answ. 1. The *Scripture*, in many things, speaketh according to the probable and common iudgement of men. Thus the Moone is called one of the two *great* lights, when indeed it is the least of all. Thus the Diuell called *Samuell*, because, in his likenes, and so thought of *Saul*. And thus the fancy of the *temporary* called Faith, because, hauing some resemblance of true Faith it goes for true Faith both with him that hath it, and with others. 2. They haue indeed true Faith in their *kinde*, namely, a ioyfull assent to the truth of the Gospell: but not the *iustifying faith* of the Elect, which they thinke they haue. Genes. 2.

But you will say, shew vs then the *deceits* of this Faith, that both the true beleeuer may be deliuered from *false feare*, and the temporary from *false ioy*. Discouered by the markes of true faiths application.

I answer 1. The true beleeuer beleeues with much conflicting, as in him in the *Gospell* that cried, *Lord, I beleeue, helpe my vnbeliefe*. The combat was not so great betwixt *Michael*, and *Sathan*, concerning *Moses* dead body, as it is betwixt *Sathan* and euery true beleeuer, concerning *Christs liuing bodie*. When Faith goes about to lay hold of it, the Diuell striketh at her hands, and would plucke them away from it. Hence Faith is faine to tugge, and wrastle, euen till it sweat againe. And therefore the Apostle *Paul* calls it, *the difficult worke of Faith*; because the beleeuer hath such adoe to beleeue; not onely in regard of the opposition made by the flesh (full of infidelity) which as in all good things, so specially in 1. Conflict in beleeuing. Το ἔργον 1. Thes. 1. 1.

1. Cor. 9.

in beleeuing, wee must *beate downe* with *Paul*, but also in regard of the violent assaults of Sathan, impleading our Faith, as naught, and so often putting vs to our shifts, making vs to search, and trie our Faith, to pray earnestly for our Faiths confirmation, and so with much *feare and trembling to work out our owne saluation*. It is nothing so with the Temporary beleeuer in his Faith. Hee finds it very easie to beleeue. Sathan troubles not him, for then he should bee diuided against himselfe, who begat that presumptuous faith in him. Nay rather Sathan confirmes him in this his deceit. And therefore our *temporary* doth not so suspect himselfe, doth not so try and examine himselfe, doth not so worke out the worke of his faith with those strong cryes of feruent prayer, with that feare and iealousie, and with those bitter bickerings with infidelity, that the true beleeuer doth.

2. Application of our selues to *Christ* and therefore are there Two hands of Faith.

2. Faiths application of *Christ* to the beleeuer, is with application of the beleeuer to *Christ*. For faith hath, as it were, two hands. One receiuing *Christ* from God: the other giuing the beleeuer to God. And both these hands it exerciseth at once. At the same time the beleeuer applyeth *Christ* to his owne heart, hee applies his heart to CHRIST, and cleaues to him with full purpose of soule. This was notably shadowed out vnder the ceremoniall law, in the coniunction of the *sin-offering*, which noted *Christ*, and the *burnt-offering*, which as *Paul* hath interpreted it, more specially signified the sacrificing of the flesh, the crucifying of *old Adam*. True faith offers both these at once. But the *temporaries* faith

Rom. 12. 1

is

is lame on that hand, which ſhould offer the *burnt-offering*, he onely *takes Chriſt*, hee giues not himſelfe to *Chriſt*: hee offers the *ſinne-offering* without the *burnt-offering*. And therefore applying *Chriſt* to *himſelfe*, and not *himſelfe* to *Chriſt*, he miſ-applieth. Indeed hee may make ſome ſhew of giuing himſelfe to Chriſt, but in truth hee reſerues himſelfe to himſelfe: hee nouriſhes ſome ſpeciall ſinne or other in himſelfe, and ſo giues himſelfe to Sathan, to ſin, not to *Chriſt*. As *Herod* gaue himſelfe, not to Chriſt, but to *Herodias*, to his luſt; and *Iudas* gaue himſelfe, not to *Chriſt*, but to the bagge, and to the baggage of his couetouſneſſe.

3. A third property of true Faiths apprehenſion, is ſet out in *Abrahams* example, who is ſaid *to hope againſt hope*: when the beleeuer is in heauy agonies, and feeleth a very *hell* in his conſcience, yet then can he apprehend *heauen*, & with *Ionas* in the whales belly call vpon God in faith: for *faith is the ſubſtance of things that are not*, much more then of things which indeed are, though not in appearance. If it can giue ſubſiſtence to things that are not ſubſiſtent, much more then, appearance and viſibility to things that are not viſible and apparant: ſo that faith can ſee one contrary in another, in the very depth of hell, heauen; in the very extremity of miſery, happineſſe; in the very middeſt of anger, mercy: and the Woman of *Canaan*, *Mat.* 15. can picke comfort out of the reproachfull name of Dogge, and when nothing but war is to beſeene in Gods face, yet then can it pierce through all the thick clouds, and behold the ſweet ſun-ſhine of Gods fauour & grace in Chriſt: through the

3. Beleeuing againſt ſenſe Rom. 4.

Hebr. 11. 1.

the bent browes of the irefull Iudge it can ſee the yearning and relenting bowels of the compaſſionate Father: the eye of true Faith can looke vpon God, not onely *ſmiling*, and inuiting vs to himſelfe by a *ſweet* and *gracious*, but alſo *lowring*, and driuing vs away with a darke & cloudy countenance: but then is our *temporaries* Faith cleane daſhed out of countenance; *Will the hypocrite pray alwayes?* ſaith *Iob*, and ſo, will he beleeue alway? No, a little wind blowes downe the Spiders webbe of his hope. When Gods hands are full of gifts to beſtow, then his faith is ready to lay hold on them. Hee is like to children that come running to their father when there is an apple in his hand to tolle them, but not when the rod is in his hand to correct them: or rather, like to dogges, which, if they ſee a cruſt in your hand, come fawning and glauering; but if they ſee a cudgell, and that you come toward them to ſtricke, either they fearefully run away, or deſperatly flie in your face. But the true beleeuer goes further; and when there is a naked drawne ſword in Gods hand, yet he dares venture and preſſe towards God: though the Lord ſet neuer ſo ſterne a countenance againſt him, he will not be out-faced, but in an holy kind of impudencie hee will out-looke him, and ſay; Lord, though thou looke vpon mee, as though thou wouldeſt ſlay me, yet ſtill will I looke vpon thee for helpe; *Though thou kill mee, yet will I truſt in thee*: But in ſuch a caſe the *temporaries* former *iolly confidence* vaniſheth: here is the tryall of Faith.

Iob 27.10.

Iob.13.

Thus the *temporary* deceiues himſelfe in the parts of Faith. The *ſignes* of Faith are thoſe *feelings*, thoſe delights

delights & ioyes which are felt in hearing the word, in prayer, in meditating of the promiſes: for as in feeding vpon ſweet and pleaſant meate there is a *natural*, ſo alſo in Faiths feeding vpon the promiſes there is a *ſpirituall* gladnes: and in this ſpirituall food alſo that coniunction of *filling the heart with food and gladnes* is true. Therfore *Peter* ioynes both theſe together, *Wee beleeue and reioyce*: now theſe comforts and ioyes the *temporary* in ſome ſort feels. *Chriſt* ſayes *they receiue the word with ioy*. *Paul* ſayes, *They taſte of the good word of God, & of the powers of the life to come*. The Iewes are ſaid to reioyce in the light of *Iohns* miniſtery. *Herod* is ſaid to heare *Iohn willingly* or cheerefully: & hence he concludes faith to himſelfe. But the truth is, there is exceeding much deceit in this ioy and feeling: it is not ſolid, but onely ſuperficiary, onely a taſte as the *Apoſtle* tearmeth it, no eating to any purpoſe; a *ſipping*, no *ſoaking*, no thorough diſgeſtion; a *floating aloft* in the Riuer of *Chriſts* bloud, no *diuing downe* to the bottome, and as it were *burying* as the *Apoſtle* ſpeaketh. And this may appeare by foure *properties* of the ioy of true faith which doe not all agree to the *temporaries* ioy.

2. And the ſignes, his ioy and feelings, diſcouered by their.

Acts. 14.

1. Pet. 1. 9.

Math. 13.

Hebr. 6.

Iohn 4.

Rom. 6.

1. Property is *ſincerity*, whereby the beleeuer reioyceth in the word, becauſe of the word it ſelfe, & the goodneſſe and holineſſe thereof, but the delight which the temporary beleeuer taketh in the word, is rather for the nouelty of the doctrine deliuered, or for ſome affection they carry to the Preacher, for ſome common and outward gifts, either of life, or learning, or for his elocution, action, words, phraſes in deliuery, or any ſuch like reſpect. This was Saint *Auguſtines*

1. Vnſoundneſſe.

Auguſtines delight which before his conuerſion hee tooke in Saint *Ambroſe* Sermons, more for the eloquence of the words, than the ſubſtance of the matter: and this alſo was the delight which *Ezechiels* auditors tooke in preaching. Hee was vnto them as the pleaſant voyce of a Muſitian, and they commended him much, but yet their hearts *ranne after their couetouſneſſe*, as did *Herods* after his inceſt, for all he delighted ſo much in *Iohns* miniſtery. If his ioy in the word had beene ſincere, he would haue reioyced as well in the doctrine of the ſeauenth commandement as in any other: but this galled him. Thus is it with our *Temporary*, hee can delight in the word as long as it troubles him not in his beloued ſins: but let it once touch him there, hee ſpurnes preſently, and flings away. Therefore hee delighteth not in the word ſincerely, becauſe it is the word of God, for then one part thereof would be as welcome to him as another. Now the true beleeuer, euen when the word croſſeth his corruption, can yet then ſay with *Paul*, *I delight in the Law, concerning the inner man.*

Ezech 33.

Rom.7.22.

3. Sleightnes. Iohn.15.

2. True ioy is a *full* ioy, as our *Sauiour* ſpeaketh to his Diſciples, *that your ioye may bee full.* The true beleeuer ſo reioyceth in things ſpirituall, that hee wholly deſpiſeth the ioy of things temporall, and in them reioyceth *ſlightly* and *ouerly as though he reioyced not.* His ioy is a *ſhouting ioy*, ſuch as is the *ioy of harueſt: Thou haſt giuen me more ioy*, ſaith *Dauid, then when their Corne and Oyle abounded.* But the ioy which our *Temporary* findeth in things ſpirituall, is nothing comparable to that in temporall. *Iudas* ioy in the *bagge*, was aboue that hee tooke in *Chriſt*, and his

1. Corin.7. Eſay 9. Pſalm 4.8.

his Doctrine. *Herod* tooke greater delight and contentment in *Herodias* than in *Iohn*, and in the prophane damſels dancing, than in the holy Prophets preaching. For among thoſe many powerfull Sermons which he heard him preach; when was he euer ſo affected, as to ſay, *Iohn aske what thou wilt, and it ſhall bee giuen thee, euen to halfe of the Kingdome?* If the ſpirituall ioy of the *Temporary* were *full*, what need he then to *fill it vp* with this carnall and ſinfull ioy? *He that is full*, ſaith *Salomon*, *loatheth the honeycombe.* So hee that is full of this ſweet ſpirituall ioy, loatheth the ſweeteſt and moſt delicious honeycombs of the fleſh or the world. But the *Temporaries* teeth water after them. He is like thoſe fowle, that as they flye aloft, ſo alſo they ſwim in the waters: which as they were vncleane vnder the Law, ſo alſo is he, for that ſeeming to mount vp in ſpirituall ioyes, hee yet withall ſwimmeth, yea, batheth himſelfe in the waters of carnal delights. Hence it is that the ioy of the Temporary is but an obſcure and muddy ioy: for carnall ioyes mixed with ſpirituall, are as a *dampe* to put out their light, and as mud to trouble and diſtemper their cleare riuers; whereas the ioy of the true beleeuer, being free from ſuch diſtemperature, is farre more cleare and lightſome. Leuit. 11. 19.

3. True ioy is a *ſtrong* ioy, according to that in *Nehemiah*, *The ioy of the Lord is your ſtrength.* And this *ſtrength* it ſheweth ſpecially in three caſes. 3. Faintnes: and that, Nehem. 8. 10.

1. In our *paſſiue obedience*, in induring afflictions. Saint *Paul* giueth this reaſon, why the faithfull are ſo vnconquerable in their afflictions, ſtill by meanes of their patience poſſeſſing their ſoules, *be-* 1. In our ſuffe.ing.

cauſe

Rom.5. *cauſe the loue of God is ſpread abroad in our hearts by the Holy Ghoſt*, Loe the power of the true and liuely feeling of Gods ſweetneſſe in *Chriſt* : it can make vs hold vp the head in the greateſt deiections : *Except*

Pſal.119.92. *thy Law had beene my delight*, (ſaith the Prophet) *I ſhould now haue periſhed in mine affliction*, being ouercome by the extremity of my tribulation, I ſhould haue done that which in effect *Sauls* perſecutions bad mee doe, namely renounce the true God, and *goe*

1. Sam. 26.19. *and ſerue other Gods.* Where then there is a ſound delight in the word, it keepes a man from ſuch kinde of periſhing : for, as the Apoſtle excellently ſaith,

Phil.4.7. *The peace of God gardeth our hearts in Chriſt Ieſus*, that though our troubles and croſſes would plucke vs from Chriſt, yet where there is true peace, true ioy in the holy Ghoſt, it is ſo ſweete and comfortable, that it holds vs faſt to *Chriſt*, and for all our troubles, makes vs to ſay with *Peter*, *It is good being heere*: we know not where to mend our ſelues: but the *temporary Beleeuer* is not alwayes thus kept from periſhing in affliction: for our *Sauiour* of one kind of them ſaith, that *When perſecution of the Word commeth,*

Math.13.21. Luke 8.13. *then he is offended, and in the time of tentation departeth away.* Now true ioy, as wee ſay, is a fountaine of water, to refreſh and relieue vs in the greateſt drought, and in the moſt ſcorching heat of perſecution : but the *temporaries* ioy is a ſtanding poole, which is dryed vp in the heate of Summer, in perſecution he ſhrinkes, and therefore his ioy is not the ioy of true faith.

2. In not obeying. 2. *The ioy of the Lord is our ſtrength* in our *actiue obedience*, which is dayly to bee performed in the whole

whole courſe of our liues. *When thou haſt inlarged my heart* (ſaith *Dauid*) *I ſhall runne the wayes of thy Commandements.* Now it is ſpirituall ioy that inlargeth a Chriſtians heart, euen as griefe contracts it. And when the Chriſtians heart is thus inlarged, he hath ſuch freſh life and ſpirit put into him, that it makes him runne, euen with the feet of the Hinde, ſwiftly, in the Chriſtians race. It is as oyle, wherewith the body being ſuppled, is the more agile, and nimble for action: as in *Iacob*, after that he had beene ſoaked in this oyle, and bathed in this bath of heauenly comforts in *Bethel*, as it were a generous and manly horſe refreſhed with a baite in his iourney: the text ſayes, that *he lift vp his feet*, that is, went chearefully, and with good heart & courage, forward in his trauell. But our *temporarie* after his beſt refreſhing with the ſpirituall delicates [illegible]th vp with thoſe *Iſraelites*, to play, he is as weake and impotent as before, either for reſiſting temptation, or performing any good duty. So far is he from *lifting vp his feet with* Iacob, *to runne the wayes of Gods Commandements with Dauid*. The traueller that by the way drinks a good draught of wine, is refreſhed, and thereby inabled for his trauell: if hee onely ſippe of it with his mouth, ſtill he will remaine faint, and weary, vnable to hold on in trauell. So is it with the temporary beleeuer, that onely ſippes of this ſpirituall wine, hee cannot poſſibly haue *Dauids* ſtrength, to *runne the way of Gods Commandements*. Heere then is the diſcouery of the deceit of his heart in this kind: he feeleth often many comforts, and is ſometimes in prayer, hearing, receiuing the Sacraments, and ſuch like

Pſal. 119.30. cleered.

Gen. 30.1.

exercises euen rauished againe; but yet for all this, the fruit of a well ordered heart and life follows not. And therefore in truth hee cannot haue any sound comfort in them, as any euidences of iustifying Faith for excellently hath *Zach.* coupled these two things together, *To giue light to them that sit in darknes and in the shadow of death,* (which I interpret aswel of the light of *ioy* and *comfort* in the *affections*, as of *knowledge* in the *vnderstanding,*) *and to guide our feet into the waies of peace.* So that if once being refreshed with the warmth of this light, of this fire, we rise not vp to walke in the wayes of peace, but sit still in the chaire of sloth, holding the hand in the bosome: it is an argument it was no true light, but only a sodaine and deceitfull flashing that shone vnto vs.

Luke 1.79. interpreted.

3. The ioy of the Lord sheweth it strength, in *receiuing vs after our falles, temptations, dejections.* As we may see in *Dauid*, in temptation and distresse feeling the absence of the spirit, and Gods estranging of himselfe from him, hee prayes, *Lord lift thou vp the light of thy countenance*, striuing to recouer his losse. But how, and by what argument? by the experience of the ioy which formerly hee had felt in the apprehension of Gods fauour; *Thou hast giuen me more ioy than they haue had in abundance of corne and oyle.* Lo, the ioy that *Dauid* had felt in Gods fauour in time past, set his teeth on edge after it againe: a notable property of true spirituall ioy; it makes vs cleaue fast to God, who is the matter of our ioy, euen then when either he is departing from vs, by with-drawing his face from our eye, or wee are departing from him, by with-drawing our necke from his yoke: we haue

3. Is not rising vp after fals. Psal. 4.7,8.

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an example in the *Apoſtaticall* Church of the *Iſraelites*, conceiuing a purpoſe of returning againe to the Lord, for that it was better with her before, then ſince her reuolt. And ſo the *Prodigall ſonne*, when he was pinched with famine, calling to minde the former good fare at his Fathers houſe, reſolueth thereupon to returne home againe. Hence it was that Chriſt, going about to recouer the Church of *Epheſus*, ſomething faine, he puts her in mind of her former eſtate, and the happy priuiledges thereof which now ſhee wanted: *Remember from whence thou art falne, and repent, &c.* That is, conſider what kind of eſtate thou waſt in, in the time of thy firſt loue, how full of peace, ioy in the holy Ghoſt, liberty of ſpirit, &c. and then, repentance and doing the firſt works wil follow. For he that hath once taſted of the ſweet of this ioy, is ſo affected therewith, that with *Paul* he would rather die then loſe it. And therefore, feeling it to be ſomething eclipſed by his falls, hee can neuer be at reſt, till by renuing of his repentance, he be againe repoſſeſſed of it. But now it is farre otherwiſe with the baſe counterfeit ioy of the *Temporary* belieuer. The true beleeuers ioy ariſeth from a through apprehenſion of Gods mercy by faith, from a through feeling of the warmth of the *Euangelicall wine*, cheering him euen at the very heart, and therefore this ioy obtained the chiefetie and ſoueraigntie in his ſoule; for the ioy in outward things was but as a ſhadow, and in them, as before was ſaid, he reioyced, *as though hee reioyced not.* Hence it then commeth to paſſe, that ſin hauing prophaned and ſomething obſcured his ioy, notwithſtanding all outward

Hoſea 2.7.

Luke 15.
Reuel. 2.5.

comforts in great aboundance present themselues, and their seruice, yet they are in his account but miserable comforters, no, for all them he droopes, and hangs downe the head, & *hangs vp his harps*, remembring the *comforts of Sion*, & those sweet *songs of the night*, where with God was once wont to fil his mouth, he begins to think with himselfe: O in what happy case was I, when I walked faithfully and vprightly with my God! O the sweet songs of the night, & heauenly inspirations of the Almighty! O the gracious visitations of the Spirit, and teachings of the reines in the night season! How was I then fed with the bread of Angels, and feasted with the daintiest of those heauenly delicates? Why then do I deprine my selfe of all these comforts by mine owne negligence? Why returne I not againe to my good God, to enioy his heretofore tasted sweetnesse? But now the *Temporaries* ioy ariseth onely from a very slight and superficiall apprehension of the promises, onely from a sipping of this wine in the mouth, and not from any operation therof at the heart: & therefore his ioy, as we shewed, was greater in outward things than in spirituall: and hence it comes to passe, that when for the retaining of these temporall comforts, he begins to fal, his spiritual ioy, by this means once interrupted, quite dieth: for it was not of that force, to leaue so deepe an impression in his heart, as that afterward he should be affected with the remembrance thereof, in so powerfull a manner as thereby to bee raised vp againe, to seeke the Lord afresh by a renued act of faith and repentance. But the ioy and comfort of the true beleeuer had such a

Psal. 137.

Psal. 77. 6.

quick-

quickning and reuiuing vertue in it, that hee cannot but remember it, euen in his more grieuous fals, and with the Prophet, in remembrance thereof, ſay *I will neuer forget thy precepts : for by them thou haſt quickned me.* Pſal. 119. 93.

IV. The ioy of true Faith, is a more orderly, and leiſurely ioy, it comes not all on the ſodaine, but vſually by certaine ſteppes and degrees, in this manner. Firſt, the beleeuer ſees his owne ſinfull wretchednes, clearely repreſented to his eies in the glaſſe of the Law, and thereupon agaſt with ſo fearefull a ſight, he is in great diſtreſſe, feeling how bitter and burdenſome his ſins are: for which being throughly pricked and perplexed in conſcience, and knowing there is no remedy but Faith in Chriſt, he beginneth to hunger for Chriſts righteouſneſſe, and for Faith to apprehend it, yawning in his deſires, euen like the drie and thirſty ground. This Faith when at length he hath got by many ſtrong and loud cryes, ſent vp to the throne of Grace, he feeleth his minde calmed, and beginneth to reioyce in the ſaluation of the Lord. An example of ioy thus wrought, wee haue in thoſe Conuerts of *Peter*, who were firſt pricked and wounded in Spirit, crying out to the Apoſtles, for ſome releefe; and then afterward, hearing the promiſes, and receiuing the Sacraments, they were repleniſhed with the ioy of the holy Ghoſt. But the *Temporaries* ioy comes not ſo ſlowly, but it ſprouteth forth like *Ionas* Gourd ſodainely in one night. And therefore in the Parable it is ſaid, that the ſeed in the ſtony ground incontinently ſprung forth And in the expoſition of the Parable, Chriſt ſayes,

4 Vnſeaſonable haſtineſſe.

Acts. 2. 37. 38. 46.

αὐθως.

ὑπομονῇ. Luke 8.15. expounded.

that *immediately* vpon the firſt hearing, without any touch of conſcience, without any through humiliation going before, *they receiue the word with ioy*. But the good ground brings forth, as other of her fruits; ſo this of ioy, *with patience*, as *Luke* hath it: or as the Greeke word may beare, in *expectation*, or *tarriance*; namely, for the fit ſeaſon. It is ſpoken (I take it) in oppoſition to the ſtony ground, which was ſaid to bring forth preſently vpon the receipt of the ſeed. But the good ground doth rather reſtraine, or keepe in it ſelfe, doth not ſuddenly put forth it ſelfe, as the ſtony ground, but retaines the ſeede within, till the iuſt time of bringing forth be come. Wherefore this ouer violent haſtineſſe, that is in our *Temporaries* ioy, and ſo alſo other of his graces, giueth vs iuſt cauſe to ſuſpect them as deceitfull, and to feare in them the truth of the common Prouerbe, *Soone ripe ſoone rotten*. As in trauellers, he that at the firſt is ſo free and frolike, and ſpurres it, and gallops it ſo luſtily, hee ouer-takes indeede many in the way, and leaues them behinde; but at length his horſe is tyred, and then he is ouer-taken, to his ſhame, of the more ſober, & moderate Rider, whom ere-while he paſſed by, as an ouer-ſlow companion: ſo in this ſpirituall iourny our Sauiour noteth it, that *many of the firſt* that outſtript their *fellowes ſhall be laſt*, when the laſt ſhall be firſt. How farre was *Iudas* at firſt, before *Nicodemus*? *Nicodemus* came cloſely, and by ſtealth to Chriſt, and was onely a night profeſſor; *Iudas* followed him openly in the day, in the ſight of all men when *Nicodemus* was but a ſlow *ſcholler*, ſcarſe capable of the firſt elements of Chriſtianity, as namely,

of

of the doctrine of *Regeneration*, *Iudas* was a forward and zealous Preacher: And yet at laſt, *Nicodemus* that was *laſt*, became *firſt*: and *Iudas* that was *firſt*, became *laſt*: when *Iudas* did treacherouſly betray Chriſt in the night, he did faithfully profeſſe him in the day: and when *Iudas* his great faith was turned into helliſh diſpaire, when he went and hung himſelfe; then did *Nicodemus* his little Faith, become ſtrong and bold, that he durſt openly begge, and honourably bury the body of Ieſus. He that runnes ouer eagerly at the firſt beginning of his race, quickly runnes himſelfe out of breath, and cannot poſſibly hold out. Vntimely fruits, children that come before their time, are vnſhapen, and deformed children, and doe not liue. So are theſe Temporaries, whoſe graces come out of the wombe, before they haue their iuſt conception, miſ-ſhapen, and deformed Chriſtians, and ſuch kinde of graces quickely vaniſh: It fareth with them as with children that are too timely witty and wiſe aboue their age; of whom wee ſay, and experience ſhewes as much, they are not long liued: when we ſee a Chriſtian, at the very firſt daſh breake forth into zeale, aboue the age of his Chriſtianity, it is but an ill ſigne, a preſage of no durable ſoundneſſe. The flattering of the Sunne rayes often drawes forth the bloſſomes very early: but afterward come colde nips, and then all is marred, and it had beene better they had not beene ſo forward. It is good then for Chriſtians, that would not deceiue themſelues, to take heede of the ſtony grounds ouerforwardnes; in their firſt beginning to be wiſely moderate: when they are but children in

Matth. 19.30. Iohn.3.

Christ, to speake, and doe as children, and as *Dauid* speaketh in another cause, not to vnder take, or venture on things too high for them, rather to imitate *Pythagoras* Schollers of whom the best and most towardly were to hold their peace for the two first yeares, and not before thus throughly ripened, to shew themselues. Then may they haue ioy as of other of their gifts, so of these ioyes and feelings which now we speake of. But the *Temporaries* reioycing is not good. Though God giue him some tasts and feelings, yet they are not as any earnest of a greater payment to follow, so as they are to the Elect, euen the first fruits, promising an ample harueſt, but onely a *say* of precious wares, which oftentimes is giuen to chapmen that neuer buy, & purchase the whole: for this ioy wanteth both *sincerity*, being defiled: *fulnes* being sleight and defective: *strength* being faint and feeble: *moderation* being vnseasonable, forward and hasty. And therefore, though a kind of Spirituall ioy, yet for this deceit, deserueth the same checke wherewith *Salomon* rebuketh the carnall, *Thou art madde what is it that thou doest?*

1. Cor. 13. Psal. 131. *Gel noct. Att. lib. 1:*

Eccles. 2.

CHAP.

CHAP. XXI.

Of the deceit of Temporary beleeuers ſorrowes and deſires.

THE deceits that are in the Temporaries *Faith* thus opened, wee come in the next place, to ſpeake of his deceits in the matter of Repentance. Where it cannot bee denied, but that he may goe very farre in the probable reſemblance of Repentance; inſomuch as hee himſelfe, as well as others, may thinke hee hath in truth repented. To examine this more particularly, in the particulars of Repentance, and firſt of that which is inward, and then in that which is outward therein.

2 His repentance.

1 Inward, in his

1. For the *inward practiſe of Repentance*, there are two ſpeciall things wherein he deceiueth himſelfe, *Sorrow*, *Deſire*. The former reſpecting time paſt: the latter, time preſent, and to come.

1 Sorrow.

1. For his *ſorrow*, he is wondrous wide, hee feeleth, no doubt, oftentimes ſome remorſe, the prickes and ſtings of an accuſing conſcience, as it were the arrowes of the Almighty ſticking in his ribbes: and herevpon concludes hee hath his part in godly ſorrow. But exceeding falſly, and deceitfully: For, who feele greater gripes, and pangs of vpbrayding, and vexing conſciences, than doe the Diuells themſelues, and the moſt deſperate reprobates? So that if this reaſon were good, they alſo ſhould haue godly ſorrow. Indeed theſe compunctions of heart, theſe horrors and terrours in the Elect

Proued falſe.

Elect are a notable *preparatiue* to godly ſorrow, and they are as the pricks of the needle, making way for the thred : as wee may ſee in the example of that troupe of Saint *Peters* Conuerts: neuertheleſſe they are to be diſtinguiſhed from *repentance* it ſelfe, as being common to the reprobate, with the Elect. Therfore, as the ſicke patient ſhould deceiue himſelfe in thinking hee had taken a ſufficient purge, becauſe hee hath taken a preparatiue; or as hee ſhould deceiue himſelfe, that ſhould thinke hee were entred farre enough into the houſe, that ſtands onely in the *Entry* or the *Porch* : ſo doth heere our *temporary* delude his ſoule; miſtaking ſome *preparatory*, and *introductory* workes vnto repentance, for repentance it ſelfe. For notwithſtanding thoſe *Penitentiaries* in the Acts were miſerably wracked, and tormented in conſcience, and felt the two edged-ſword of the Spirit piercing through their ſoules, yet when they demanded of *Peter*, what they ſhould doe, namely, to bee eaſed of their preſent diſtreſſe, receiued this anſwer; *Repent*: belike then they had not repented as yet, for all the ſmart of their rubbing & galling conſciences. Nay, mark how *Peter* preſcribes *repentance* as the onely ſoueraigne remedy to releeue them in that their agonie. Loe then yet a fouler and groſſer deceit, to take the *diſeaſe* for the *remedy*, to thinke that becauſe they haue the wound curable onely by the *Balme of Gilead*, therefore they haue the balme it ſelfe. So alſo our *Sauiour* calleth ſuch as are in this caſe, men *heauy laden* and wearied with the burthen of ſinnes guilt, and bids them come vnto him. A man therefore may bee burthened with the ſenſe

Acts 2. 37.

Vide Bucerum, in Matth. 4.

Matth. 11. 28.

of

of ſinne, and yet (as yet) not come to Chriſt. Yea, there is as great difference betwixt being thus heauie loaden, and comming to Chriſt, as betwixt hauing a burthen on ones backe, and the hauing of it taken off: for therefore doth CHRIST call ſuch to come vnto him, that by this meanes they might bee eaſed. And yet more plainly doth our Sauiour cleere this, when he ſaith, that he came to *call ſinners* (vnderſtand it of ſinners laden with the burthen of their ſinnes, ſeeing and bewailing their miſery) *to repentance*. Therefore, to feele ones ſelfe a ſinner, and to bee touched with the ſenſe of our miſery, is not alwayes repentance. And in the place fore-alledged, *Matth.* 11. 28. hee bids ſuch as are laden with ſinne; that is, ſuch as feele the ſmart of ſins guilt preſſing the conſcience, euen them he bids to learne humilitie: which ſheweth that a man may be affected with ſome ſenſe of ſinne, and yet not truely humbled in godly ſorrow. But that his deceit, in thinking hee hath godly ſorrow, may the better appeare, let vs briefely examine it by the *Properties of godly ſorrow*.

Matth. 9. And diſcouered by the marks of godly ſorrow.

Firſt, *Godly ſorrow* reſpects the *ſinne* more than the *puniſhment*, and maketh the repenting ſinner to bee of this minde, that hee cares not what outward puniſhment hee indures, ſo that he might feele the guilt of his ſinne waſhed out of his conſcience, and behold the louing countenance of God in Chriſt. The voice of godly ſorrow is that of *Dauid*, *Take away the treſpaſſe of thy ſeruant*. It is the *treſpaſſe* hee would haue taken away: for as for the *Puniſhment*; how hee ſtood affected; let his owne words afterward

Which are 1 To reſpect the ſinne moſt.

2 Sam. 24.

ward witneſſe when he ſpeaks thus to God, *let thine hand be vpon me and my Fathers houſe.* But it is onely the puniſhment either felt, or feared, that cauſeth that howling and crying, which ſometimes is in the wicked *Temporarie*, as *Eſau*, *Ahab*, *Iudas*, *&c.* The voyce of this baſe ſorrow, is that of *Pharaoh*, *Take away this plague*, namely, of the outward ſcourge, not, *Take away this hard heart*, a greater plague than any: yea, than all the ten plagues. Marke the difference betwixt *Pharaoh* and *Dauid*; the *ſlaues* griefe, which is for the whip; and the ſonnes, which is for offending his kind and louing father. The one is the griefe of *loue*, the other of *feare* and *hatred.*

2. Durablenes. Pſal. 51. 3. Secondly, *Godly ſorrow* is laſting and durable, *My ſinne*, ſaith *Dauid*, *is euer before mee.* Their humiliation is a continuall act, renewed daily; inſomuch, that if they ſometime through weakeneſſe omit it, they recompence it with an extraordinary meaſure therof afterward. The Prophet elſe-where complaineth, that his *teares* were as his *ordinary food*, which if men omit one day, they eate the more for it the next. But the ſorrows of theſe *temporaries* are *aguiſh* and come onely by *fits* and *ſtarts.* Yet herein not aguiſh, that Agues are conſtant in their fits; and ſome of them hold long, theſe ſorrowes are very vncertaine and momentany. They may be ſometimes, as a graue Diuine ſpeaketh, *Sermon-ſicke*, but no otherwiſe than men are *Sea-ſicke*, who are preſently well againe, when they come to ſhoare. Here then is the deceit of the *Temporarie*, that thinkes he hath ſorrowed enough, if that at any time hee feele any *pangs* of theſe paſſions, any *qualmes* of griefe, any

ſmall

ſmall workings of ſorrow to diſquiet him but a little. Alike, as if one, feeling the fleſh to ſmart after the plaiſter newly applied to the ſoare, ſhould preſently take off the playſter, and thinke it had wrought enough; whereas the playſter muſt lie on ſtill. till it haue eaten out the corruption wholly. And ſo muſt this corroſiue of godly ſorrow, applied once to the feſtered ſoares of our ſins ſtill remaine with vs, till they be throughly healed, that is, to our dying day; and then all *teares*, euen the teares of godly ſorrow it ſelfe, *ſhall be wiped away*, but not before.

Reuel. 7. 17.

Thirdly, godly ſorrow, yea the very firſt ſeedes and preparations thereof, thoſe terrours and horrours that are in the conſciences of the Elect, they ſtill driue them to God, and fit them for the hand of God, to bee wrought and framed thereby. As wee may ſee in them whom *Peters* Sermon pricked. Their wound made them ſeeke for Phyſicke, and draue them to the Phyſitian, to the men and Miniſters of God. Now *Iudas* alſo had his terrours of conſcience: ſo alſo had *Saul* his. But whither did they driue them? The former not to Chriſt, but to the enemies of Chriſt, the high Prieſts, and the Deuill, to whom he went, when he went to the halter. The latter alſo, not to prayer, not to God, not to the men of God, but to Muſicke, to the Harpe, and at the laſt, to the Witch of *Endor*, to the Deuill. So they draue *Cain* to the building of Cities, thinking to deceiue thoſe terrours by that imployment of his minde. Thus alwayes doth the *Temporarie*, when God ſhootes his arrow into the ſide of his conſcience, flie from him, as a Dog from him that ſtriketh

3. Driuing to God.

Gen. 4. 17.

ſtriketh him with a cudgell, and ſeekes any where rather for reliefe than at his hands: for ſuch is his deſpaire, whereof he is ſwallowed vp, and ſuch is his deſperate malice and hatred againſt God in this caſe, that he cannot ſo much as whiſper the leaſt ſyllable to him: It is otherwiſe with the Elect of God. Acts 9. *Paul* being fearefully wounded and confounded in his minde, could yet then ſay to that God that did all that vnto him, *Lord, what wouldeſt thou haue mee to doe?*

4. To renew vs, 2. Cor. 7. 10. Fourthly, godly ſorrow worketh *Repentance*, a change and alteration of heart, cauſing vs to hate ſinne, and loue righteouſneſſe. And the reaſon is, for that in godly ſorrow the heart is molten, and wholly liquified and diſſolued, and ſo being made ſoft and tender, receiueth the ſtampe & impreſſe of Gods Spirit. But in theſe our *Temporaries* no ſuch matter. They may other-while ſhed a few *whoriſh* teares & *hang downe the head like a bul-ruſh for a day*, Eſay 58. 5. with thoſe *Iewes*: but filthy ſwine that they are, after they haue waſhed themſelues (in the waters, one would haue thought of *Repentance*) they returne preſently to their wallowing in the mire of their former filthineſſe. 1. Kings 21. 27. *Ahab* faſts and pincheth his carkaſſe with ſack-cloth, and goes creeping and crouching; but had hee euer truly repented for oppreſſing of poore *Naboth*, would he ſo ſoone after haue fallen into the ſame ſinne of oppreſſion, in the vniuſt impriſonment of the holy Prophet *Michaiah*; 1. Kings 23. 26. where the circumſtance of the perſon oppreſſed, addeth weight to the ſinne? If it had beene true repentance, his hand would not ſtill haue remayned *blondie*,

bloudie, nor his eare *vncircumciſed*, to diſtaſte the wholeſome Prophecies of faithfull *Michaiah*. *Eſau*, euen in the middeſt of his yelling, falſly accuſeth *Iacob* his brother for coſenage, ſeeketh to haue a bleſſing ſeuered from his brothers, and carrieth a vindictiue minde againſt him, purpoſing to murther him. Yea *Fælix*, when ſtrucken with the maieſty of the word in *Pauls* mouth, ſo that he trembled againe for feare, yet euen then he remained the ſame couetous *Fælix* that before: at that very inſtant he trembled, hee coueted, and expected a bribe of *Paul*, when he gaue *Paul* ſome occaſion, to expect repentance of him. Thus alſo when Gods threatnings in the miniſterie of *Moſes* wrung *teares* out of the *Iſraelites eyes*, yet they could not wring *rebellion* out of their *hearts*: for being threatned to die in the Wilderneſſe, for their thoughts of returning into *Egypt*, and therefore commanded not to goe the next way to *Canaan*, but to goe backe againe into the Deſart, that ſo the denounced ſentence might be executed; they ſeemed much to be moued herewith, & humbled themſelues in weeping and confeſſion of their ſinnes: but yet for all this, they would by no means bee perſwaded to obey the commandement of not going on ſtraight forward toward *Canaan*. The like is to be thought of *Iudas* his griefe: for all that, ſtill he remayned the ſame olde *Iudas* that before. There was not any true hatred of his ſinne wrought in his heart; for then hee could not haue added murther to murther. Nay, if hee had liued, he would haue beene ready to haue played ſome new pranke. Thus it is with all *Temporaries*. Though they ſhed riuers

Gen. 27. 34, 36.

Acts 24. 6, 17.

Num. 14 39. 40

Deut. 1. 40. 41.

of

of teares, though *they water their couches*, and euen *bathe* and *soake* themselues in this salt brine, yet for all this they remaine vnseasoned and vnmortified. Their *Leopards spots* still remayne vnwashen; their *Blackamores* hide vnchanged. But godly sorrow is of that nature, that the soule once drenched, and baptized with the teares thereof, receiueth such a *tincture* and *die* of grace, that will neuer after out. There is no distillation of herbs so precious for the curing of bodily, as this of godly sorrowes, teares for the healing our soules infirmities. The aire is not so cleared, when the cloud is dissolued by raine, as the minde, when the clouds of our iniquities are dissolued by the raine of repenting teares. These waters are the Red Sea, wherein the whole armie of our sinnes is drowned. But for that these waters in the *Temporarie* are but shallow, and want their iust depth, therefore his sinnes are not *choaked*, but rather deliciously *bathed* therein. And so much for the temporary sorrow.

In the Elect.

2. Desires discouered.

His desires are no lesse deceitfull. *Desire* is reckoned by *Paul* among the fruits or parts of repentance. And in temporaries there seem oft-times to be good motions, dispositions, and desires after good things. They in the Gospell, hearing the excellent discourse of our *Sauiour*, concerning the heauenly Manna, cryed out, as affected therewith, *Lord, euermore giue vs of this bread.* And *Agrippa* was so far wrought vpon by *Paul*, that hee said, *Thou almost perswadest me to become a Christian.* But these desires of the temporary are not sound. For,

2. Cor. 7. 11.

Iohn 6.

Acts 16. 28.

By their,

1. True desires are no *faint* desires, but such as make

1. faintnesse.

make vs faint, they are so eager and earnest; like the desires of couetous men, who with *Ahab*, will bee sicke for their neighbours vineyard, they long for it so desirously: And therefore the Apostle saith, *Couet after spirituall things*; yea, like the desire of *Rahel* after children, which made her say, *Giue me children, or I die.* See it in *Dauid: Like as the Hart brayeth after the riuers of water, so doth my soule after thee, O God.* And againe, *my soule desireth after thee like the thirsty ground.* But our *Temporaries* desires are nothing so strong: hee doth not, as God commands, *open his mouth wide*; and cannot say with *Dauid*, *My heart breaketh for desire to thy iudgements*; nor with the Church, *I am sicke of loue*; nor as *Sisera* in his naturall thirst, *I die for thirst, giue me drinke*: for this is the nature of strong and feruent desires, to be so impatient of delay, that they commonly verifie *Salomons* Prouerbe, *The hope that is deferred, is the fainting of the soule*, Therefore our Sauiour blessed indeed those that hunger and thirst for his righteousnes, but yet such as hunger and thirst in *mourning*, which was that he required before vnto blessednes. The blessed desires then are only those which are so *affectionate* that they make the desirer to mourne, feeling his desire not to bee fulfilled: but now our *Temporarie* though hee desire grace, yet hee feeleth not hearty griefe in the want of grace, this neuer troubles him, it neuer breakes his sleepe: Therefore his desires are not right.

1.Cor.14.1.
Psal.42.1.
Psal.143.7.
Psal.81.10.
Psal.119.10.
Cantic.2.5.
Prou.13.12.
Ma.5.4.6.

2. True desires of good things are exceeding painfull and laborious, in auoyding all hindrances, and in vsing all good helps and furtherances. There-

2 Laziness.

fore our Sauiour compares them to the naturall deſires of *hunger* and *thirſt*: Now *hunger* (as wee ſay) will *breake thorough a ſtone wall*: it will make a man eate his owne fleſh, rather then to bee ſtarued: And *Dauids* thirſt made him venture the liues of his three worthies. In nature the *concupiſcible* faculty is ſeconded with the *iraſcible*, our *deſire* is backed with our *anger*; ſo that being croſſed in our deſires, our anger preſently is vp in armes, and laboureth the remouall of that which croſſeth: So fire beſides its *light*, wherby it deſireth as it were the higheſt place, hath alſo *heate*, to conſume all obſtacles that withſtand his aſſent. But now our *temporaries* deſires are nothing elſe but idle, lazie, and lusking wiſhes, ſuch as the ſluggards, whereof *Salomon* thus ſpeaketh. *The deſire of the ſluggard ſlayeth him; for his hands refuſe to worke.* And againe, *The ſluggard luſteth, but hath nought.* Why? Becauſe the Lion in the way terrifieth him; the toile of working skares him: he would faine haue meat, but will not worke: and ſo thoſe in the Goſpel would faine haue the heauenly bread, *Lord, euermore giue vs of this bread*, but they will not (as Chriſt tels them) take the paines to come vnto him by faith for it: for God hath appointed, that as in the naturall, ſo alſo in the ſpiritual life, *In the ſweat of thy browes thou ſhalt liue.* But our ſluggiſh Temporary will none of that; he deſires and deſires, but ſtill lies lusking in his bed, gaping and ſtretching himſelfe, like the dore that runnes vpon the hinges, but yet hangs ſtill vpon them, it comes not off for all the turnings; ſo hee, for all the turning of his heart in faint and weake deſires, ſtill hangeth faſt vpon the

Mat. 5. 4.

Pro. 21. 25. 26.

Pro. 13. 5.

Iohn 6. 34. 35. 36.

hinges

hinges of his ſinnes, and cannot poſſibly come out of the power of iniquitie: ſeeing many rubs in the way of his deſires, he hath no ſpirit or courage to go about to remoue them, to breake through the hoſte of the ſpirituall Philiſtines, for the getting of the ſpirituall waters: He can wiſh with *Balaam*, *O that my ſoule might die the death of the righteous!* But he doth not alike deſire the life of the righteous. If he deſire vertue, yet not the meanes that ſhould bring him to it; and thus deſiring vertue, he pines and periſhes in the want of it: *Hell mouth it ſelfe*, as one ſayes, *is full of ſuch ſleight and ſlothfull wiſhes:* Such as were his in the Goſpel, that hearing *Chriſts* heauenly diſcourſe, cryed out, affected therewith, *Bleſſed are they that eate bread in the kingdome of God*; But, as our Sauiour there ſhewes in his anſwer, they ſuffer euery light occaſion of Farmes, Oxen, Wiues, to detaine them. And ſo as the *Temporaries* deſire is an *idle*, ſo alſo it is a *diſobedient* deſire, that will not ſubmit it ſelfe to GODS commandement in the vſe of the meanes: but the true beleeuers deſire is *laborious*, & ſo *dutifull*, ſubiecting it ſelfe to the vſe of the meanes commanded, and as earneſtly deſiring thoſe *meanes*, as the *end* it ſelfe, as *Dauid*, when rauiſhed with the meditation of the good mans bleſſedneſſe, preſently conceiued this deſire; not, O that I had this happineſſe! but, O that I could vſe the meanes to bring me to this happineſſe! *O that my waies were ſo directed, that I might keepe thy ſtatutes*: And againe, *My heart breaketh for deſire of thy iudgements.*

Num. 23. 10.

Virtutem exoptant, contabeſcunt q; relicta. Perſ.

Luke. 14. 15.

Pſal. 119. 5.

Pſal. 119. 20.

3. True deſires are *conſtant*, as in *Dauid*, in the words laſt mentioned, *My heart breaketh for deſire*

3. Fickleneſſe.

to thy iudgements alwaies: The reason is, because true desires are insatiable. The good Christian though he haue neuer so much grace, yet still feels his wants; and the more hee hath, the more bee desireth, and when these *spirituall riches* increase (contrary to *Dauids* prohibition in the *Temporall*) hee *sets his heart vpon them*. And therefore still his soule imitateth the horse-leaches voyce, that cry, *Giue, giue*: but the desires of the *Temporary*, although sometimes for the time they may seeme violent, yet at length they vanish away as the morning deaw; as God himselfe censureth those good affections which seemed to be in the Israelites. The motions and affections, which he hath in good things, are not much vnlike to those which the true beleeuer hath sometimes in euil: For as he in temptation sometimes may bee tickled, and feele some pricking in his desires to the way of wickednesse, as once *Dauid*, when he began to entertaine those thoughts, *I haue washed my hands in innocencie in vaine*: yet in conclusion he quenches those thoughts, and so mockes Sathan, to whom he made faire of comming to him, as *Dauid* did, when for all his beginning to yeeld, yet in the end hee came in with, that *but*, or *yet*: *for all this I said ere-while, God is good, &c.* So this our *Temporarie*, though other-while he may haue, as we say, a moneths minde to godlinesse, and with *Agrippa* bee halfe perswaded to bee a Christian, yet the conclusion is, I will not leaue my former course, and so hee mockes God, whom he bore in hand, that hee would become his Disciple.

Psal. 62. 10.

Prou. 30.

Ose. 6, 4.

CHAP.

CHAP. VII.

Of the deceits of the temporary in the outward practice of Repentance.

HAuing thus detected the deceitfulneſſe of the *temporaries* repentance, in that which is *inward*, this Chapter ſhall bee ſpent in ſhewing the deceit of that which is outward, both that which is in words, and in deeds: for the former there are two ſpecials, wherein the *temporary* deceiueth himſelfe; *Confeſſion* and *Prayer*.

1. Outward, in words.

1. Confeſſion.

1. For *Confeſſion*, it cannot bee denyed but that it is a worthy ſeruice of a repenting ſinner, or elſe God would neuer haue promiſed ſo great a reward to it: *If wee confeſſe our ſinnes hee is faithfull to forgiue.* *Iob* in the large Catalogue of his good works, wherwith he cheared himſelfe in that heauie agonie, amongſt the reſt reckoneth the confeſſion of his ſins for one, *If I haue hid my ſinne, as did Adam, &c.* And *Dauid* hauing ſaid, *Take away the treſpaſſe of thy ſeruant*; to make good that ſpeech, and to proue himſelfe Gods ſeruant, he addeth, *for I haue done fooliſhly*; as ſome godly learned thinke, hereby intimating, that if he deſerued not to be called Gods ſeruant, in regard of his late ſinne, yet at leaſt, in regard of his latter ſeruice of confeſſion: yea elſewhere when only a purpoſe of confeſſion conceiued by him, Gods care was in his heart, before his confeſſion was in his tongue; *I thought I would confeſſe my ſinne, and thou forgaueſt me*: for as only the man wakened out of his dreame

1. Iohn 1.9.
Iob.31.33.

2. Sam.24.13. cleered.

Pſal.32.4.

dreame can tell his dreame, ſo only the man awakened out of his ſinnes by repentance, can truly confeſſe them. Wherefore, howſoeuer *temporaries*, and vnregenerate men may make an outward confeſſion as *Saul*, *Iudas*, *Pharaoh*, and others did, yet the truth is, there is much guile in their confeſſions.

Vt ſomnium narrare vigilantis: ſic peccata confiteri verè pœnitentis eſt. Auguſt.

Diſcouered, becauſe it comes neither from.

1. A broken,

1. True confeſſion muſt come, as wee ſee in the Publicane, from a touched and troubled ſoule, from that broken and bleeding heart of *Dauid*, from that melting and relenting heart of *Ioſiah*: This is the *Sacrifice which the Lord will not deſpiſe*. But our *temporary* knowes it not, the paine of the wracke only wrings the confeſſion from him, not the mercie of that ſweet God, whom he hath offended: And therfore, as we ſee in *Pharaoh*, when he is off the wrack, he begins to ſing another note, and to vnſay and call in, in a manner, his confeſſion.

2. Nor a beleeuing.

2. It muſt come alſo from a beleeuing heart, laying hold vpon mercy: As *Dan.* 9.9. *Yet compaſſion and forgiuenes is with the Lord, albeit we haue rebelled againſt him.* And *Ezra.* 10.2. *We haue treſpaſſed, &c. yet now there is hope in Iſrael concerning this*, namely, for the forgiuenes of this ſinne. This the temporary in his diſtreſſe cannot doe. *Iudas* could ſay, *I haue ſinned*, but for his life he could not adde thoſe words of *Dauid*, *Take away the ſinne of thy ſeruant.* Nay he could not ſay that confeſſion, *I haue ſinned* to God, but only to the high Prieſts: for he was wholly ſwallowed vp of deſpaire. His repentance was a deſperate repentance, not tempered with faith, ſo as is the true repentance. And therefore our Sauiour preaching repentance ſaith, *Repent and beleeue.*

Marke 1.15.

3. Con-

3. Confeſſion muſt come from an honeſt heart, purpoſing not to ſinne, that ſo with the confeſſion we may ioyne alſo the confuſion and ouerthrow of ſinne: *Hee that confeſſeth and forſaketh* (that is, hee that in the very act of confeſſing forſaketh) *his ſinne, ſhall find mercy.* This was the confeſſion of that good *Shecaniah*, *Ezra.* 10.2.3. *We haue treſpaſſed,&c. Now therefore let vs make a couenant with the Lord, to put away all the wiues.* But how farre are the Temporaries from this, who when by confeſſion they haue ſeemed to diſgorge their ſtomacks, haue filthily with the dogge eaten vp their owne vomit againe? And ſo farre are they from this purpoſe of not ſinning, that they are fully ſet vpon ſin, in confeſſing; as in thoſe *Iſraelites*, that ſaid, *we haue ſinned, we will goe vp*; which was as much as if they ſhould haue ſaid, *we haue ſinned; we will ſin*: for God in the former verſe had forbidden them to goe vp: yea many of them preſume to ſinne, becauſe of confeſſion; thinking by it to be eaſed, as the drunkard by his vomiting: And though ſome of them, in their good moodes, and in ſome of their fits, may ſeeme, when they humble themſelues in confeſſion, verily to purpoſe amendment, yet theſe are no ſound, no ſetled, no ſincere & honeſt purpoſes, but ſudden flaſhings, conceiued by their deceitfull hearts, rather to auoid the iudgements either felt, or feared, then truely to pleaſe God; and thus, becauſe the heart is not rent, together with the garments, therefore neither is the ſin rent, but rather ſown faſter together by that rending of the garment; and becauſe with that penitent *Publicane*, they ioyne not the *inward ſmiting* of the *heart*

3. Nor an honeſt heart.

Prou. 28.3.13.

Deut. 1.41.

Verſe 40.

Tundens pectus & non corrigens vitia, illa consolidat. Aug

with the *outward knocking* of the *breſt*, therefore this knocking doth not batter in pieces but rather *conſolidate* and more firmly compact ſinne together.

a Praier diſcouered, becauſe

2. Poynt, which the mouth performes, is *Prayer*: neither can it be denied, but that the *Temporary* may pray, and that as one would thinke, very zealouſly, as no doubt but *Iudas* did, together with his fellowes, all of them deſiring Chriſt to inſtruct them how to pray: neither only may he doe this with others, but alſo ſolitarily apart by himſelfe, as it is ſaid, the Phariſie went vp to the Temple to pray, as well as the Publicane, both of them to their priuate prayers, the Temple then in regard of ceremoniall holineſſe, being the place, as well of priuate, as of publike prayer. It may ſeeme then our *Temporary* is well: For it is onely the ſanctifying Spirit which teacheth to pray, who therefore is ſtyled the *Spirit* of *prayer*, and the children of God are vſually in ſcripture deſcribed by this, that they *call vpon the name of the Lord*: But alas, his prayers are not true prayers, they are turned into ſinne: For,

Luke. 11. 1.

Luke 11. 10.

Rom 8. 26.

1. Not in more grieuous tri.als Iob 27. 10.

Firſt, though he may pray, to our thinking (and his own too ſometime) very feruently, yet *Iob* ſaies, *Will he pray alway?* No, in more grieuous tryals his heart and hopes faile him; his mouth is ſtopt, hee is ſtrook ſpeechleſſe, with the gueſt in the Parable, and hath not ſo much as one word to bleſſe himſelfe withall, who yet lauiſhed moſt luxuriouſly in abundance of words in the time of peace.

2. Not ſeeking Gods glo.

2. In prayer he ſeeks himſelfe, and not Gods glorie: they care not ſo much for Gods fauour as for their owne profit. Whereas the property of true

prayer

prayer is ſet downe by *Salomon*, *If my people, among whom my name is called vpon, ſhall humble themſelues, and pray, and ſeeke my face.* In prayer, *Gods face* and fauor is to be ſought aboue all other things: and therefore our Sauiour teacheth vs both to begin our praiers with deſire of his glory, *Hallowed be thy name*; and to end them with giuing glory to him, *Thine is the kingdome, &c.* But the *temporary* is not thus holily carried in his prayers with the reſpect of Gods glory, with *Moſes* and *Paul*, preferring it to his owne ſaluation, but with *ſelfe-reſpects*, and thoſe very baſe, as may eaſily appeare by theſe two things: firſt, his prayers are more zealous and feruent with others, then alone by himſelfe: wheras the vehemencie of a true Chriſtian is then greateſt, when he is ſhut vp in his cloſet, and hath God only to be witnes of it. This ſhews, that pride and vaine-glory ſway him, not any true zeale to Gods glory: Secondly, after prayer he hath no care to returne thanks; as in the nine Lepers, which cried as loud as the tenth, *Ieſus haue mercy*, but returned not with him to giue thankes for their health; which ſhewed they ſought themſelues onely in their prayers, and nothing eſteemed the loue of Chriſt: thirdly, he makes prayer the end of prayer, he prayes to pray, he reſts in his prayer, and doth not in good ſadnes vſe his praier as a meane to preuaile againſt his ſins; he prayes idlely and lazily, and doth not, together with his lippes in praying, moue his hands in indeauouring for that he prayes; according as *Salomon* directeth, coupling together prayer to God & our owne indeuour, *If thou call for knowledge, and cry for vnderſtanding; if thou ſeeke her as ſilver, and ſearch*

2 Chro. 7. 14.

Exod. 31. 32. Rom. 9. 3.

Ille dolet vere qui ſine teſte dolet.

Luk. 17. 13. 15.

3. Not directed againſt his ſinnes.

Prou. 2. 3, 4.

ſearch for her as for treaſure. Lo, together with right crying and calling in prayer, there muſt be ſeeking & ſearching in the vſe of the meanes: elſe we do but mocke God, and our ſelues much more, if we pleaſe our ſelues in ſuch prayers. And that which *Salomon* ſpeakes of other idle talke, will be true of the vaine prattle of ſuch ſlothfull prayers; *In all labour there is abundance, but the talke of the lips only bringeth want.* Prou.14.23. Wee ſhall ſtill remaine poore and beggarly in ſpirituall things, vnleſſe our hands beſtirre them, and labour, together with our mouthes; vnleſſe we riſe vp from our prayers, with a ſetled purpoſe to buckle our ſelues to our buſines. As *Dauid*, after that he had prayed the Lord, that his wayes might bee directed to keepe Gods ſtatutes, and had inforced this prayer by certaine arguments, he thus ended it, *I will keepe thy ſtatutes*; Pſal.119.5.6.7. whereas the *temporary* beleeuer feels no ſuch fruit of prayer, but rather ſayes ſecretly, I will lie in my ſinnes ſtill, againſt which I haue prayed, I will breake thy ſtatutes, which I prayed I might keepe. Much like to S. *Auſten*, that before his conuerſion prayed to God for chaſtity and continencie, but yet was afraid, as hee writes of himſelfe, leaſt God ſhould heare his prayer too ſoone, deſirous rather to haue his luſt ſatisfied then extinguiſhed, Such kinde of minds haue the vnregenerate in their prayer, ſtill they loue their ſinnes, and would not for all their talk, leaue them by their good wils. And therefore doe they ſo neer reſemble him in the Fable, that when his Cart ſtucke in the mire, called vpon his god for helpe, but yet lay ſtill, and would not ſtir the leaſt of his fingers to helpe himſelfe; yea, and thoſe

Verſe 8.

Confeſſ. lib. 8 In exordio adoleſcentiæ petieram à te caſtitatem, & continentiam, & dixeram da mihi continentiam, ſed nolo modò: Timebam enim ne me citò exaudires, & ſanares à morbo concupiſcentiæ, quam expleri malebam, quam extingui.

thoſe alſo that in their Sacrifices for health did rioutouſly banquet againſt health; for while they pray againſt, they play and ſport themſelues in their ſinnes.

2. In deeds, Reformation of life,

Now, for that which is *reall* in the outward practiſe of repentance, namely, the reformation of life, the *temporary* alſo may ſeeme to attaine hereunto: for in the Goſpel the *vncleane ſpirit* is ſaid to be *caſt out* of him, which is to be vnderſtood, in regard of outward reformation of his life, in that hee leaueth his former ſcandalous courſes of drunkenneſſe, vncleanneſſe, ſwearing, lying, open contempt of holy things, &c. and conformeth himſelfe to ſome more ſober and ciuill carriage. But yet this reformation is deceitful, or elſe the vncleane ſpirit could not ſo eaſily re-enter *with ſeuen worſe ſpirits than himſelfe* into the partie thus reformed, ſo that *his latter end ſhould become worſe then his beginning*. Now the deceit here is this, that our temporary taketh his outward abſtinence from ſinne for true reformation; which vnleſſe it proceed from the inward forſaking is nought worth. There muſt be *abhorring* of ſinne, as wel as *abſtaining*; *loathing* as well as *leauing*, in true reformation. A theefe when he is manacled, cannot ſteale, hee abſtaines outwardly: and yet haply hath a theeuiſh minde ſtill: And a chained Lyon though hee abſtaine from deuouring, yet hee hath his lioniſh nature ſtill; hee hath not left that. Many leaue their ſinnes in like manner, being reſtrained by feare, ſhame, and ſuch like reſpects: Their hearts ſtill delight, and tickle themſelues in the thoughts of thoſe ſinnes. But true reformation of ſinne muſt proceed

Matth. 12.

Proued deceitfull,

proceede from the hatred of ſinne, and from the loue of Gods Law forbidding ſinne, as *Dauids* did; *I haue refrained* (ſaith hee) *from euery euill way*; but why did he ſo? vpon what ground? to what end? *That I might keepe thy word.* It was that loue of the Law which hee had ſo pathetically a little before profeſſed, *Oh how loue I thy Law!* this was it that made him to refraine from ſinne, his affection toward the Word: and this was that hee propounded to himſelfe, in abſtaining from ſinne, in diſpleaſing his owne corruption to pleaſe the Law, to obey the law.

Pſal. 119. 101.

The Wolfe (ſaith *Auſten*) *comes* to the ſheep-fold, "with a purpoſe to kill and eate: But the ſheep-"heards they watch, the dogges they barke, he can "doe nothing, he takes away nothing, hee kils no-"thing: Yet as he comes, ſo he goes away, a Wolfe. "What, becauſe hee worried and tooke away no "ſheepe, therefore was he a wolfe onely in his com-"ming, and a ſheepe in his returning? No, the "Wolfe comes furious, returnes fearefull, and yet "a Wolfe as well in his feare, as in his fury. And ſo are many as wicked in their fearefull abſtaining from ſinne, as in their bold and furious committing of ſinne: Some alſo are diſabled by age, and yet it doth them good to remember their former wickedneſſe, and to incourage others to the ſame. If bare leauing of the outward act were enough, then theſe alſo were reformed. Others alſo ſurceaſe from ſome ſinne, becauſe a contrary vice hath got the rule and poſſeſſion of them; as when the prodigall man becomes couetous: Is there any true reformation of prodigality? Others againe are interrup-

De verbo. Apoſt. ſerm. 21. Lupus venit ad ouile, oues quærit inuadere, iugulare, deuorare: vigilant Paſtores, latrant canes, nihil poterit, non aufert, non occidit: ſed tamen lupus venit, lupus redit. Nunquid quia ouem non tulit, ideo lupus venit, & ouis redit? lupus venit, redit tremens, lupus eſt tamen & fremens & tremens.

ted

ted in the practiſe of one ſinne, by reaſon ſome other ſinne diuerts them another way, as thoſe meſſengers did *Saul* from purſuing *Dauid*. As thus, a man is couetous, but yet ambition and vaine glory, being ſtronger, make him leaue his baſe couetous niggardize. A man is giuen to incontinecie; but his pride and feare of diſhonour, carrying a greater ſway with him, bridle his luſts. A man is wickedly angry with his brother, but yet couetouſneſſe hath a greater hand ouer him than anger; therefore there is a gift in ſecret giuen him, hee is pacified. Heere Couetouſnes controules, and checks, and reforms anger: Will you call this a reformation? No, this is nothing, when one *tyrant* ouercommeth another, but when the lawfull *King* ouercomes him; not when one corruption preuaileth againſt another, but when *grace* preuaileth againſt it; when though there were no other reſtraint, yet ones owne ſanctified heart would reſtraine and cauſe one to ſay with *Ioſeph*, *How can I doe this, and ſinne againſt God?* otherwiſe to deſiſt the outward act, can yeeld but poore comfort to aſſure vs that wee haue repented. *Dauid* had left the ſinnes of Murther and Adultery for all that ſpace of time that was betwixt the murther of *Vriah* and *Nathans* comming to him, which was a yeare almoſt; hee did not ſtill adde one murther to another; or one adultery to another; he did not all that while fall to it a freſh; but yet for all that he repented not vntill *Nathan* came and rouzed him. Excellently *Salomon*, *By the feare of the Lord men depart from euill*: ſhewing, that whereſoeuer the true feare of God is wanting, there is no true departing from euill,

Gen. 39. 9.

Prou. 14. 1.

euill, though the outward act of euill be forborne. Therefore when the godly are deſcribed by abſtaining from euill, withall the true ground of their abſtaining is ſet downe: as *Eccleſ.*9.2. When the wicked man is ſet out to bee a ſwearer, the godly man (by way of oppoſition) is ſaid, not ſimply not to ſweare, but to *feare an oath*: to ſhew that wicked men may refraine ſwearing, but not out of any feare of Gods Commandement. This is proper onely to the godly: So *Prou.*15.27. the godly are ſet out, not ſimply by their not receiuing gifts, but by hating of gifts; to ſhew, that therefore they receiue not with the hand, becauſe they hate them with their heart.

CHAP. VIII.

Of the deceitfulneſſe of the Temporaries obedience.

WE haue examined the two former grounds, whereupon the *Temporary* buildeth his opinion of himſelfe to bee the child of God. and diſcouered the deceitfulnes of them both namely, his *Faith* and *Repentance*: It remaineth that we ſhould doe the like to his third ground; namely, his *obedience*, and diſmiſſe him.

3. His obedience.

Obedience is twofold; *Actiue*, in doing that which God commandeth: *Paſſiue*, in ſuffering that which God inflicteth. And the temporary may ſeeme to haue both theſe.

1. Actiue, diſcouered.

1. For Actiue, the *Temporarie* beleeuer may goe farre.

farre. There is no outward good worke, which a true beleeuer can doe, but the Temporary may doe it alſo, and that in outward appearance with as great ſpirit and zeale as the true beleeuer: as in *Iehu*, who did not onely execute GODS iudgements vpon *Ahab*, and his houſe, and deſtroyed *Baal*, and his Prieſts, but did this (as others and himſelfe thought) with great zeale, and in the heate of godly indignation; ſo that to the outward eye, little difference betweene the ſpirit of *Iehu* in his reformation, and of *Ioſiah* in his. So *Herod* reuerenced *Iohn*, and did many things in obedience to his doctrine. So likewiſe did *Saul* reuerence *Samuel*, ſhewing great humility in hiding himſelfe, when to bee King; and after hee was King great zeale and courage in reuenging the cauſe of thoſe of *Iabeſh* againſt *Nahaſh*, in fighting the battels of the Lord againſt the Philiſtims, and in deſtroying of Witches; great mercy alſo, and moderation, in ſparing and forgiuing thoſe wicked people that deſpiſed him, &c. Yet for all this, his end was fearefull, *God tooke away his mercy from him.* And therefore the obedience that ſeemeth to bee in this kinde of men, is deceitfull: elſe God would not, as hee threatneth by the Prophet, *blot* it out, who according to *Nehemiahs* prayer, wipes not out any of the good ſeruices of his children.

Make 6.20.

1. Sam. 13.10.
1. Sam. 10.22.
2. Sam. 11.5.7.

1. Sam. 13. & 14
1. Sam. 10. 17 & 18. 13.

2. Sam. 7. 15.

Ezech. 18. 24.
Nehem. 13. 14.

That this deceitfulneſſe may the better appeare, let vs examine our *Temporaries* obedience by the notes of true obedience, which are ſpecially three *Sincerity*, *Vniuerſality*, and a *ſetled Conſtancie*.

By the notes of true obedience.

1. Sincerity, when all *baſe* and *by reſpects* laid aſide

1. Sincerity.

ſide, only the conſcience of Gods commandement, and the deſire of his glory that ſwaies with vs. *Bleſſed are they that keepe his teſtimonies* (ſaith the Prophet;) but becauſe there may be much guile in keeping, he addes, *and ſeeke him with their whole heart.* The true keeping of the Teſtimonies is when we ſeeke God, and not our ſelues, in keeping; when as *Ieremy* ſayes, we be *circumciſed to the Lord*, that is, in reſpect of Gods commandement, and not the Magiſtrates, as it is with too too many. Hence that phraſe which is ſo frequent with the Prophet, of ſeeking *Gods commandements, I am thine, ſaue mee: for I ſeeke thy precepts.* Which implieth thus much, that all that wee are to ſeek in our obedience, and the precepts themſelues, the thing ſpecially we are to ayme at, is obedience it ſelfe to the precepts: But Gods precepts may ſay to the *Temporaries*, yee ſeeke not vs, but your ſelues: As Chriſt ſaid to ſome of them, *ye ſeeke me becauſe of the loaues.* Some *Prou.* 1. 28. are ſaid to ſeeke God, and yet of the ſame men it is ſaid in the next verſe, that they hated the knowledge of God: how can they be ſaid to ſeeke that which they hate? but that they ſought not God ſincerely, but onely for their owne eaſe ſake, to be deliuered out of their trouble; and ſo indeed they ſought not God, but themſelues: For all their obedience is either *ſlauiſh* or *mercenary*; ſometimes it is the obedience of the *bondſlaue*, ſometimes of the *hireling*, alwayes baſe, corrupted with ſome wrie and wrong conſideration or other. Sometimes the *feare of man* workes it, as in *Eſau's* marrying no longer with the *Canaanites*; but with the poſteritie of *Iſmael*. *Moſes* noteth the ground

Pſal. 119. 3. cleared.

Ierem. 4. 4. expounded.

Pſal. 119. 94. explained.

Aug *in Pſal.* 118. *In libro ſapientiæ loquitur ipſa ſapientia, Quærent me mali, et non inuenient, quia oderunt ſapientiam. Quodquid eſt aliud quam oderunt me? Quomodo igitur dicuntur quærere quod oderunt niſi quia non hoc ſed aliud ibi quærunt?*

Gen. 28. 8, 9.

ground of it to haue beene the conſideration of his Fathers diſtaſte of his *Cananitiſh* wiues. Sometimes againe the *feare of Gods iudgement*, as of the racke of an accuſing conſcience, of the torments of hell-fire, &c. this holdeth vs to it. But heere that which the Apoſtle ſpeaketh concerning Magiſtrates lawes that wee ought to bee ſubiect, not onely for wrath namely of the Magiſtrate, and the puniſhment which that wrath may inflict, but for *conſcience ſake*, is true much more in Gods law, that wee ought, to performe obedience, not ſo much for wrath, no not for Gods owne wrath, and the puniſhment it will inflict, but though there were no hell, yea, though there were no heauen, of very conſcience, becauſe the Lord God hath commanded vs. Otherwhile againe the *Temporarie* obeyeth vpon *hope of ſome good* that hereby may accrue vnto him, as profit, praiſe, and ſuch like. And here that deprauation of Sathan hath his truth; *Doth Iob ſerue God for nought?* Doth *Saul* loue God for nought? No, it is for a Kingdome. Doth *Iehu* roote out *Ahabs* race for nought? no, it is to confirme himſelfe in the Kingdome. Doth he deſtroy *Baal* for nought? no, it is for glory in the world, that he may *cracke*, and call vp good *Ionadab* to applaud him and his zeale; *Come and ſee what zeale I haue for the Lord.* Thou deceiueſt thy ſelfe *Iehu*, it is for thy *ſelfe*: Therefore God ſayes afterward by the Prophet; *I will viſit the bloud of Iezreel vpon the houſe of Iehu.* Though it were ſhed by Gods owne appointment, yet becauſe *Iehu* obeyed not Gods commandement, ſo much as his owne ambition and pride in the ſhedding there-

Geneſ. 18. 8.

Rom. 13. 5.

Iob 1. 9.

Hoſea. 1. 4.

of; therefore God will not punish it as disobedience nor reward it as obedience. So likewise, though GOD commanded the burnt offerings, the new Moones, &c. yet he asketh the Iewes, *Who required these things?* because it was not the conscience of Gods commandement that mooued them to performe these seruices. And againe, *Haue yee fasted to mee?* to *Mee*, saith the Lord, because it was not any true regard of Gods word that caused them to fast. Obedience in the Word is compared to fruit, and the doing of good workes is called the bringing forth of fruit. Now fruit comes of seed: Seed must first bee receiued of the ground, before it can yeeld vs any corne. This seed is the word, the commandement of God: First wee must receiue this seed before wee can bring forth any fruit: first wee must heare the word, and by faith apply vnto, and vrge vpon our selues the commandement, and then obey. Obedience without respect to Gods word, is but wild *Oates*; it growes of it selfe, there was no seed sowne to bring forth this fruit, and therfore it is not good. And such is the obedience of the *temporarie*; hee heares not the Word though it speake to him; neither doth he do what he does as to the word; the word indeed requires of him that hee does, but he does it not as hearing himselfe requested by the word, but rather by his owne corruption. If God had asked *Iehu* concerning his destroying of *Ahabs* posterity, *Baals* Priests and worship, who required this at his hands, hee might truely haue answered, vaine-glory, ambition, pride, policy. And here is the first detection of the *Temporaries* obedience.

Isa. 1. 12.

Isa. 58.

2. Note

2. Note of true obedience is *vniuerſalitie*. And this neceſſarily ſpringeth from the former: for if obedience be *ſincere*, that is, if it be performed onely becauſe of Gods commandement, it muſt needs bee *vniuerſall*, to one commandement as well as to another: for there is the ſame diuine authority binding the conſcience in one as in another. And therefore truly it is ſaid, *What ſoeuer is done for Gods cauſe is done equally*, becauſe the ſame God that commands one precept, commands alſo the other. Hence is that of *Iames*, *he that breaketh one commandement is guiltie of all*; for the law is wholly *copulatiue*: So that, as where many friends are linked together in a ſure bond of friendſhip, if you offend one of them, you offend all, al the reſt will intereſt themſelues in their friends quarrell; ſo is it with the commandements, they are ſo knit and chained together, that when one is violated, all the reſt are ready as it were to take it's part, & to enter into Gods Court their action of treſpaſſe againſt vs. Hence it was, that when ſome of the Iſraelites had broken the fourth Commandement in going out to ſeeke Manna on the Sabboth, God challenged them for breaking of all his commandements, *How long refuſe yee to keepe my commandements?* And *Ezechiel* reckoning vp many abhominations, faſteneth the imputation of all of them on him that had actually offended in one only. It is a remarkeable place, and therefore I will ſet downe the words at large. *If he beget aSonne that is a Theife, or a ſhedder of bloud, if he doe [any one of theſe things] though he do not all theſe things but either hath eaten vpon the mountaines, or defiled his neighbors wife*

2. Vniuerſalily

Quicquid propter Deum fit æqualiter fit. Author operis imperfecti in Math. *hom.* 4. 5.

Exod. 16. 28.

Ezech. 18. 10, 11. 12. 13.

or oppreſſed the poore, &c. ſhall he liue? He ſhall not liue. Seeing he hath done [*all theſe abominations,*] *hee ſhall dye the death.* Here heé ſaith *all*; and yet before hee ſaid *one* onely, becauſe *breake one, and breake all*; *keepe one* truely and heartily, *and keepe all.* Whence it is that ſome one good action hath bleſſedneſſe aſcribed to it, as the *making of peace*, *Matth.* 5. becauſe of this *concatenation* of the commandements, and the vertues therein commanded, that a man cannot keepe one, but hee muſt keepe the reſt; hee cannot haue one grace, but he muſt alſo haue another. For there is a double both keeping and breaking of the commandements, *habituall* and *actuall. Habituall*, in the *preparation, purpoſe, deſire* and *diſpoſition* of the heart: *Actuall*, in the *outward deed*. Now howſoeuer he that breaks one, breakes not all *actually*; yet breaking that one *habitually*, hee breakes them all *habitually*; his heart ſtands alike affected to breake any of the reſt, and whenſoeuer occaſion ſhall ſerue he will breake them. And howſoeuer he that keepes one, keepes not all *actually*; nay, he that keepes moſt breakes all *actually*; yet hee that keepes one commandement *habitually*, that is, in the *purpoſe* and *inclination* of his heart, he keepes them all in the ſame manner, his heart ſtands honeſtly diſpoſed to the keeping of the reſt; he may ſay with *Dauid*, *My heart is prepared.* So that it may be truely ſaid, the wicked do breake euen thoſe commandements they keepe, that is, they breake in regard of the fitneſſe and preparation of their hearts, thoſe they keepe ſometimes outwardly: And ſo in the ſame ſort, the godly keepe thoſe commandements which, actually, they breake.

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The beſt of GODS children are often ouertaken with diuers ſinnes, and with ſome one more then with another, and ſo faile more in the breach of ſome commandement then of another: yet ſtil they keepe that commandement in regard of the *bent* and affection of their hearts, they conſent with *Paul to the Law*, euen in that commandement they moſt breake, *that it is holy and good.* Now when wee ſay true obedience is *catholique* and *vniuerſall*, the keeping of all the commandements, it is to bee vnderſtood of this *habituall* obedience, when with *Dauid* we *looke towards*, or *haue reſpect* to them al. Loe then the deceit of the *Temporaries* obedience. Though they doe many things, as *Herod* and *Iudas*; yet they liue in the *habituall* breach of ſome one commandement at leaſt. As *Herod*, in the *habituall* breach of the ſeauenth Commandement, in his *inceſt*: *Iudas* in the *habituall* breach of the eight, in his *couetouſneſſe*. Their hearts were ſet on thoſe ſins, and they drunke them as the Fiſh doth Water. They hated thoſe good commandements of the Lord, that forbad thoſe ſinnes, and could haue wiſhed withall their hearts there had beene no ſuch Commandements: which ſhewed, that euen in thoſe commandements they kept, as *Herod* in hearing *Iohn*, *Iudas Chriſt*, their obedience was rotten and vnſound, and without all regard of Gods commandement: for the ſame God that bad *Herod* reuerence *Iohns* Miniſterie in the ſecond commandement, bad him alſo *poſſeſſe his veſſell in holines and honour*, in the ſeuenth. And if conſcience had made him loue the ſecond Commandement, ſurely it would not let him haue

Rom. 7. 16.

Pſal. 119. 6.

hated the ſeauenth commandement. So *Iudas*, if hee had truely hated other ſinnes, becauſe they were ſinnes, hee could not then haue loued, and ſo liued in couetouſneſſe. And if Gods feare had made *Iehu* put downe *Baals* worſhip, hee would not then haue ſtill retained *Ieroboams* calues, the ſame God forbidding both. Let the *temporarie* then marke himſelfe well, and hee ſhall finde that in ſome point or other he hath a *diſpenſatorie* conſcience with Gods word. And as rogues vnder hedges, without the Magiſtrate, ſo hee can make licences to himſelfe without Gods warrant, to continne in this or that ſinne. Whereby his prophane contempt of God is manifeſtly bewrayed, and his obedience in other things conuinced to be no obedience to God, but to man, or to himſelfe, or to that reſpect, whatſoeuer it is, that drew it forth.

3. Conſtancy,

3 Note of true obedience is *ſetled conſtancy*, when, as the Scripture ſpeaketh, we *walke* in the commandements of the Lord, and *exerciſe* our ſelues therein; as the wicked are ſaid to be *exerciſed in couetouſneſſe* in that they conſtantly follow it, as the Artificer doth his trade: But indeede the *temporary* doth not walke in thoſe wayes, as doth the honeſt trauailer in the broad high-way, but onely like to the thiefe comes frisking and croſſing ouer them. His *obedience* is like the true Chriſtians *diſobedience*, which is not ſetled and rooted, but onely for a fitte. The good Chriſtian quickly remembers himſelfe, and returnes to his courſe of Godlineſſe, when through diſtemper hee hath begun to ſtray: and ſo the *temporarie* Chriſtian as quickly returnes to his intermit-

2. Pet. 2. 14.

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ted wickedneſſe, when ſometimes hee chances to *ſtumble* vpon deuotion. His *obedience* is a *moody* and *paſſionate obedience*; ſoone forgot. It is like to *Sauls* affection to *Dauid*; when the euill ſpirit comes vpon him, then that religion which before he ſeemed to make ſo much of, ſhall be runne thorough with the ſpeare of groſſe and wilfull diſobedience. Hee doth not, neither can hee, *cleaue to the Lord with full purpoſe of heart*; as the true beleeuer. Acts 11.23.

And ſo much for his *actiue* obedience. Now for *paſſiue* in ſuffering; Wee would thinke it ſtrange, if the *temporarie* beleeuer might go ſo farre as to ſuffer for the truth: But it is a plaine caſe he may. Did not *Peter* ſpeake in the name of all his fellowes, and ſo of *Iudas*, when hee ſaid, *Maſter wee haue forſaken all and followed thee?* Did not *Iudas* leaue his calling in the world, whatſoeuer it was, and did he not neglect all other meanes and poſſibilities of his liuely-hood and cleaue onely to Chriſt for three yeers ſpace, being partaker with him in his ſufferings? So did *Demas* and *Alexander* with *Paul*; and yet both afterward became feareſull *Apoſtates*, inſomuch as *Alexander* (of being perſecuted) turned a perſecutor, and that of him, who before had turned of a perſecuting Iew, a perſecuted Chriſtian; for S. *Paul* writeth of him, that by *putting away a good conſcience, he had ſhipwracked the faith*, that he had *done him much euill*, that he *withſtood his preaching ſore*, that he blaſphemed the *truth*; and yet we ſhall finde in the *Acts*, that in *Pauls* cauſe he was very neer vnto *martyrdom* when hee was violently dragged forth, and caſt as a prey to the teeth of thoſe raging *Epheſians*. *Nicholas*

2. Paſſiue, ſhewed to be in them,

Matth.19.27.

1.Tim.1,19 20

2.Tim.4.14.15
Acts 10.33.
Nam qui martyrio propinquus &c. Caluin.
Act 6.5.

the *Deacon* ioyned himſelfe to the perſecuted Church and yet afterward became a ring-leader & the head of a horrible wickedneſſe: for of him were thoſe *Ni-*
Reuel.2.15. *cholaitans*, S. *Iohn* ſpeaketh of, ſo called. The like we may ſee in *Ananias* and *Saphira*, that were content to ſell their whole eſtate, & to giue halfe of it to the Church, & yet but hypocrites: yea, *Auſten* thinketh, as we ſhewed before, that hypocrites may ſuffer *martyrdome*. If it be obiected, that Chriſt ſayes, theſe *temporaries are offended & go backe when perſecution commeth becauſe of the word*, & therefore that they cannot goe thus far as wee ſay? I anſwer, that is to bee vnderſtood of one kind of the *Temporaries*, namely, thoſe that are noted out by the *ſtony* ground; and not of the ſecond ſort of *Temporaries*, which are repreſented to vs by the *thorny* ground; for the very *riſe* our Sauior vſeth in that Parable muſt needs imply that as the *ſtony* ground went beyond the *highway*, ſo the *thorny* goes beyond the *ſtony*; which cannot bee otherwiſe then in this, that the *thorny* grounds fruit can well endure the heat of the ſunne, and is not periſhed that way, as was the *ſtony* grounds, but onely by her owne thornes. Of this ſort of *Temporaries* was *Iudas*, *Alexander*, and the reſt aboue named, in whom the good ſeede was ouerthrowne, not by the *parching ſunne* of perſecution; which in ſome meaſure they endured, but by the *choaking thornes* of Couetouſnes, Ambition, & ſuch like corrupt affections. The *Temporarie* beleeuer then may proceede thus farre, to ſuffer; but yet as
Galath.3.4. *Paul* telleth the Galathians, *in vaine*, becauſe he ſuffereth not ſincerely, and with a good minde: for hee

he that ſuffereth aright, muſt ſuffer in deniall of himſelfe, and his owne carnall affections, according to our Sauiours directions, giuen to all ſuch, whom hee calleth to be his Diſciples: *If any man*, ſaith hee, *will bee my Diſciple, he muſt deny himſelfe, and take vp the croſſe.* It is not enough ſimply to take vp the croſſe, but firſt hee muſt deny himſelfe, and ſo take vp the croſſe. But the *Temporarie* ſeekes himſelfe in taking vp the croſſe: They are his owne proud, ambitious, vaine-glorious, couetous affections, that make him ſtoope to take vp the croſſe. The fruit of the *thorny* ground is able indeede to beare the heate of the Sunne, and is not conſumed therewith, as the *ſtony* grounds: but what's the reaſon? becauſe the thornes couering it doe fence off the Sunne. And what's the reaſon our *thorny Temporarie* is ſo ready ſometime to runne himſelfe into the briers of perſecution, but that the thorne of ſome wicked luſt or other is a *ſpurre* in his ſide? Marke the beſt of the *Temporaries* in their ſufferings, and you ſhall ſee, that for all the thornes of perſecution, wherewith the aduerſaries pricke them, they ſtill continue pricking their owne ſoules with the thornes of couetouſneſſe, pride, and vaine-glory. Theſe thornes pricke them forward to the ſuffering of the other thornes; as in *Iudas*, hee looked one day for a good day, hee hoped to haue no meane place in Chriſts temporall kingdome, and withall in preſent hee felt the ſweet of carrying the bagge. Hee carryed the *croſſe* on his *backe*, that he might carry the *bagge* in his *hands*. The delight and comfort he tooke in licking his fingers after the receipt of the almes, made him

Matth. 16. 24.

But yet deceitfull.

him willingly indure the little paine of his back. The bag in the hand was a ſtaffe and prop to vphold his backe from ſinking vnder the burthen of the Croſſe. The ſweetneſſe, not of *Gods loue ſhed into his heart*, but of *mans loue ſhed into his hands*, was that which allayed the ſowrenes of the croſſe. So with others, the coole winde, not of *Gods*, but of *mens* praiſes, is that which refreſheth them in the ſcorching of this Sunne, and maketh them with ſome comfort *beare the heat of the day. Though I giue my body to be burned*, ſaith *Paul*, *and haue not loue, I haue not thing.* Inſinuating that men may burne their bodies, as hee burnt *Dianaes* Temple, of ſelfe-loue, of loue of glory and fame in the word, and not of any true loue to GOD, or his Church. Let vs not then pleaſe our ſelues ouer-much, if wee haue ſuffered ſomething for the truth, becauſe euen in ſuffering the heart is deceitfull; but ſearch wee our owne hearts, and ſee whether, as the *aduerſarie* perſecutes the *new man* in vs, ſo *wee* thence take occaſion to perſecute the *old man* in our ſelues: whether we turne the ſword, thruſt at vs to kill the life of Grace, to the opening of our impoſtumes: whether, as it were by one nayle driuing out another, wee vſe the *thornes* of perſecution, as meanes and medicines againſt the *thornes of couetouſneſſe* and worldlineſſe. It is an ill ſigne, when we can beare the *worlds yoke in perſecution*, and yet at the ſame time, not endure Gods *yoke* in *mortification.* Againe, examine wee the ground and end of our ſuffering, whether wee can truly ſay with *Paul* and the *Pſalmiſt*, *The loue of Chriſt conſtraineth: For thy ſake wee are killed* and *ſuffer all things*

1. Cor. 13.

2. Cor. 5. 14. Pſal. 44. 22. 2. Tim. 2. 10.

for

for the elects ſake: for as we haue ſhewed, couetouſneſſe, pride, and vaine-glorie, fetteth many on this worke. And, which is not all out ſo bad, haply others may bee forced by the feare of Gods iudgements threatned againſt them that deny the truth: But then, as God ſaid once to the Iewes in the matter of *faſting, haue yee faſted to mee?* ſo here alſo may hee ſay to vs in the matter of *ſuffering, haue ye ſuffered for me?* And when we ſhall begin to tell *Chriſt* of ſuch kinde of ſufferings, and to ſay with *Peter*, *wee haue left all and followed thee*, hee may twit vs with the ſame anſwer wherewithall hee then pinched *Iudas*, whom *Peter* included in the generality of his ſpeech, *Whoſoeuer ſhall forſake houſes, lands, &c. for my names ſake ſhall receiue an hundred fold.* But *Iudas*, and ſo all other *temporary* beleeuers, whatſoeuer they haue ſuffered for *Chriſt*, it hath not beene *for his ſake*, but for their owne; therefore their ſufferings haue beene deceitfull: and as they would haue deceiued *Chriſt* by them, ſo aſſuredly *Chriſt* ſhall deceiue them, in diſappointing them of their hoped-for reward.

Mat. 19.27.28.

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CHAP.

CHAP. XI.

Of the deceit of the heart in iudging our ſelues better then we are.

3. Deceit, that our good is better then it is.

AND of the ſecond *deceit* of the heart, in iudging of our perſons, ſo much: The third followeth. And that, when we iudge our ſelues to be better then indeed wee are; when our *little* is thought a *great deale*, our *Mite* of graee a *Talent*, our *Mote* a *Beame*, our *Molehill* a *Mountaine*, our *ſmoaking flaxe* the *ſtrong* & *blazing flame* of ſome mighty bonfire; our ſmal beginnings, the height of perfection. Of this deceit the Apoſtle ſpeaketh, when taxing the pride of the *Corinthians*, wherby they thought themſelues wiſer then indeed they were, he thus writeth, 1. Cor. 3. 18. *Let no man deceiue himſelfe: if any man among you ſeeme to be wiſe let him become a foole &c.* Shewing that herein is *ſelfe-deceit*, when we are better conceited of our ſelues, then there is cauſe. Herein our deceitful harts are like to thoſe kind of glaſſes which repreſent things many degrees greater then indeed they are. Thus the *Corinthian* teachers looking vpon themſelues in this falſe glaſſe, magnified themſelues aboue S. *Paul* himſelfe, whence was that modeſt reprehenſion of the Apoſtle, *We dare not compare our ſelues with them*; and againe, *yee are full, ye raigne, &c.* 2. Cor. 10. 12. 1. Cor. 4 8. This was the deceit of him that ſaid, *all theſe haue I kept from my youth*, Math. 19. 20. and ſtill it is to be found in too too many: not onely ſuch as the old *Perfectiſts*, and now the *Papiſts*, but euen in the beſt of vs all, who through

through ſelfe-loue, are no leſſe affected to our owne graces, then parents to their owne children, whom they vſe to account the faireſt of all others. Hence ariſe thoſe high thoughts, and ſtrong conceits of our own excellency and ſufficiency, euen for the weightieſt matters. *Iames* and *Iohn* no doubt had receiued ſome meaſure of Grace, and ſpirituall ſtrength; but yet their own deceitfull hearts made them to ouerprize it, and boldly to tell Chriſt asking them, *Are yee able to drinke of my cup, and to be baptized with my baptiſme? Yes, we are able.* Alas poore men, that could ſcarce endure to ſee Chriſt himſelfe drinke that cup, and therefore fled away when the cup was but comming towards them, how ſhould you be able then to drinke of it your ſelues? Thus *Peters* heart deceiued him in like manner, when being but a *nouice* a *freſh-water-ſouldier*, he thought himſelfe able to encounter thoſe enemies that might iuſtly haue danted the old trained and beſt exerciſed and experienced ſouldiers. Chriſt knowing the meaſure of his ſtrength better then himſelfe, told him, *Whither I go, now thou canſt not follow mee, hereafter thou ſhalt:* But *Peters* deceitfull heart, thinking itſelfe too much diſabled, anſwered, *Why cannot I follow thee now?* So, true is that, euen in ſpirituall riches, which *Salomon* ſpeaketh of the earthly, *There are poore which make themſelues rich.* Therfore excellently *Dauid*, not ignorant of this deceit, after he had proteſted concerning the ſoundneſſe and zeale of his hatred of Gods wicked enemies, *Doe I not hate them that hate thee? Yea, I hate them with a perfect hatred*, addeth (as ſomething miſtruſting his owne heart) *Try mee O God*

Math. 20.22.

Prou. 13.7.

Pſa. 139.22.23.

God prooue mee, namely, whether I deceiue not my ſelfe in thinking I haue more zeale, then indeed I haue: of the two deceits, it is the better and ſafer to vnder-value our ſelues; and with him that ſaid, I *am not a man*, I *haue not the vnderſtanding of a man in me*, to think our ſelues rather worſe then any whit better then in truth we be. Pro. 30. 2.

CHAP. X.

The vſe of the firſt head of the hearts deceitfulneſſe, or an earneſt exhortation to try our ſelues, whether we haue ouer-taken the Temporary.

HItherto of the deceitfulneſſe of the heart in iudging of our perſons: It remaineth to ſpeake of the deceitfulneſſe in iudging of our *actions*: but firſt we muſt conſider what vſe wee are to make of the former.

The ſpeciall vſe is that of the Apoſtle, *Try your ſelues, examine your ſelues whether ye are in the faith or no*: our hearts would make vs beleeue wee were thus and thus; but the Scripture hath diſcouered our hearts vnto vs for noble impoſters and deceiuers. Now, who is there that would eaſily beleeue a knowne deceiuer? Nay, as it fareth with ſuch that often deceiue by ſpeaking falſely, that they cannot bee credited of vs, when they ſpeake truely; the like ſuſpition and iealouſie ſhould we haue theſe falſe hearts in, euen then when they giue in right iudgement. I *know nothing by my ſelfe*, ſaith *Paul*, 2. Cor. 13. 5. 1. Cor. 4. 4.

mine

mine owne heart doth not condemne mee, and yet I dare not be ouer-bold in bearing out my ſelfe vpon this iudgement : this ſentence of mine owne heart will not iuſtifie mee, much deceit may be hidden therein. God, that is farre greater then our hearts, ſees that in them which they ſee not themſelues : Good reaſon haſt thou then, my brother, to miſtruſt the iudgement of thine owne heart, concerning thy ſelfe, and thoſe ſo peremptory ſentences which it cauſeth thy mouth to vtter, that if there were but one man to bee ſaued, thou art the man. O how many ſleepers are there, that dreame this dreame of a ſtrong aſſurance of their ſaluation, that both liue and dye in this dreame, and ſo goe downe merrily into hell! where their paines ſhal be greater, by how much their expectation of them, through the deceitfulnes of their hearts, was the leſſe. Is it not paine enough to be in hell, but they muſt needs increaſe the paine by this wicked and wilfull *ſelfe-deceiuing?* Haue wee then our eares in our heads, and marke wee well the voyce of theſe our hearts, when they ſuggeſt ſecretly vnto vs; thou art in good caſe, the childe of God, the beloued of God. Conſider we whether our own hearts may not flatter vs, whether the Diuel may not delud vs. Reſt we not in our own hearts voyce, neither accept we the deceitfull applauſe thereof; but as once *Ioſhuah*, ſeeing the Angell examined him. *Art thou on our ſide, or on our aduerſaries?* ſo doe we, hearing theſe words, try them whence they are: for the *Eare*, ſaith *Elihu*, tryeth *words*: as the outward words of other mens mouths, ſo the inward words of our own hearts. Say then

then to theſe words, to this ſecret cry, whence art thou? Commeſt thou from Gods ſpirit, or from Sathan? As wee muſt *trye the ſpirits*, in the outward words deliuered by men, ſo alſo in the ſecret thoughts of our heart, ſpecially theſe concerning our owne eſtate to God-ward, whether they bee the voyce of Gods ſpirit, or the euill ſpirit of errour & illuſion. It was vile for thoſe clawing flatterers to ſay vnto a man, *The voice of God*; much more for vs to ſay ſo to the diuel himſelfe. And what do we elſe, when we apprehend and applaud his mocking illuſions, and lying ſuggeſtions, as the *Oracles of God*, and goe away with them, as if God from heauen, had told vs we were his. Try we then theſe ſounds, before wee truſt them, and carefully examine the grounds which thy heart can ſhow to make good her ſo confident aſſurance. Here eſpecially remember thoſe fearefull deceits of the *Temporary*, how like a true beleeuer hee is, and yet none; how neere he comes to heauens doore, and yet enters not, how far he trauels in the way of *Canaan*, euen with thoſe *Iſraelites*, to *Kadiſhbarnea*, within eleuen dayes iourney of the land, and yet neuer ſees it, neuer enioyes it, but is as farre off, as if hee had ſitten ſtill in Egypt, and neuer ſtirred foot out of doore. Conſider ſeriouſly with thy ſelfe how farre *Pharaoh*, *Saul*, *Iehu*, *Ahab*, *Iudas* and others haue gone in humiliation, ſorrow, deſire, zeale, reformation, and yet for all this haue gone to their owne place. Deale now vnpartially with thy ſelfe, and tell me whether thou doſt not come ſhort of any of theſe, who neuer yet hadſt the heart, vpon the threatning of the word, to relent and

1. Iohn 4.1.

Acts 11.22.

and humble thy ſelfe with *Ahab*, to confeſſe thy ſins and deſire the prayers of Gods children, with *Pharaoh*, to be affected with ioy in hearing the word, and practiſe many things with *Herod*, to bee zealous againſt ſin with *Iehu*, to loſe ſome part of thy goods with *Ananias*, to forſake the world, & all thy hopes there, and to follow poore *Chriſt* with *Iudas*, *Demas* and others, much leſſe to venter thy life with *Alexander* the copper-ſmith in cleauing to the truth? may ſuch as theſe bee wicked reprobates, & yet wilt thou pleaſe thy ſelfe in a falſe conceit of thine owne happineſſe, who commeſt far further behind them then they do behind true Chriſtians? For vnto one of this ranke, our Sauiour ſaith, *Thou art not farre from the Kingdom of heauen*: but to thee it cannot bee ſaid that thou art not far from *Iehu*, *Iudas*, *Saul*, *Nicolas*, *Alexander*, and other ſuch like *temporaries*, for they, ſome of them eſpecially, had many notable graces, ſo that *Nicholas* was choſen Deacon by the Church, for that reuerend reſpect they had of his gifts: *Iudas* was an Apoſtle, and could both pray and preach with great zeale; generally the common ſort of them may bee inwardly affected in prayer, conference, hearing the word, feele many good motions, taſte of the powers of the life to come, feele ſome reliſh in the promiſes, tremble at the threatnings, reforme all outward corruptions of life, as we haue already ſhewed. And thou that makeſt thy ſelfe ſo ſure of heauen art haply a deſpiſer of the word and prayer, a ſenſeleſſe blocke, that neuer feeleſt the leaſt glimpſe of any ſpirituall motion, a muddy worldling, that canſt not raiſe vp thy ſpirit out of the mucke of the earth,

into the heauens, to conceiue any one pure or refined thought. Why then haſt not thou the wit thus to thinke with thy ſelfe? What? thoſe that are Saints and Angels inregard of mee, are they yet deceiued in iudging themſelues to be in ſtate of ſaluation? how groſſe then is my errour, in being thus conceited of my ſelfe? If ſome that haue iourned in the wilderneſſe to *Kadeſhbarnea*, ſhall yet neuer *enter into Gods reſt*, ſhall thoſe that neuer left Egypt? Is the ſtony ground *reprobate* ground? and can the *high-way* ground be good?

As long then as thou art caſt behind the *temporarie*, thou art miſerably deceiued, if thou thinkeſt well of thy ſelfe: So alſo art thou, though thou haſt attained vnto him, vnleſſe withall thou outſtrip him, attaining to that which no *Temporarie*, as long as a Temporarie, either is or can bee. O thou wilt ſay what's that? *Anſ.* I haue already ſhewed it in the detection of the particular deceits of the *Temporarie*, yet thus much may be added. The chiefe difference our Sauiour in the Parable maketh betwixt the beſt of the other grounds, and the good, is this; that thoſe onely ſignified by the good ground, had *good* and *honeſt hearts*: for the *ſtony* and *thorny* hearts brought forth fruit, but they wanted the ſame *good* and *honeſt hearts*, and in ſtead thereof, had either a ſtony, or thorny: ſee then what it is whereon the true Chriſtian excelleth the *Temporarie*, namely, the *good and the honeſt heart*. The *honeſty* of the heart is to bee referred to the intents it hath in the doing of particular actions: ſo that is an honeſt heart which aymes at the right in that ſhe doth: the goodneſſe of the

Wherein the true Chriſtian goes beyond the vnſound. Luke 8.15.

the heart is to bee referred to the inward renewed good qualities. So that a good heart is a heart which by regeneration is changed, cleanſed and purged of the former naughtineſſe, and ſo indued with another kinde of nature and diſpoſition, whereby it hateth all ſinne, and loueth, ſauoureth, and affecteth things ſpirituall. Here then is that we muſt narrowly examine our ſelues by, if we will not be deceiued by our owne hearts, in iudging our ſelues to be Gods children, when we are not. *If any man* (ſaith *Paul*) *be in Chriſt, hee muſt become a new creature.* Hee muſt haue that ſame *clean heart* of the Prophet *created* in him, and that ſame *right ſpirit* renewed in him. He muſt be renewed in the very ſpirit of his mind, in the moſt inward and ſubtile parts of the ſoule, as it were the *quinteſſence* of it. And this haply may alſo bee the meaning of the Apoſtle, praying for the *Theſſalonians*, that they might bee *ſanctified throughout in their ſoules, bodies, and ſpirits*: by *ſpirit* vnderſtaning the ſame thing that in the other place to the *Romanes*, the beſt and choiſeſt of both the parts, both ſoule and body. Here is the maine defect of the temporary. Though he may ſeeme to bee renewed in his mind, yet not in the *ſpirit of his minde*: to be ſanctified in ſoule and body, yet not in the *ſpirit* and *quinteſſence* of both. He reſerues that for ſome ſin or other, which is cloſly harbored & nouriſhed there. Like as the thornes haue as it were the beſt ſpirits of the ground, and doe drinke vp the very *creame* and *flower* therof, ſo that the fruit coms to nothing, being robbed of it nouriſhmēt by the thorns. Not but that there may be and are many ſecret corruptions in the

2.Cor.5.17.

Pſal.51.10. Epheſ.4.23.

1.Theſ.5.23. opened.

truely regenerate: for euen the good ground may haue thornes: but yet theſe corruptions incroach not vpon the ſpirit of the ſoule; that's reſerued for the grace and ſpirit of God; theſe thornes get not the fat of the ſoyle, the good corne feeds on that, the thornes do not grow vp together with, and ſo aſcend and climbe vp aboue, and ouer-top the good fruit; nay, the good man playes the *good husband*, and is euer and anon cutting vp thoſe thornes, therafter as he feels them: Therefore it is ſaid excellently of the good ground, that it bringeth forth fruit *encreaſing* and *aſcending*; which ſeemes to bee ſpoken in oppoſition to the *thorny* ground, of which it was ſaid, that the thornes grew vp and aſcended, namely, aboue the corne. But in the good ground, though there may bee thornes, yet the corne aſcends aboue the thornes, grace is ſuperiour to corruption, and keeps it vnder.

Luke 8.7. καὶ συμφυεῖσαι ἀπέπνιξαν αὐτά.

Mark. 4.8. ἀναβαίνοντα, καὶ αὐξανόμενα.

Let vs not then deceiue our ſelues with the temporary, for that wee haue ſome feelings, ſome motions, ſome good affections of ioy, feare, ſorrow, or ſuch like, if there be but any one thorn, either of couetouſneſſe, as in *Iudas*, *Demas*, *Simon Magus*; or of vaine-glory and ambition, as in *Iehu*, *Agrippa*, or of any other naughty affection, it is enough to choake all grace, and ſtarue all goodneſſe; ſo that, as our Sauiour ſpeaketh, we muſt needs become *vnfruitfull*. The diuell can bee content to let vs pray, preach, heare, and doe all theſe things with ſome feeling and affection, and hereupon to iudge our ſelues to bee true Chriſtians, as long as his intereſt in our hearts continues, as long as he may haue ſure hold of vs, by any

any one raigning ſin: For right well he doth know whatſoeuer good we conceiue of our ſelues; we do but deceiue our ſelues; we are ſtill, as it is ſaid of *Simon Magus, in the gall of bitterneſſe, and in the bond of iniquitie.* It ſtands vs in hand therfore throughly to gage theſe deepe hearts, euen to the bottome, and to cry with *Dauid, Try mee, O Lord, proue mee, whether there bee any way of wickedneſſe in mee.* If there bee a thorne in thy foote, thou canſt goe but haltingly: if any inordinate luſt or deſire bee ingrafted into thy affections, though with *Agrippa* thou maiſt be much moued with the preaching of the word, yet with him, thou art but an halfe and halting Chriſtian. Doth the loue of worldly honour, pomp, prayſe, and profit preuaile in thee? then know (thou ſpirituall adulterer, or adultereſſe) that *the loue of the world is enmity with God*, and that *in whom the loue of this world is, in him dwelleth not the loue of the Father.* Neuer then bleſſe thy ſoule in any of thy good deſires, or affections. *How canſt thou beleeue when thou ſeekeſt glory of man and not of God?* ſaith our *Sauiour*: neuer tell me that thou burneſt in holy feelings, as long as thou burneſt no otherwiſe then the buſh, which burned, but conſumed not: as long as the inward corruption of thy heart remaines vnwaſted, for al theſe *burnings*, thou mayeſt *burne* in hell for euer. Reſt not then in thy deceiuable feelings and flaſhings of ioy. Though theſe thy feelings, deſires, and motions be good, and come not alwaies from *Sathanicall* illuſion, but otherwhile from the ſpirit of God, as the Scripture plainely teacheth, yet they are not ſufficient. It is well indeede that thou art come further

Act. 8.

Pſal. 119. 23.

Iames 4. 4.

1. Iohn 2.

Iohn 5.

Exod. 3.

Heb. 6. 4.

then the common ſort of the world, who know not what theſe feelings meane, that being the ſtonie, or thorny ground, thou art neerer to the nature of the good ground, then the high-way ground, but what? becauſe thou art come thus far in the way, wilt thou goe no further? doeſt thou therefore thinke thy ſelfe well enough? no, as our *Sauiour* ſaid to the yong man, ſo ſay I to thee; *One thing is yet wanting* : this ſame good and mortified heart. There lyes in thee ſome leauen of hypocriſie, that muſt needs be purged out; ſome root of bitternes, that muſt needs be weeded vp; ſome thornes of couetouſneſſe, pride, vaine-glory, that muſt needs bee cut downe. Loe, my brother, thou art come out of *Egypt*, thou haſt gone a great way in the wilderneſſe, thou art not now far from *Canaan*, thou art come euen to the very next borders; two or three ſtrides more would ſet thee in the land it ſelfe: Wilt thou now fooliſhly mocke thy ſelfe to thinke thy ſelfe in *Canaan*, becauſe thou art on mount *Nebo*, within ſight of it, and ſo goe no further? Wilt thou thus loſe all thy other labour and trauaile? haſt thou done ſo many things, *ſuffered ſo many things in vaine?* haſt thou therefore prayed, preached, heard, read, conferred, faſted, and ſuffered the taunts of the wicked all this while for no other end but to goe to hell together with them? Oh take a little paines more; thou haſt many goodly graces, and they make thee to ſhine as a goodly and beautifull Temple of the Holy Ghoſt; Onely one thing is wanting; there is ſome errour in the foundation. I doubt mee, it is ſandy, thou muſt needs digge a little deeper: get a little more humilitie of ſpirit,

Marke 10.21.

Galath. 3.4.

and

and truth, and purity of heart, or elſe when a ſtorme comes, all thy other labour about the building will bee loſt. I am the more earneſt in this exhortation, becauſe of thoſe fearefull ſhipwrackes which many ſhips, richly laden with many precious iewels of Grace, haue ſuffered in all ages, vpon this rocke of an euill and vnrenewed heart. O then take heede of it, as the very bane and poyſon of all grace, and ſo the onely cauſe of thoſe many deceits of the temporarie beleeuers. Enter therefore into thoſe darke cloſets of thy heart, take the *light of the Word* in the one hand, and the *ſword of the ſpirit* in the other: and whoſoeuer *Agagite* or *Amalekite* that light ſhall diſcouer, kill, ſpare none with *Saul*, make hauocke of all an vniuerſall deſtruction; ſaue but one, & thou deſtroyeſt thy ſelfe: What ſoeuer bee the outward flouriſhing ſhowes of thy graces, if ſome ſin lie couered vnder them at the core, it will poyſon and rot them. Oh how much better to haue grace lye in the heart, couered vnder many corruptions, as it doth often in the regenerate? for, when corruption lies at the heart, couered vnder many outward graces, then it eates vp and deuoures the nouriſhment which grace ſhould receiue from the heart, and ſo our graces become *leane ſtarnelings*, and in time the thornes that at firſt lay hid, ſprout forth, and ouer-grow the corne, and ſo vnhappily daſh thoſe hopefull beginnings, which ſeemed to promiſe a very large and ample harueſt. Contrarily, though a man haue many corruptions, and yet truth of grace lye ſecretly in the heart, it will by little and little eate out all thoſe corruptions. Wee ſee then what it is we muſt

ſpecially labourfor,if wee would be freed from that deceit of heart, wherewith the *Temporary* is beguiled, with whom the Diuell playeth, as the Cat doth with the Mouſe; He lets them in ſome ſort goe out of his hands, in that he giueth them leaue to do many things, and doth not hinder them in their ioy, and alacritie of ſpirit,or feruencie of zeale, in which regard hee is ſaid to bee caſt out in the Goſpell; but yet as the Cat will haue the Mouſe ſtill within her reach, that if ſhe offer to run away ſhe may preſently apprehend her;euen ſo doth the Diuel here:he is ſure to haue thee within the reach of his paw,as long as thy heart within is polluted with the loue of any one ſinne:ſee then if thou canſt deceiue this roaring Lyon, thus ſporting with thee (as ſometimes we ſee the poore Mouſe doth with the Cat) wholly eſcaping from him, by thruſting out that one ſinne, that ſtill poſſeſſeth and defileth thy heart, and in ſtead thereof entertaining the word and ſpirit of God. Till thou doſt this, thou art but in a damnable caſe, whatſoeuer thy flattering heart tels thee: Thou muſt with *Dauid* refraine from *euery euill way*,before thou can bee the true child of God, a true keeper of his word. *I haue refrained my feet* (that is, *my affections*) *from euery euill way*, that is, from the loue and delight thereof,*that I might keepe thy word*: And *Iames* tels thee, that onely that one ſinne of an vngouerned tongue, is ſufficient to diſcouer the falſeneſſe of thy religion, what euer be thy profeſſion.

Pſal.119.101.

Iames 1.

CHAP.

CHAP. XII.

Of the deceit of the heart, in giuing directions for our Actions.

HAuing thus ſpoken of the firſt part of the deceitfulneſſe of mans heart in iudging, namely, in iudging of *perſons*; now wee come to the ſecond in iudging of *actions*. And this is two-fold; in *fore-iudging*, in *after-iudging*. The iudgement of *aduice*, and *direction* for the doing; and the iudgement of cenſure, and ſometimes *correction* after the doing of the actions.

The ſecond deceit, in iudging of Actions.

The deceits of the former kind are almoſt infinite. The booke would ſwell too much, and I ſhould but weary my ſelfe and the Reader, largely to proſecute them all: Onely I will point at ſome of the chiefeſt heads. Theſe deceits therefore, for *direction*, are either in regard of the *rules* for the gouernment of our *actions*, or of the *actions* themſelues.

1. In direction.

For the *rules*, our deceitfull hearts preſcribe ſpecially three deceitfull rules, to ſquare our actions by. Firſt, the light of *naturall wiſedome*, which being ſo much degenerated from that at the firſt creation, & of a cleare ſhining lampe, become a ſtinking ſnuffe, who ſeeth not that this light is plaine darknes it ſelfe? *The wiſedome of the fleſh is enmitie to God.* Secondly, the *cuſtome of the times*, and examples of the multitude: As though the way of manners were like the way to great Market-townes, to bee knowne by the multitude of footſteps, trampling and beating vpon

1. For the rules.

1 Light of Nature.

Rom. 8. 7.

2 Cuſtome.

on it? or as though men ſhould be as ſilly as ſheepe, to follow whither-ſoeuer their companions leade them? For ſurely how many things are there done which would argue the doers, either *ſpecially ſimple*, or *ragingly furious*, if they did them alone, or with few companions? whereas now the multitude of their companions in madneſſe, is the onely proofe they haue to proue themſelues in their right minds.

Non dubitaret furere ſi cum paucioribus furerent, nunc ſanitatis patrocinium eſt inſanire. Sen.

3. Our owne intention.

Thirdly, our owne *intention* and meaning, that if it be good, then ſo is the action alſo, which the Scripture refuteth by the example of *Vzzah*. Theſe are crooked rules, and blinde guides, which blinded and deceiued hearts chuſe to themſelues. But heare that of *Salomon* is true, *There is a way that ſeemeth good in a mans owne eyes, but the iſſues thereof are the wayes of death.*

2. Sam. 6. 7.

Prou. 16. 25.

2. For the Actions themſelues.

The deceit of the heart in iudging of the actions themſelues, is either againſt the whole Law *in generall*, or *in ſpeciall* againſt either Table: All which to name were endleſſe. Wee will onely cull out ſome of the principall.

1. Againſt the whole Law.

Firſt, againſt the whole Law, I obſerue three more ſpeciall deceits.

1. Thoughts are free.

1. That *thoughts are free*, that we ſhall not be accountable to God for them. *Paul* himſelfe, though a learned *Phariſee*, yet was thus deceiued in iudging of thoughts, not conſented to, which are forbidden in the tenth commandement: *I had not knowne* (ſaith he of himſelfe, in his *Phariſaiſme*) *that luſt had beene ſin, vnleſſe the law had ſaid, Thou ſhalt not luſt*; But the groſeneſſe of this deceit may eaſily appeare: for what reaſon is there, that the *author* of

Rom. 7. 7.

treaſon

treaſon ſhould bee puniſhed, and the *firſt plotter* and *contriuer* ſhould ſcape? Now the firſt beginning and hatching of any ſinne, is firſt in the thoughts of the heart: And if Kings will haue their ſeruants in their accounts, anſwere euen for pence, why may not God call vs to a reckoning, euen for our ſmalleſt debts? And if men puniſh words and deeds, becauſe they ſee & know them, why then ſhould not God puniſh our thoughts, which hee knowes farre better then any man can doe our outward actions? Wee muſt therefore make conſcience of the idle rouings of our braines; our very thoughts and imaginations muſt ſtoupe, and doe homage to God, who hath required of vs to be loued *with all our thoughts*, and biddeth vs *tremble* euen at the very firſt riſing of euill thoughts and motions in our hearts, *and ſinne not*. But alas, many doe inuert the ſentence, and in this kinde very boldly *ſinne, and tremble not.*

Luke 10 17.

Pſal. 4. 4.

2. That *words are but winde*: Yea, but they are ſuch a winde as ſhall blow thee violently into hell, and ſhall be the bellowes to kindle, yea, the fuell to feede the flames of that vnquenchable fire: *For by thy words thou ſhalt be iuſtified, and by thy words thou ſhalt be condemned*, & for euery idle word muſt thou giue account to God at the laſt day, vnleſſe *Chriſt* haue giuen account for it before. What a dotage is this, to thinke that our Tongue, *our glory*, may bee made our ſhame; our greateſt ornament, our fouleſt deformity; our beſt, and yet withall one of our leaſt members a *world of wickedneſſe?*

2. Words are winde.

Mat. 12. 37. 39.

3. That *the outward workes of the Law are ſufficient*. That in the firſt table, it is enough to come to Church,

3. Outward works enough.

Church, and to mumble ouer a few prayers in ones bed, &c. in the ſecond enough to liue quietly, and pay euery man his owne, and not to breake out into ſcandals. This deceit poſſeſſed the Phariſees who in their interpretation of the Law, reſtrained the prohibitions of murther and adultery to outward groſſe murther and adultery. So their *Phylacteries* were not ſo broad, but their expoſitions of the Law were as narrow. In the ſame errour was he that hearing the commandements of the ſecond Table rehearſed to him by our *Sauiour*, anſwered, *All thoſe haue I kept from my youth*: but wee muſt know that the law in euery commandement is ſpirituall, and bindes the heart as well as the hand.

Matth.19.20.

Againſt the firſt *Table* theſe deceits:

2. Againſt either Table The firſt.

1. That the workes of the firſt table are inferiour to the ſecond. Hence is that opinion, that it is eaſier to loue God then our neighbour: Hence alſo it is, that there is often ſeuerer diſcipline againſt drunkenneſſe, theft, blaſpheming of great men, then againſt prophanation of the Sabbath, blaſphemous oathes, and other ſuch like, as great breaches of the firſt Table, as the named ſinnes are of the ſecond; Whereas yet the *firſt and great Commandement is, Thou ſhalt loue the Lord thy God.* 2. That God may be worſhipped according to our owne deuiſe, without the warrant of his own word. Hence that *Atheiſticall omni-religion*, and that opinion that al religions do well, a man may be ſaued in any: hence thoſe ſwarmes of *will workes*, and worſhips, which naturally we preferre before thoſe commanded by God. But ſhall the *King* ſet downe himſelfe the rule of his owne

Matth.22.38.

πανθρησκεία. *Omnes religiones rectè incedere.*

owne honour to be performed by his ſubiects & not leaue it free to euery country clowne to do as they liſt: and ſhall wee, farre more vnable to ſet downe any faſhions for Gods Religion, than the rudeſt ruſticke for a Kings ciuill worſhip; ſhall wee I ſay, take vpon vs to determine ought of our ſelues, in Gods worſhip; Men haue thought it a diſparagement to them, when their ſeruant being commanded to doe ſomething, haue done otherwiſe; not yet in contempt, but becauſe they did ſee that other way which they tooke, to be better for their maſters purpoſe, then that which was commanded them. *Craſſus* cauſed his Maſon to bee whipped, for that being commanded to ſend him the greater maſt, he ſent him the leſſe, onely becauſe hee knew it to be fitter for the turne whereto he would vſe it. Doe *men* thus ſtand vpon it? *fooliſh men*, will they haue their owne wayes followed, without giuing place to the better courſes of their inferiours; and can *God*, whoſe *fooliſhneſſe* is wiſer then our beſt wiſedome, can he take it well, that our folly ſhould thus take head to it ſelfe, preſuming to checke and correct his wiſdome?

Gell. noct. Attic. lib. 1. cap. 13.

Againſt the *ſecond Table* there are alſo many deceits; as, That euery man bee for himſelfe, and make the moſt of his owne, and doe with his owne as he liſt, that the *Officious* & *ſporting* lie is nothing, whereas, *Galat.* 1. 10. wee muſt not ſpeake truth to pleaſe men, much leſſe then lye: that it is the ſigne of a baſe mind to put vp an iniury, which yet the ſcripture termeth our *glory*, & an hundred ſuch like. But me thinks it is vnſauory raking in this dunghill, let vs there-

The ſecond.

Prou. 9. 11.

therefore leaue this point, and come to the hearts iudgement of affections after they bee done, and see how that also is deceitfull.

CHAP. XII.

The deceitfull iudgement of the heart in censuring our actions already done, and more specially the shifts it vseth for excusing of sinfull actions.

a. In censures of

NOw it is deceitfull, not only in the sentence it passeth vpon *euill actions*, but also vpon *good*.

1. Good, 1. Condemning.

1. For *good* actions, two wayes: first, by condemning the innocent, and accusing vs for them, as if we had sinned; as when an *Anabaptists* conscience accuseth him for swearing before a lawfull Magistrate, lawfully exacting it; when a Papist for eating an egge in Lent: secondly, by setting the good we haue done at so high a rate, making a great deale of nothing.

2. Ouerprizing them.

2. Euill, by

1 Iustifying them. Iohn 16.1.

2. For euill actions, the iudgement of our hearts is deceitfull two wayes.

First, in iustifying the guilty, acquitting vs for them as if wee had done well; as those our Sauiour speaketh of, that should iudge of the murther of the Apostles, as of good seruice performed to God. And this deceit is the stronger, if the sinne bee happy in successe. Then vile wickednesse shall be graced with the name of vertue it selfe. *Dionysius* after his spoile of an Idols temple, finding the windes fauourable in his nauigation; loe, said he, how the Gods approue of Sacriledge. Hee blessed himselfe in his supposed

Felix scelus virtus vocatur. Tullius de diuin l. 2.

sa

ſacriledge, becauſe of the good ſucceſſe that inſued. This was alſo likely to be *Ieroboams* deceit, that his Calues were not ſo euill, when he ſaw how the Prophet, which ſo thundred againſt them, was afterward ſlayne of a Lyon. This alſo was the deceit of thoſe wiues in *Ieremy*, that iuſtified their idolatrous incenſing to the *Queene of heauen*, by the plenty and peace then enioyed, in regard of that ſcarceneſſe which followed the leauing of that idolatry. Like as many of the *Iſraelites*, when they were brought into the deſart, where was want of all things, in regard of that which was in Egypt, they preferred Egypt; as now many, blinded with the ſame deceit, prefer Popery in the ſame reſpect, before the Goſpell. But for the deliuering of our ſelues from this deceit, wee muſt know, that we muſt iudge of the goodneſſe of the *ſucceſſe*, by the goodneſſe of the *action*, not contrarily of the goodneſſe of the *action*, by the goodneſſe of the *ſucceſſe*.

1. King 13.23. 24.33.

Ierem. 44. 17.

Neither is this deceit of iudging our ſinfull actions lawfull and good, proper onely to the blinde worldlings, but incident alſo to thoſe that haue ſome knowledge and ſence of Religion, yea often to the true godly themſelues. *Dauid* cryes out, *Who knoweth the errors of his wayes?* How many ſecret ſinnes haue the beſt, which they are ſo farre from accounting ſinnes, that they beare themſelues out in them as iuſt and warrantable? Of this kinde was the *Polygamie* of the *Patriarchs*, whoſe liuing and dying in that ſinne, without ſpeciall repentance for it, is to bee imputed to this deceitfulneſſe of heart wee now ſpeake of. And ſo no doubt is ſtill with vs, that many

Pſal. 19.12.

many ſinnes goe currant with vs, without the leaſt checke, in regard of the generall ſway of the times. But this deceit is farre more grieuous in ſome, who being ſomething like true Chriſtans, (but indeede are not) are often fouly illuded by *Sathan*. So that as once *Ioſeph* tooke the conception of the *holy Ghoſt*, to be an adulterous ſeed; ſo theſe men, contrarily, take adulterous conceptions, that is, ſome thoughts and affections which ſpring from pride and vaine-glory to be ſpirituall conceptions of the *holy Ghoſt*, and to come from zeale, and piety: and as once *Eli* and thoſe mockers, *Act.* 2. imputed the true worke of the *ſpirit* to *drunkenneſſe*, ſo theſe through the deceitfulnes of their hearts, father vpon the ſpirit certaine motions and actions, that are indeed the fruit of a certaine kinde of *drunkenneſſe* and *giddineſſe* of intoxicated mindes.

Matth. 1. 19.

1. Sam. 1. 14.

2. Excuſing them, by

The ſecond thing wherein the iudgement of the heart touching our ſinnes ſhewes its deceitfulnes, is this; That if the action ſo bee groſſe, as that it cannot bee excuſed in it ſelfe, yet to excuſe it, as it was done by vs. That though it cannot excuſe it wholly, yet it will exceedingly extenuate it, making it to be in vs, and as we did it, but a veniall, a petty, and pardonable ſinne. As the vniuſt ſteward in the Goſpell for a hundred pounds ſet downe fifty, ſo deale wee, nay farre worſe, with our debts to God, that is, our ſinnes, Talents are made farthings, and farthings meere nothings; Great ſinnes are made little ſinnes, and little ſinnes no ſinnes. And here eſpecially doth the cunning deceitfulneſſe of the heart excell. It doth ſo ſtraine and ſtretch it wits, euen as it were on

tenter-

tenter-hookes for to find out excuſes, as it were figleaues to couer our nakednesse, and thickets to lurke in, if it might be, vneſpyed by God himſelfe. This is that deceit *Dauid* meant, when he ſaid, *Bleſſed is that man in whoſe heart there is no guile*, namely, to minſe or mitigate the grieuouſneſſe of his ſinne, by the inuention of witty and colourable excuſes and extenuations. And this, as it may ſeeme, he ſpake out of his owne experience, in that his grieuous ſin in the matter of *Vriah*. For in this point the Scripture taxeth him for want of vprightnes of heart, and therefore alſo himſelfe at length, in his repentance, taking notice of it in himſelfe, crieth out, *O Lord, thou loueſt the truth in the inward parts*, therby implying, that in that ſinne hee had diſcouered much deceit, and want of truth and vprightneſſe; now, in what more then in this, that he *ſewed cuſhions vnder his elbowes*, that he might ſleep ſecurely in his ſinne, and after he had *built the wal, he daubed it with the vntempered morter* of his owne vaine and friuolous excuſes; as that a King had equall authority ouer all his ſubiects, and therefore, ſince ſome muſt needes bee expoſed to more perill in the warres then others, he might as well put *Vriah* to that hard lot, as another; that as long as *Vriah* was not ſlaine with his owne hands, but in the warres, hee was not guilty of his death, and diuers ſuch like inuentions? And who ſhall not in ſome meaſure diſcerne this deceit? how buſily will our hearts lay about them to finde ſome pretence or other for the leſſening of our ſinnes, to make them ſeeme leſſe odious and vgly then indeede they are? So that, though when we come to

Pſal. 32. 2.

Pſal 51. 6.

Ezech. 13. 10. 31.

giue iudgement, wee cannot wholy free our ſelues, but muſt needes giue in the verdict againſt our ſelues, yet we will doe it as fauourably, and with as great reſpect as may be. Like *Dauid*, that when hee could not but ſend his ſubiects againſt *Abſalom*, yet willed them to haue ſpeciall care of not hurting him. But when our deceitfull hearts would vrge vs to ſhew this fauour to our *Abſalom*, to our darling ſins. we ſhould no more regard them, then *Ioab* did *Dauids* charge concerning *Abſalom*, but with ſtomacke and courage run them thorough with the two-edged ſword of the ſpirit: and not, as vſually we doe, onely giue them a little pinch with our finger, or pricke with a pinne. But let us ſee the particularities of theſe deceitfull excuſes.

Vitia noſtra quia amamus defendimus, & malumus excuſare illa quam excutere. Sen. Ep 116.

The firſt is, to plead the *corruption of nature*. O ſay ſome, when they are iuſtly challenged, we are but fleſh and bloud, borne in ſin, our corrupt nature as a mighty ſtreame carries vs away violently. Wee are but weak fraile men; no *Saints*, no *Angels*. Theſe ſee not that this is ſo farre from leſſening, that it rather aggrauateth their ſinne. For as the *Philoſopher* ſayes of thoſe that excuſe their ſinne by drunkenneſſe, that they deſerue *double* puniſhment, firſt, for the drunkenneſſe, then for the ſinne committed in and by their drunkenneſſe: ſo likewiſe is it here. Wee deſerue double damnation, firſt for this corruption of our nature, and then for the fruits of it, in our actuall tranſgreſſions; becauſe as the drunkard is the cauſe of his owne drunkenneſſe, ſo wee likewiſe of our owne corruption of nature, for God made vs holy and righteous, after his owne Image

1. Corruption of nature.

Ariſto. Eth. lib. 3. cap. 5. τοῖς μὲν δύσυσι διπλᾶ τὰ ἐπιτίμια.

but

but wee our ſelues in our firſt Parents defiled and corrupted this holy nature. And therefore *Dauid* when in that *Pœnitential* Pſalme his repenting heart euen ſtudied with it ſelfe, how to make his ſin out-of meaſure ſinful, and to raiſe it vp to the higheſt degree of rebellion; hee bringeth in the mention of corrupt nature, as an amplification thereof, *In ſinne was I conceiued, and in iniquity brought forth.* And leſt it might bee thought that he did cunningly alleadge it to leſſen his ſinne, he addeth, *thou loueſt the truth*, no ſuch deceitfull cloaking. Pſalme 51. 5.

The *ſecond cloake* are the *examples* of the faults of holy and godly men, eſpecially thoſe in the Scripture; as *Dauids* adultery, *Peters* deniall, *Lots* inceſt, *Noahs* drunkenneſſe, &c. How many are there that vpon theſe examples doe beare and boulſter themſelues out in the ſame or the like ſinnes? But what a ſtrange deceit is this, that that which increaſeth ſin, ſhould be vſd as a diminution thereof? for by how much the perſon that ſinneth is greater, by ſo much alſo is the ſinne it ſelfe. Adultery by *Dauids* example was made ſo much the viler, by how much *Dauids* holineſſe exceeded others. Againe, what a groſſe deluſion is this, that that which indeede is an argument of *feare*, ſhould be made an argument of *boldneſſe* in ſinning? for who in his right minde would not reaſon thus with himſelfe? Did *Dauid*, *Peter*, & other ſuch worthies fall ſo dangerouſly, that had ſo excellent a meaſure of the ſpirit? oh then it ſtandeth me in hand to looke to my ſelfe, whoſe feet are farre more feeble, and ſtand in far more ſlippery ground. Surely, if the Saints were aliue againe, and here

2. Examples of the godly ſinning.

Audiant qui non ceciderũt ne cadant, qui ceciderunt vt ſurgant: non cadendi exemplum proponitur, ſed ſi ceciderís, reſurgendi. Aug. in Pſal. 51.

with vs on earth, as there would bee diuers other matters of griefe vnto them, ſo I thinke nothing more, then to ſee the horrible abuſe, as of their *vertues*, ſo of their *imperfections*: of their *vertues*, when in that regard they are defiled by the ſuperſtitious Idolater: of their *infirmities* and *imperfections*, when for them they are made the patrons of hatefull and ſhamefull deformities, by the looſe Libertine. As it would grieue them to ſee thoſe *vertues*, the weakeneſſe whereof made them to fall downe before God in *humiliation*, to be raiſed vp to ſuch an height, as to make others fall downe to them in *adoration*: ſo alſo to ſee their ſins which wrought *ſhame* in themſelues, to worke *impudency* in *others*. If *Dauid* had committed adultery, as thinking it no ſuch great matter, becauſe of the example of ſome *Prophets* before him, there had bin ſome more colour in his excuſe: But *Dauid* fell only through his own concupiſcence, not vpon any patronage of holy mens examples. A Prophet with his words *rebuked* him for his ſin: No Prophet with his deeds fleſhed him in his ſin: why doſt thou loue in thy ſelfe that which *Dauid* hated in him ſelfe? To conclude this point, the examples of holy men in things imitable, are compared by the *holy Ghoſt* to the *Iſraelites cloud*, that led them in the wilderneſſe. But their vnwarrantable examples are like the black part of the cloud, which whoſoeuer ſhall follow, with thoſe Egyptians together with them, he is like to be drownd in the ſea of eternal deſtruction

Cecidérat lapſu cupiditatis, non patrocinio ſanctitatis. Correptus eſt per Prophetam non lapſus eſt in Propheta. Hoc in te amas quod Dauid in ſe odit? Aug. in Pſal. 1.

Heb. 12. 1.

3. Ignorance.

The third ſhift is their *Ignorance*, and want of learning. They ſay they are no Schollers nor book-learned: and therfore, howſoeuer theſe things they are ac-

accuſed of, would be ſcarce tollerable in others, yet in them they are very excuſable. For the diſcouery of this deceit, we muſt vnderſtand, that there is a two fold *Ignorance*. A *plaine* and *ſimple* ignorance, & alſo a *wilfull* and *affected*. The *plaine* & *ſimple* ignorance though it may extenuate, yet it cannot altogether excuſe. The ignorance of thy Princes Lawes will not excuſe thee in his Court, and thinkeſt thou that in Gods Court, who is far ſeuerer then any mortall wight, the plea of ignorance ſhal be heard? for as the *Princes* lawes are printed & publiſhed, and therefore may be knowne, vnleſſe we be either careleſſe or wilfull; ſo alſo are Gods. Art thou then ignorant? the fault is thine owne, it cannot therefore ſaue thee harmeleſſe. No, the ſeruant not knowing his Maſters will, muſt be beaten with ſome ſtripes, if he do it not, though not with ſo many as he that knowing it does it not. But yet if his ignorance bee the ſecond kinde of ignorance, *wilfull* and *affected*, then hee ſhall bee beaten with as many if not more: for this kinde of ignorance increaſeth the ſinne, rather then any whit leſſens it. And here, as in the caſe of drunkenneſſe, double puniſhment is worthily deſerued; becauſe they doe willingly ſhut their owne eyes, that they might not ſee, and doe of ſet purpoſe nuzzle themſelues in ignorance, though the light on euery ſide incompaſſe them, thinking thereby to procure to themſelues a libertie of ſinning, without guiltines: but they are deceiued. Here truely hath place that ſaying, *The ignorance of the truth can bee no excuſe to ſaue their condemnation, who had they had a will to ſeeke the truth, might eaſily haue had the skill to find it.*

Excuſat à tanto ſed non à toto.

Luk. 12.47.48.

Auth. op. imperfect in Mat. hom. 44. *Nec poteſt eis eſſe excuſatio condemnationis ignorantia veritatis, quibus fuit inueniendi facultas, ſi fuiſſet quærendi voluntas.*

They double their guiltineſſe, they twiſt the bonds of their iniquities ſtronger, and adde further weight to their ſinne, when they thinke to make it lighter. To this purpoſe *Thomas the Schoole-man*, ſpeaketh very iudiciouſly, thus, *Sometimes it happeneth that ignorance is directly and in it ſelfe voluntary, as when one is willingly ignorant that hee might ſinne the more freely. And ſuch ignorance ſeemeth to increaſe our voluntarineſſe, and ſo our ſinne: for it proceedeth altogether from the intention of will ſet vpon ſinning, that a man will willingly ſuffer the damage of ignorance, to enioy the freedome of ſinning.*

2a. 2æ. q. 76. ar. 4. *Contingit quandoq; quod ignorantia directè & per ſe ſit voluntaria, ſicut cum aliquis ſua ſponte neſcit vt liberius peccet. Et talis ignorantia eſt augęt voluntarium & peccatũ. Ex intentione voluntatis ad peccandum prouenit quod aliquis vult ſubire ignorantiæ damnum propter libertatem peccandi.*

CHAP. XIII.

Of the deceit of the heart in tranſlating the ſame from our ſelues vpon ſome other cauſe.

THE *fourth* deceitfull tricke in clearing our ſelues, when guilty, is that of *Tranſlation*, when by laying the fault vpon ſome other cauſe, wee would altogether disburthen our ſelues thereof. Wherein the heart of man is ſo ſubtle, that if it can finde out any other thing or perſon, that in the leaſt ſort may ſeem to be but the leaſt piece of an occaſion, that ſhal be ſufficient to free it ſelfe of al manner of blame. *Harpeſt*, a blind woman in *Seneca*, would not yet be perſwrded that ſhe was blinde; but found fault with the houſe wherein ſhe was, as being ouerdarke; ſo fareth it with vs in our ſpirituall blindnes, & other ſuch like defects; hard is it if we find not out ſome-

4. Tranſlation vpon others.

Epiſt. 50. *Neſcit ſe cæcam, ſubinde rogat pædagogum vt migret, Ait domum tenebroſam eſſe.*

ſomething that muſt eaſe vs of all the burthen of the blame.

As firſt of all, how vſuall is that tranſlation vpon the fleſh. O ſay the prophane, as of old in *Auſtens* time, ſo ſtill, when charged with their wickedneſſe, *not we, but the fleſh.* Wee of our ſelues haue good wills to do otherwiſe, we like and approue of the beſt things, but the fleſh ouer-maſters vs, that as a violent ſtreame carries vs away. And therefore we truſt we may ſay with *Paul, It is no more wee that doe it, but ſinne that dwelleth in vs,* but this is a groſſe deceit.

1. Vpon the fleſh.

Multi concupiſcentijs carnalibus victi committunt quæq; facinora, & immunditijs tam peſſimis voluntantur, quas turpe eſt etiam dicere, & dicunt ſibi iſta verba Apoſtoli, Non ego, &c. Aug. Phl. 3.

For firſt, they ſhould conſider who *Paul* was, that vſed theſe words, and of what ſinnes; not *open* and *groſſe*, from which euen his *Phariſaiſme* was free but of *inward infirmities*, whereby he felt the perfection of his good workes to bee hindered. How ſhamefull then is it to bring that indefence of open ſcandals, which is ſpoken concerning priuie and ſecret infirmities?

Againe, none can ſay concerning their ſins, that they are not theirs but the *fleſhes*, ſaue they, who beſides the *fleſh* haue the *ſpirit* incountring the *fleſh*. But in theſe kinde of men, in whoſe mouths this excuſe is ſo ordinary, there is no ſtrife at all betwixt the *ſpirit* and the *fleſh*, for they are nothing but *fleſh*; neither is there any thing in them but corruption: Therefore is it an idle ſpeech of them to ſay, *not we but the fleſh* that is, *not we but we*: For what elſe are they but *fleſh*, in vnderſtanding, memory, will, affections, ſoule, and body, &c? But yet when they are to commit ſome ſin, they feele ſome reſiſtance. True

The difference of the combate in the vnregenerate from that which is in the regenerate. Rom.7.23.

but this resistance is not from the *minde renewed*, & so consenting vnto, and delighting in the Law, as holy and good, as in *Paul*, but from the *minde onely inlightned*, to see the fearefull punishments that shal follow vpon the sinne. And hence it is that the combate in the regenerate is in the same faculties of the Soule, betwixt the will and the will, the affections and affections; because as euery part of the Soule is partly carnall, partly spirituall, so also the will and affections. Whence it comes to passe, that when the renewed part of the will carries vs to *good*, the vn-regenerate part, that is, the *flesh* swayes vs to *euill*. But the combate of the vn-regenerate, is betwixt *diuers* faculties of the soule; as betwixt the vnderstanding and the will, betwixt the conscience and the affections; The will and affections of an vngodly man doe not hold backe, or make any resistance, when hee is tempted to sinne: for they are wholy carnall, and haue not either the least hatred of the sinne forbidden, or loue of the Law forbidding it, and therefore they are set a gogge, and *drinke in iniquitie, as the fish dothwater*: but only his conscience, inlightned by God to see the terrour of the punishment, causeth a demurre to bee made. *Herod* in his incest may feele inwardly some obiections alleadged against it, but yet he loues his incest with al his heart and in like manner hates the seauenth Commandement forbidding it, and wishes with all his heart, there were no such Commandement. Those obiections therefore are made, not by his will delighting in the Law, and so saying; *How can I doe this and sin against God?* But by the *minde* terrified with the threat-

Iob.15.16.

threatnings of the Law. The *voyce* of *Dauids* conflict with himſelfe in his adultery was this; *I conſent to the Law, that it is moſt holy and iuſt in forbidding adultery, and therefore I cannot wholly giue my aſſent to this adultery.* The voyce of *Herods* ſtrife in his inceſt is this, *I conſent to the law that it is true in threatning inceſt with the curſe of God, and feele terrour in the apprehenſion of it.* So that the oppoſition which the *regenerate* makes againſt ſinne, is from the apprehenſion of the *goodnes* of the *Commandement*: the oppoſition of the *vnregenerate*, from the apprehenſion of the truth of the threatning: the former from *loue*, the latter from *feare*.

Sed illud (bonum) placebat & vincebat, hoc (malum) libebat & vinciebat. Aug confeſſ. l. 8. c. 5.

Now though this bee ſufficient to diſcouer this deceit to thoſe that will deale faithfully with themſelues in the examination of their owne hearts: yet, for the further ſtopping of the mouth of iniquitie, that excellent ſpeech of the *Apoſtle* is to be remembred; *The fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh, and theſe are contrary one to another, ſo that ye cannot do the ſame things that ye would.* Where the fleſh is reſiſted by the Spirit, it neuer wholy preuailes, but in ſpight of its teeth is broken of her will, it cannot doe that it would; but in theſe men the Fleſh doth whatſoeuer it would; the *action* of ſinne is as ready in them as the *temptation*; they lye, they wallow, and tumble themſelues in their ſinnes; they make a daily trade of their vncleaneneſſe, prophaneneſſe, worldlineſſe: ſhall any man now perſwade mee that the ſpirit is in them, ſtruggling with the fleſh? Certainely, if there were but the leaſt dramme of the ſpirit to reſiſt, the fleſh

Gal. 5. 17.

ſhould

ſhould not ſinne thus freely, without interruption: it ſhould not alwayes hold the reynes, and ſit at the helme. *I beat my body*; that is, I moleſt and vexe the fleſh, the *old Adam*, that is in mee; and marke what followes, *I bring it in ſubiection.* Where then the fleſh alwayes flouriſheth aud triumpheth, and is neuer brought vnder, there neuer is any true reſiſtance there is no ſpirit, the aduerſarie that ſhould trouble it.

1. Cor. 9. 2. cleared.

Obiect. But it will bee ſaid, did not *Dauid* in his adultery do that which his fleſhly will would? *Anſ.* No; not *wholly*, not *fully*. For firſt of all, by reaſon of the reſiſtance of the ſpirit, hee could not take that fulneſſe of pleaſure which a *venereous Epicure* would. Further, the fleſh would haue had him ſlept ſecurely, and gone on ſtoutly ſtill in that ſinne, and to haue done as much to others, as to *Bathſheba*, but becauſe of the contradiction of the ſpirit gaine-ſaying the fleſh, hee could not ſo bleſſe his ſoule in this ſinne, hee could not lye tumbling in his mire, but was forced to riſe vp, and waſh himſelfe in the waters of repentance. And wilt thou, that after thy ſitting downe to ſinne neuer riſeſt againe, vnleſſe it bee as thoſe Iſraelites, *that ſate downe to eate and drinke, and roſe vp to play*; that is, to the doing of ſome worſe matter: wilt thou plead the combate of the *fleſh* and the *ſpirit*? Excellently Saint *Auſten. The fleſh luſteth againſt the ſpirit: If the ſpirit doe not alſo luſt againſt the fleſh, they commit adulterie: For what ſhould hinder? But if the ſpirit luſt againſt the fleſh, then I may ſee thee indeede ſhrewdly aſſaulted, wholly vanquiſhed I cannot.*

Exod. 32. 6. *Caro concupiſcit aduerſus ſpiritum, ſi non concupiſcet & ſpiritus contra carnem, faciunt adulterium: Si autem ſpiritus concupiſcit aduerſus carnem luctam video, victum non video.* In Euang. S. Ioh. ſer. 43.

Well

Well then, the *vnregenerate* cannot excuse their sinnes by the flesh, because the flesh and they, being all one, in accusing the flesh, they accuse themselues. What then? May the regenerate? Neither: for whereas the *flesh* in them is only a *slaue* and captiue, deadly wounded by God, at first conuersion, and daily awed by the contrariety of the *Spirit*, that they yet should be foyled by the *flesh*, that the *flesh* should so farre preuaile with them, as to bring forth the fruits of disobedience, this seemeth rather to adde, then any whit to diminish their sinne: for as for the wicked, they are nothing but *flesh*, they haue no aduersary to the flesh in themselues, that might buckle with it: but the godly they haue the *Spirit*, which of it selfe as *Christ* sayes, is *prompt and ready*, but that wee by our sloth and negligence disable it. Therefore the Scripture vpon these grounds exhorts the godly to good duties, because of the regeneration of their nature, whereby they are in some measure enabled to subdue their corruption, and so to performe obedience; as S. *Iames*, hauing made mention of our new-birth: *Of his owne will begat he vs by the word of truth*, thereupon inferreth, *Wherefore let euery man be swift to heare, slow to speake, &c.* And S. *Peter* hauing exhorted to *loue one another, with a pure heart feruently*, annexeth this reason, *Being borne a new, not of mortall seed, but immortall, &c.* Now as it is shamefull for a man that hath strength, & is furnished with weapons, to suffer the theefe to take his purse from him: so is it for the regenerate man, whom God in his generation hath endued with spirituall life and strength, whereby he might be able to striue against, and

Matth. 26.

Iames 1. 18. 19

1. Pet. 1. 22. 23.

and make his part good with the flesh, to suffer it to rob him of any spirituall grace. Specially when as the flesh in them is as an vnderling crushed and trod vnder their feet. What a shame is this for a man to be ouercome by his base vassal, who was once already before ouercome by himselfe? This therefore is matter of humiliation, and deeper aggrauation of our sinnes, that God hauing dis-armed the *flesh*, and subiected it to vs, yet wee by our fauouring of it, as the *Israelites* the *Canaanites*, haue nourished a Snake in our owne bosomes, and haue suffered it to grow to that head, that it should bee ready to ouertop vs. Therefore the Apostle doth not extenuate, but aggrauate the factions of the *Corinthians* by this, that these things came from the *flesh* in them, and were fruits of their *carnality*. Therefore he sayes by way of vpbraiding, *Yea are yet carnall*. Mans deceitfull heart would haue holpen the matter with this: Alas! though wee be regenerate, yet wee are still also carnall in part, and the *flesh* will bee working: But the holy Ghost retorts it thus; as you are naturally carnall, so by your new birth, yee now are become spirituall; what a shame then is this for you, that the spirit performes his office no better in quelling the flesh, that the flesh is still so lusty and liuely in you, that one would thinke you were wholly carnall and not spirituall at all; that after so long a time of your regeneration, you are *yet* so carnall, the *flesh* still carrying so strong a hand ouer you? That shifting, then, of the fault to the flesh is idle, whether in the wicked, or in the godly.

2. Cor. 3. 3.

2. Vpon the Times.

The *second translation* of sinne is vpon the *Times*, and

and *places*, where we liue, and the wickednes of men with whom we conuerſe. Becauſe the times generally are ſo corrupt and euill, therefore we think if we bee corrupt in them, the fault is not *ours*, but the *times*. S. *Pauls* argument is cleane contrary, *Redeeming the time, becauſe the dayes be euill.* The badneſſe of the times did not ſerue with S. *Paul* for a cloake to excuſe our conformity to the times, in waſting our time wickedly, as others doe; but as a ſpurre to excite vs to bee ſo much the more carefull of our ſelues, not to bee ſwayed with the common ſtreame, in the idle and prodigall expence of our time, but to reſcue it out of the hands of ſinfull vanities, and to ſpend it wholy for the good of our own ſoules. And good reaſon haue we to make this vſe of the corruption of the times; for, if the aire bee generally infectious, had we not neede to be ſo much the more ſtrict in our diet, and carefull in the vſe of wholſome preſeruatiues? Surely the worſe the times are, the neerer grow they to their end, and therefore ſo much the more apprehenſiue ought we to be of the occaſions of good, becauſe the *day*, in which onely wee can worke, is declining apace, and that fearefull *night* approacheth, wherein none can worke. Ephes. 5. 16.

But yet, for all this, it is no leſſe vſuall for men to vſe this excuſe in defence of their owne enormities now, then it hath beene heretofore. *Seneca* ſheweth how in his time many would bee ready to pleade thus for themſelues; *I am not ambitious; but no man can liue otherwiſe in Rome. I am not prodigally ſumptuous: but the City wil put a man to great charges. It is not my fault that as yet I am not entred into a ſetled courſe of life*

Non ego ſum ambitioſus: ſed nemo Romæ aliter viuere poteſt non ego ſuptuoſus ſed urbs ipſa magnas impenſas exigit. Non eſt meum vitium, &c.

life. ***It is my youth and bloud that doth this.*** But as he excellently addeth. ***Why doe we deceiue our ſelues? This euill is not from without, from any extrinſecall cauſe, it is within vs; it ſtickes in our very bowels.*** If we liued elſewhere, in other places, and companies, vnleſſe our hearts within were changed, we would ſtill bee the ſame men. For, that it is not in the ſpace, that wee are thus and thus peruerted, will appeare euidently, if we caſt our eyes vpon others, that haue liued in as euill times and places, and yet like fiſhes, retaining their ſweetneſſe in the ſalt ſea; like *Salamanders*, vnſcorched in the fire. It matters not ſo much how great the fire bee which lighteth vpon a place, as of what quality the thing is whereon it lighteth: for euen a great deale of fire falling vpon hard and ſolide ſubſtances would not once kindle, and a little ſparke in dry, chippy, combuſtible matter hath quickly burnt vp all. So it skils not ſo much what the *place* be, as what the minde. Mindes well diſpoſed, and carefully watching ouer themſelues haue continued in the corrupteſt places without ſpot; as *Ioſeph*, *Nehemiah*, *Daniel*, *Obadiah*, in the Courts of *Pharaoh*, *Artaxerxes*, *Nebuchadnezzar*, *Ahab*; and S. *Paul* makes mention of *Saints* in *Neroes* court, that monſter of nature. Contrarily, the minde being ſecure, or otherwiſe ill-diſpoſed, the beſt places haue beene no priuiledges againſt ſin. Witneſſe *Adam*, that ſinned in *Paradiſe*; the *Diuell*, that fell in *Heauen*, in Gods owne Court: Loe, *falling* in *Gods* Court, and *ſtanding* in *Neroes*! *Lot* continued chaſt in filthy *Sodome*, and yet fell grieuouſly in the ſolitary & retired *mountaine*: vniuſtly then are *places* charged

Quid nos decipimus? non eſt extrinſecus hoc malum, intra noseſt, in viſceribus ipſis hæret.

Ignis non refert quam magnus, ſed quo incidat: nam etiã maximum ſolida non receperunt; rurſus arida, & corripi facilia ſcintillam quoq; fouent vſq; ad incendium. Sen. Epiſt. 18.

Phi. 4. 22.

Lot in peruerſa ciuitate iuſtus, in monte peccauit.

3. Vpon our Callings.

As vniuſtly in the third place, are our *callings*, and the imployment of them; which, ſay many, are ſuch, that they muſt needs neglect the kingdome of God in prayer, reading, meditation, ſanctification of the Sabbaths; which if to doe bee ſin, not *they* but their *callings* muſt be called into queſtion. But wee muſt know that no *calling* is a *calling away* from God, no *vocation* is an *auocation* from godlines: but as our *Sauiour* ſpeakes of the *Sabbath*, ſo alſo may it be ſaid of our *callings*: *Man was not made for callings, but callings for man*, that is, for his good, not for the hurt & hinderance of his ſoule. Certaine therfore it is that this is a but a deceitfull excuſe: for *Dauid* & *Daniel* taken vp with the many and waighty affaires of ciuill gouernment (alas, what are thy occaſions to theirs) they yet could find leaſure to pray thrice a day. And tell me, thou who thus pleadeſt the troubleſome diſtractiõs of thy calling, do they ſo poſſeſſe thee that thou canſt neither ſleep, nor eate & drink, for all thy buſineſſes, I dare ſay, thou doſt not wholly depriue thy ſelfe of theſe neceſſary comforts: And art thou yet to learn, that theſe are not ſo neceſſary for the body, but the exerciſes of Gods ſeruice as are neceſſary euery way for the ſoule? Remẽber the example of the woman of *Samaria*, leauing her pitcher at the well, & of the *Shepheards*, leauing their flocks for the buſines of Chriſt, & learn by them that our *particular* callings muſt giue place to the *generall* calling of *Chriſtianity*. And good reaſon, one kindnes deſerues another. Our generall calling of *Chriſtianity* is not ſo vniuſt, as to ſeize ordinarily vpõ al the time of our *particular* callings: therfore *Chriſt* will rather rob his eies of ſleep

Mar. 2. 17.

Ioh. 4 28.
Luke 2, 15.

Mat. 14 23.
Luke 6. 12.

and

and pray all night, then by praying all the day time, rob his *perſonall* calling of its due time: Why then ſhould our *particular* callings be ſo vnkinde as to encroach vpon our *generall* calling, and to take from it that little time of the *morning* and *euening*, not content with her owne ſo large allowance: like the rich man in *Nathans* parable, that ſtole from the poore man his one onely ſheepe, hauing many of his owne. It had beene more tollerable for the poore man to haue taken one of the rich mans. And of the two it is more allowable for the *generall* calling, to make bold with the time of our *perſonall*, then contrarily; both becauſe our *generall* calling hath not the *tithe* of that time which the *perſonall* hath, as alſo, becauſe the workes of this calling are far more worthy and excellent, as thoſe which directly and immediately reſpect God himſelfe. And yet thou wouldeſt not allow this for a iuſt excuſe in him that all the ſix dayes hath neglected his particular calling, that hee did attend all that while, Prayer, Reading, Meditation: How then ſhould thine owne neglect of Gods ſeruice vpon the *Sabboth*, and the *mornings* & *euenings* of other dayes bee excuſed? thinkeſt thou by the following of thy worldly occaſions? For as vnder pretence of prayer and meditation wee may not become *Monkes*, and wholly giue ouer occaſions in the world: ſo neither vnder pretence of our worldly occaſions, may we become prophane *Worldlings*, and wholly forſake the worſhip of God.

4. Vpon condition of life.

Others blame the *condition* of their *life*, O ſay they we are poore men, that haue nothing to liue by, ſaue theſe hands. Can wee needy handicrafts-men,

or

or poore labourers be *Diuines?* Yea ſo much the rather, ſayes *Chryſoſtome*, may you practiſe true *diuinitie*. When wrath, enuie, and other ſuch like corruptions ſhould bee curbed, doth pouerty then let thee? or are riches able to maſter and mortifie ſuch affections? Doth pouerty hinder thee from being humble, ſober, temperate, watchfull in prayer? or is it not rather a great furtherance to thee in all theſe? Doth not pouerty ſerue to tame and meeken thee, to take downe thy pride, to prieke thee to prayer? Or what vertue is there that needeth mony for the practiſe thereof? Thou wilt ſay liberality: yea, but euen this vertue alſo, ſaith that father, hath ſhined more brightly by reaſon of pouerty: The poore widowes two mits were a better almes, then all the reſt of the richer ſort. See then how thou ſlandereſt thy pouertie, the miſtreſſe of ſo many vertues. Remember S. *Paul* a poore *Tent-maker*, and yet no leſſe holy in his *ſhop* among his *tents*, then in his *ſtudy* among his *Books* and *Parchments*: and by his example learne how thy ſhop may bee vſed, euen as an Oratory, or place of greateſt deuotion. Neuer tell me thy handy labours abſtract thy minde from heauenly meditations. *Paul* a *Tent-maker*, working with his hands could yet ſay, *Our conuerſation is in heauen*: Neuer complaine of the pinches of pouerty, that they lay thee open to the Deuils temptation. Who euer richer then *Adam* in *Paradiſe?* Who euer poorer then *Iob* on the *Dung-hill?* yet in *Paradiſe Sathan* foyled *Adam*; on the *Dung-hill*, *Iob* foyled *Sathan*.

Πῶς δυνήσομαι χειροτέχνης ὢν καὶ πένης φιλοσοφεῖν. Chryſoſt. *hom* 21. *ad pop. Ant.*

Acts 18,3.

2. Tim. 4.13.

Ὡς ἐν μοναστηρίῳ τῷ ἐργαστηρίῳ δυνήσῃ κατεργάζεσθαι.

Phil. 3,20.

Well, if the fault be onely in pouerty, and not in thine owne corruption, then giue thee a more libe-

rall portion of theſe outward things, and wee ſhall ſee thee mend preſently: And ſo happily thou perſwadeſt thy ſelfe; but how *deceitfully*, the miſerable experience of others may teach thee, who, of poore becomming rich, haue withall of nought become worſe.

5. Vpon outward occaſions.

In the fift place, ye ſhall heare ſome transferring the fault vpon the *outward occaſions* whereby they were entiſed to ſinne; not conſidering, that the outward obiects themſelues are dumbe, and ſay nothing, and that it is onely their owne corruption that entiſeth them: For they that haue *made a couenant with their eyes*, as *Iob* did, they can looke vpon the wine when it *ſprinkleth in the glaſſe*, and not *inordinately long to drinke*: they can behold faire and beautiful women, and yet not *intemperately luſt* after them. They that haue put the *knife* of mortification *to their throats*, can ſit at a rulers table, ſwimming with all manner of dainties, and yet not exceed the bounds of ſobriety. What? muſt the *table* be accuſed? no thine own *appettie*: *Thruſt* (ſaith *Salomon*) *thy knife*, not into the table, but *into thine owne throat*: So, muſt *women* be taken away? no, but thine owne *eye*, that is, the corruption in thine eye, ſaith our Sauiour: This cauſeth thee to offend. *Chryſoſtome* hauing ſaid, *the beauty of a woman is a great ſnare*, preſently corrects himſelfe, *nay rather*, ſaith hee, *not a womans beauty but a mans luſting looke. Let vs not accuſe the things, but our ſelues; let vs not ſay, let there be no women, but let there be no adultery, and fornication; neither let vs ſay, let there not be a belly, but let there not be gluttony, &c.*

Γελοῖον δὲ τὸ αἰτιᾶσθαι τὰ ἐκτὸς ἀλλὰ μὴ αὐτὸν εὐδήρατον ὄντα ὑπὸ τῶν τοιούτων.

Ariſt. Eth. 3.

Iob 41.

Prou. 23. 2.

Mat. 18. 9.

Ad pop. Ant. hom. 15.

Sixtly

Sixtly. Many there are that father their Sinnes vpon the *Deuill.* It may bee indeed the *Deuill* was the *father begetting*, but for all that, their *owne naughtie hearts* might well enough bee the *mothers conceiuing*, and bringing them forth. And what could *that father* haue done without *this mother?* The Diuell cannot preuaile againſt vs, but by the helpe of our owne corruption: Hee might ſtrike fire long enough ere there would bee any burning, did not wee finde him tinder. Therefore S. *Iames* ſayes, *Euery man when hee is tempted, is entiſed, and drawne away by his owne concupiſcence:* though yet the *Diuell* haue a hand, and that no ſmall one, in tempting of vs, yet becauſe he doth onely allure vs, and lay baits for vs, but not *conſtraine* vs; he hath onely a *perſwading ſlight*, not an *inforcing might*; he cannot make vs ſinne againſt our wils, becauſe our owne concupiſcence carrieth the chiefeſt ſtroke; therefore he ſo ſpeaketh: *Euery man is tempted*, not by the *Diuell*, but *by his owne concupiſcence*: And therefore, howſoeuer the ſame *Sathan* that tempted *Dauid* to number the people, had his finger alſo, in all likelihood, in the matter of *Vriah*, yet *Dauid* accuſeth not *Sathan*, but his owne corruption; *In ſinne I was conceiued.* But let vs heare what S. *Auſten* ſaith to ſuch as thus excuſe themſelues; "If *Sathan*, ſaith he, *onely* ſpake, and God held his peace, then mighteſt thou haue ſome matter of excuſe: But now thine eares are ſet in the midſt, betwixt Gods admonitions on the one ſide, and Sathans ſuggeſtions on the other ſide, why doe they incline themſelues to theſe, and turne away from thoſe? Sathan ceaſeth not

6. Vpon the Diuell.

Iames 1. 14.

Aſtutiam ſuadendi, non potentiam cogendi habet. Aug. in Pſal. 91.

Si Satanas loqueretur & taceret Deus, haberes vnde te excuſares. Modo aures tuæ poſitæ ſunt inter monentem Deum, & ſuggerentem Satanam, quare huc flectuntur, hinc auertuntur? non ceſſat Satanas ſuadere malum, ſed nec ceſſat Deus admonere bonum.

not to perſwade that which is euill; but neither doth God ceaſe to aduiſe vs that which is good. If by the perſwaſion of Sathan thou haſt done any euill, let Sathan goe, accuſe thy ſelfe, that thou maiſt by this accuſing of thy ſelfe obtaine Gods pardon. Deſireſt thou to accuſe him that can haue no pardon? accuſe thy ſelfe, and thou ſhalt forth-with be pardoned.

Seauenthly. Others there are that flye vp into the heauens, and there flye vpon the *Starres* and *conſtellations*. Such *Auſten* complained of, that, giuing eare to the deceits of the *Aſtrologians*, bought death of them with their mony, *dearely*; meane time contemning life, offered them by *Chriſt*, *freely*. The vſuall plea of theſe men was, in their Adulteries, to accuſe *Venus*; in their murthers, *Mars*. *Belike then* (ſaith *Auſten*, very ſweetly ſcoffing at them) Venus *is the adultereſſe, not thou*; Mars, *the murtherer, not thou: But take thou heede leſt thou thy ſelfe be damned inſtead of* Mars *and* Venus. *If the Aſtrologian himſelfe ſhould take his owne wife in wanton behauiour with other men, will he not diſcipline her, and correct her for it? let her then ſee if ſhe can tell him that* Venus *is to be beaten and not ſhee?*

Eightly. Others yet, being more audacious, aſcend higher, and goe beyond the Starres, euen to *God* himſelfe, to charge him with their ſinnes: Thus did *Adam*, when he ſaid in defence of his owne eating, *the woman* thou *gaueſt me. ſhe gaue me it*, cloſely taxing God himſelfe: as if hee ſhould haue ſaid, vnleſſe thou hadſt giuen mee this companion, I had not eaten. S. *Iames* ſeemes to aime at theſe, when he ſaith, *Let no man when he is tempted, ſay he is tempted of*

Si aliquid perſuadente Satana malefeceris, dimitte Satanam, accuſa te, vt accuſatione tua Dei veniam mereare. Expectas illum accuſare qui non habet veniam? te accuſa, & accipis indulgentiam. 7. Vpon Conſtellations, In Pſal. 31. & 140. *Mathematicus tibi fabulas laqueo ſi tuo vili vendit, vt non vel gratuitam compares mortē Emis enim mortem à mathematico precio, qui contemſiſti vitam à Chriſto gratis. Mars ergo homicida, non tu; & Venus adultera, non tu: vide ne ergo Marte & Venere tu damneris, Nonne arripit, verberat & dat diſciplinam in domo ſua? Reſpondeat illi Vxor ſi poteſt, Venerem cæde,* 8. Vpon God. Iames 1. 23.

of God, God that hateth, forbiddeth, threatneth, puniſheth ſinne; can he poſſibly tempt vnto ſinne? yea, but thou ſayeſt he decreed my ſinne; for nothing comes to paſſe without his will: The *ſecond* cauſes moue not, vnleſſe they bee moued by the *firſt*. *I anſwere*. The *firſt* cauſe is not the cauſe of the *error* that is in the motion of the *ſecond*, though it be the cauſe of the *motion*: As in the wheeles of a Clocke, the principall wheele, with it's motion, turnes about the lower; yet if there be any errour in the motion of the lower, it is no cauſe at all thereof. Now, ſinne is not properly any *motion*, but an *errour* in the motion of thy heart. Gods will being the firſt cauſe, is the cauſe of thy hearts motion, *for in him we liue, moue, and haue our being*; but if there bee any ſinne, any errour in the motion, thine owne will is the cauſe thereof. For all that God hath to do about it, is his *voluntary permiſſion*, whereby he withdrawing his grace from thee, leaueth thee to thy ſelfe, as not being bound vnto thee. Hee doth not vrge thee, or preſſe thee vnto ſinne: Hee doth not infuſe, or inſtill into thy mind any wicked motions, as doth *Sathan*: Hee onely ſetteth the bayt, or the net, and doth not reſtraine thy concupiſcence from carrying thee to it: for hee owes thee no ſuch ſeruice: but hee doth not take poles as Sathan doth, and driue thee violently into the net. And yet if *Sathans temptations* could not excuſe *Adam*, how much leſſe then *Gods deſertion*. Acts 17.

The *laſt* tranſlation which now I will ſpeake of, is vpon our *brethren*, whom if in any ſort, wee can draw into the ſociety of the ſame ſinne with our ſelues, 9. Vpon our brethren, their

ſelues, we thinke preſently our ſelues ſufficiently diſcharged. Now wee lay the fault vpon our brethren diuers wayes.

1 Importunity of perſwaſion or intreaty.

1 Vpon their *counſell*, *perſwaſion*, or *intreatie*, ſpecially if importunate. Thus wee ſhall heare many ſay, ſuch a one hee perſwaded me, he gaue mee ill counſaile, he importuned me, and would neuer giue ouer till I had yeelded. This is rife in theeues mouthes, going to execution: O if it had not beene for ſuch an one, I had neuer come to this: I may thanke him: Nay, thou maiſt thanke thine owne naughty heart, ſo fit a prey for euill counſell. Thus *Adam*, in the beginning, laid the fault vpon his Wife, and ſhee vpon the Serpent: whereas indeed it was not ſo much the Serpents *words*, as her owne *eares*, ſo greedily bibbing in the poyſon of his words, which ſhee ſhould haue blamed. *Aaron* alſo was cunning in this kind of *tranſlation*, when being challenged by *Moſes* for his ſinne, in making the golden calfe, he put it off to the people: *Thou knoweſt this people is ſet vpon miſchiefe, and they ſaid vnto me, Make vs Gods:* Thus *Aaron*, thought he had ridde his hands of his ſinne; but the Scripture ſets it faſter on him, then that euer ſuch ſhifts ſhould take it off *Aaron made them naked.* Here alſo was *Pilates* deceit in waſhing his hands, thinking all the blame ſtucke in the *High Prieſts*, and the reſt of the *Iewes*, that ſo vrged him with their clamorous importunitie. *Saul* likewiſe had this excuſe ready at his fingers ends, *The people haue ſpared, &c.* And when yet *Samuel* againe vrged him; *wherefore haſt thou not obeyed the voyce of the Lord?* he ſtill held him cloſe

Exod. 32. 22.

1. Sam. 15. 15. Verſe 19.

cloſe to this defence, yea, ſaith he *I haue obeyed, but the people tooke, &c.* till the ſecond reply of *Samuel* wrung from him this hold, and made him ſay, *I haue ſinned, I haue tranſgreſſed the commandement of the Lord, becauſe I feared the people, and obeyed their voyce.* Verſe 20.

2 Vpon the *commandement* or *example* of our *Superiours*. Thus *Children*, if they bee commanded doing of euill by their *Parents*; *Seruants*, if by their *Maſters*; *Subiects*, if by their *Magiſtrates*, thinke themſelues ſufficiently excuſed: if there bee ſinne in that they haue done, they thinke the commander ſhall anſwere to God for it. Thou wittall, would this bee a good anſwere before an earthly Magiſtrate in caſe of *treaſon, felony*, yea, or a farre leſſe matter, to ſay, Sir, my Maſter commanded me? Or haſt thou here ſo much wit to ſaue thy ſelfe from the danger of mans Law, as not to venture vpon thy ſuperiours commandements? and haſt thou ſo little wit, as to thinke Gods Lawes are leſſe ſeuere then mans, that this anſwere, my Father, my Husband, my Maſter, my Magiſtrate commanded mee, may ſerue the turne before Gods Tribunall? dareſt thou not ſteale for all thy Maſters Commandement, for feare of the *gallowes*? and yet, becauſe of thy Maſters commandement, wilt thou dare to prophane the Sabbath, without all feare of *Hell*? thou thinkeſt that the command of that authoritie which is ouer thee, will leſſen thy ſinne; Nay, rather it will aggrauate it: For if thou diddeſt ſinne of thy ſelfe, without the command of man, then thou diddeſt *ſimply* reiect Gods commandement: Now thou reiecteſt 2. Commandements, or example.

reiecteſt it with a farre greater *diſgrace* & *diſparagement* to God. For beſides reiecting the onely wiſe God, thou preferreſt before him baſe and fooliſh man: And ſo by this meanes thy ſinne is doubled. For firſt thou ſinneſt in neglecting Gods word; and ſecondly, in regarding mans before it. The authority then of our Superiours commandement, or example will little ſtead vs, when God ſhall come to ſcanne our ſinne. The *Apoſtle* dehorting the *Corinthians* from fornication, remembreth them of that feareful iudgement that befell the *Iſraelites* for this ſinne, three and twenty thouſand of them fell in one day. Now *Moſes* mentions foure and twenty thouſand, whereof one thouſand were the chiefe *Princes* of the people, the other three & twenty were thoſe of the inferiour ſort, who fell into this ſinne, prouoked by the inſtigation and example of their *Princes*. What thinke we ſhould bee the reaſon that the *Apoſtle* ſhould rather inſiſt in the *ſpeciall* puniſhment of the *people*, then in the common and *generall* puniſhment both of *Princes* and *People* together? Some of the learned ſay, that the *Apoſtle* would hereby teach the *Corinthians* the ſillineſſe and weakeneſſe of this excuſe; whereby men vſe to defend thoſe ſins whereunto they were ſwayed by the force of their Gouernours authority and example: For though this three and twenty thouſand of the people had their Princes example, euen a whole thouſand of them going before, and drawing them after, yet they were drawne by them, as well into the ſame puniſhment, the ſame deſtruction, as the ſame ſinne

1. Cor. 10. 8. cleared.

Iun par. l. 2. par. 37. *Quàm frigida & ieiuna ſit eorum defenſio, qui exemplo, &c. potentiorum ſe tutos putant ſi in maleficia conſenſerint, aut ruerint præter officium ſuum.*

3. Vpon *prouocations* of others, who iniure, grieue, and exaſperate vs, either by word or deede. As in chafing and ſwearing it is vſuall: Why what ſhould one doe, when he is thus abuſed? ſuch dealing as this would anger a very *Saint*: So ſaith the quarellous and contentious man; if it were not for my ill neighbours I ſhould liue more quietly and peaceably. True, if it were not for' one ill neighbour of thine, that is, an euill and naughty heart, full of gall and bitterneſſe. *Whence* ſaith *Iames*, notably meeting with this deceit, *are ſtrifes and contentions?* O, ſayes the deceitfull heart of the wrangler, not from mee but from ſuch and ſuch as prouoke me by their iniuries. No, ſaith *Iames* they are from the *luſts that fight in your members*. Thou haſt a troubleſome heart, diſtempered with many inordinate paſſions; and that is the cauſe of thy rage and fury: For many men haue receiued farre greater iniuries with farre leſſe adoe. If the Sea ſhould aſcribe her raging to the Windes, it might eaſily bee conuinced, becauſe the ſame windes blow vpon the Riuers, and yet they are quiet: The reaſon then is not in the windes, but the vaſtneſſe that is in the ſea it ſelfe, which the little riuers wanting, are not diſquieted in like manner with the windes. If thy heart were not ſo vaſt and great as it is, it would bee nothing ſo turbulent nor boyſterous, though the windes raged farre more fiercely then now they doe. Shake cleare water in the glaſſe, and iogge it as much as you will, ſtill it retaineth it cleareneſſe and puritie: but let ſuch water wherin there is mudde at the bottome, bee ſtirred

3. Prouocations.

Iames. 4. 1.

red, and preſently it will be fœculent, corrupt, and obſcure: It is the mudde, and mire of thy corrupt affections, that makes thy heart ſo troubleſome, when it is ſtirred with iniuries. A heart free from this mudde, would be free from diſtemper, though neuer ſo much toſſed and ſhaken. Then againe, what ſence is there in this, that becauſe men prouoke *thee*, therefore thou muſt prouoke *God*? What if men anger thee, haſt thou no body to wreake thy anger vpon but *God*? Wouldeſt thou excuſe thy Seruant, if, being angred and vexed by ſome of his fellow ſeruants, hee ſhould eaſe his ſtomacke vpon thy ſelfe? And further, what reaſon is there in this, that becauſe men hurt thee in thy body, goods, or name, thou muſt therefore wound thy ſelfe in thy ſoule and conſcience; which thou doſt, when, vpon occaſion of theſe iniuries, thou boyleſt in choller, and ſwelleſt in malice againſt him that wronged thee? What a folly were this, if, being hurt in the hand, we ſhould goe about to helpe our ſelues, by daſhing out our braines againſt the wals? Our brother hurteth vs in our eſtate; This brings no loſſe to our ſoule: But when our reuengefull affections are vp, they bring hurt to our ſoule, euen the guilt of ſinne, by tranſgreſſing Gods Commandements. Neuer then harpe ſo much vpon this, *he hath wronged me thus and thus*; Foole, none wrongs thee but thy ſelfe: *He hath taken away this & that*; Foole, thou takeſt the beſt things from thy ſelf. Thou talkeſt of that which *man taketh* from thee, but conſider withall what *God hath giuen* thee, euen in this his taking away: Man hath taken away ſome tem-

Chriſ. ad pop. Antioch hom. 22. ἀφείλατό σοὺ τὶς τὶ ὑπάρχων, ἐκ ἠδίκησεν εἰς ψυχὴν, ἀλλ' εἰς χρήματα· ἀνὲς συμφοροκαίσης εἰς ψυχὴν ἑαυτὸν ἠδίκησας. &c.

temporall commoditie; God giueth thee an occaſion of increaſing thy *ſpiritual commodities*, in ſhewing of true patience, humilitie, meekeneſſe, and ſuch like graces. This which God now *giueth*, is farre aboue that which *man taketh* from thee: And yet, wiſe man that thou art, becauſe man takes from thee the *leſſe*, therefore thou thinkeſt thou maiſt take from thy ſelf the *greater*. It is groſſe deceit then to excuſe our ſins, manifeſt wrong to God and our owne ſoules, by the wrongs that others doe vs. That blaſphemer in the Law had this excuſe, that it was in *heate*, being prouoked by the contention of that other party; Yet for al that God would haue him ſtoned to death: So *Moſes* tranſgreſſing at the waters of *Meribah*, was occaſioned by the vntowardneſſe & rebellion of the *Iſraelites*: yet this could not excuſe him before God, but for all that he muſt be debarred from entring into *Canaan*.

Leu. 24. 10. 14.

Pſal. 10. 3 a. 33.

4. Vpon the *diſcouragements* and *hindrances* wee receiue from others, as it were rubbes to vs in the way of godlineſſe: O ſay ſome, concerning the performance of good duties; if we might be be countenanced by Authoritie, holpen by our Miniſters, ſet forward and heartened, by thoſe with whom, and of whom we liue, oh then how zealous would wee bee? but becauſe we haue ſo many pinches and pull-backes this way, wee thinke our coldneſſe and backwardneſſe in religion, not ſo liable to cenſure. Thus many people impute their not profiting, to the Miniſter, and the manner of his teaching: And if they had ſuch a Miniſter, oh how ſhould they thriue then? But as he in *Seneca* hauing a thorne in his

4. Diſcouragements.

De tranquill. animi.

his foot complained of the roughneſſe of the way, that that was the cauſe of his limping; ſo theſe, hauing thornes in their owne hearts, which make the word vnfruitfull, complaine of the thornes in their Miniſters tongues, and make this to be the cauſe of their ſo ſlow proceedings. Contrarily, many Miniſters, they blame their people, and thinke that if their hearers would giue them ſuch incouragements, in regard of countenance, maintenance, deſire to learne,&c. as ſome other people doe their Miniſters, they ſhould then performe the worke of the Lord more carefully, and comfortably, than now they doe. But the truth is, the cauſe principally is our owne corruption, which being not reformed, no encouragements to Godlineſſe will much further vs, but being once redreſſed, no diſcouragements can much hinder vs. Therefore, if a good, and throughly mortified Chriſtian ſhould liue vnder one of *Ieroboams* Prieſts or with baniſhed *Dauid* in a *dry deſert, where there were no water*, yet he would thriue in the power of godlineſſe; on the other ſide, an vnſound Chriſtian, though hee liued vnder *Chriſts* owne miniſtery, as did *Iudas*, yet hee would come to nothing. So a good Prophet, as *Moſes*, *Ieremie*, and others, though yoked with neuer ſo crooked a people, would yet thence take occaſion of prouoking their owne zeale. An euill one, though hee liued among the *violent* ones, that *take the kingdome of heauen by force*, would yet bee cold and careleſſe. Let vs not then deceiue our ſelues, to lay our owne fault vpon the want of meanes, and ſo indeed vpon God himſelfe: For that wee haue not

Pſal. 63. 1.

Matt. 11. 12.

not thoſe meanes wee ſo much ſeeme to deſire, and in the hauing whereof wee promiſe our ſelues ſuch great matters of our ſelues: whence is it but from God, that hath denyed thoſe meanes vnto vs? O if we liued vnder ſuch a mans miniſtery, if we inioyed the daily company of ſuch and ſuch Chriſtians, how ſhould wee proſper then? Why? but God hath not ſo diſpoſed that wee ſhould; If there were ſuch neceſſity of, and efficacy in thoſe meanes as wee thinke, hee would not with-hold them: Thinke we not that GOD is in ſtead of all meanes to his, abundantly ſupplying them with the preſence of his ſpirit; who as he was a *little ſanctuary* to his people, when they were diſperſed among the Heathen, ſo likewiſe ſtill to vs now a little Miniſtery, a little Colledge of Chriſtians, when his prouidence hath depriued vs of theſe meanes? But loe, an euident conuiction of our deceitfulneſſe of heart: For when we haue thoſe very ſelfe ſame helpes, by the want whereof we excuſed our ſelues, yet our former dulneſſe and deadneſſe ſtill ſticketh by vs, we are the ſame men that before. And of the deceitfull excuſe of tranſlation ſo much.

Ezek. 11, 16.

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CHAP.

CHAP. XIIII.

Of two other deceitfull excuſes of ſin, and the vſe of the whole.

5. Cuſtome. THe *fift* deceitfull excuſe is that of *Cuſtome*: O ſay ſome, when they are rebuked of their ſwearing, idle and vaine formes of ſpeech, and ſuch like ſins: *Truely we meant no hurt, it is only a cuſtome we haue got, and cannot now eaſily leaue.* What wretched madneſſe is this, that becauſe wee are come to the very height of ſinne (for what elſe is cuſtome in ſinne) wee ſhould therefore thinke our ſelues priuiledged to ſinne; that cuſtome in ſinne, than which nothing increaſeth ſinne more, ſhould be vſed as an extenuation thereof? The *Apoſtle Peter*, when he would diſſwade vs from the miſ-ſpending of our time in ſin and vanity, thought hee could vſe no better argument then this; that heretofore it hath beene our cuſtome of a long time ſo to doe:

1. Pet. 4, 2, 3. *Hence forward* (ſaith he) *liue (as much time as remaineth in the fleſh) not after the luſts of men, but after the will of God.* Why? for, *it is ſufficient for vs that wee haue ſpent the time paſt of our life, after the luſts of the Gentiles, walking in wantonneſſe, &c.* Lo, how he aggrauates their former ſinnes, and ſo perſwades them to deſiſt, becauſe they had ſo long accuſtomed themſelues thereto. Doſt thou then make a *but* of thy Cuſtome? *Oh ſir, it is* but *a cuſtome.* Why, what canſt thou ſay more againſt thy ſelfe? If thou hadſt ſworne but once in all thy life, it had beene a ſinne

huy

heauy enough to cruſh thee down into hell: but now when thou telleſt me it is thy daily cuſtome, that thy tongue is traded in this wickedneſſe, how now? haſt not thou mended the matter fairely? for ſhame then away with this witleſſe, graceleſſe, and ſhameleſſe an excuſe. Would a theefe, or a murtherer, being arrained at the barre, be ſo ſimple as to alledge in their defence, that it hath beene their vſe and cuſtome of a long time to play ſuch reakes? would not the Iudge ſo much the ſooner ſend them to the gallowes? If the plea of cuſtome be ſo weake for the defence of theſe ſinnes before man, why then, as *Chryſoſtome* reaſons, ſhould it not bee as inſufficient for the maintenance of ſwearing, before Gods Tribunall? Though it had beene the Antiochians cuſtome to waſh them in baths, yet the King forbidding them, they all left, for fear of his diſpleaſure. Whereupon *Chryſoſtome* conuinced them of deceitfulnes in the vſe of this excuſe, in pleading the *tyranny* of cuſtome: *Loe*, ſaith hee, *you may ſee that where feare is, there our wonted cuſtome is left preſently: feare eaſily ouermaſters cuſtome, t hough it be neuer ſo ancient and neceſſary*. It is not then our cuſtome, but our want of Gods feare, which is the cauſe of our ſwearing. The ſame Father in another place, maketh mention of one, who had got an *il-fauor'd faſhion* of mouing his right ſhoulder when he went, which yet he corrected by laying a ſword ouer it, in ſuch manner, that it ſhould be in danger of cutting, if ſo it moued. And ſo by feare of inciſion, hee taught his ſhoulder better manners and motions: Doe thou, who pretendeſt the cuſtome of thy tongue in ſwearing, the ſame to

ἐδὲ γαρ ἰσχυρὰ αὐτη ἡ ἀπολογία, ἡ διὰ τῆς συνηθείας διὰ τι ὁ κλέπτων ἐ προβάλλεται συνήθειαν, καὶ ἀπαλλάττεται τῆς κολάσεως, δια τι ὁ φονεύων καὶ μοιχεύων. Hom. 19. ad pop. Ant. Hom. 14. ad pop. Antioch. ὁρᾶς ὅτι ἔνθα φόβος, ἐυκόλως λύεται συνήθεια καν σφόδρα χρονία τις ἦ καὶ ἀναγκαῖα. Hom. 7. ad pop. Antioch. ὑπό τινες ἀλόγε συνηθείας: ὥστε τῷ φίλῳ τῆς τομῆς σωφρονίσαι τὸ μέλος ἀκαίρως κινέμενον.

to thy *tongue* that he to his *ſhoulder*, and in ſtead of his ſword, vſe the ſword of Gods word, and Gods iudgements threatned againſt this ſinne, and thou ſhalt eaſily get ridde of this thy euill cuſtome: for let men ſay what they will, it is nothing but their owne bad hearts, voyde of all feare of God and his iudgements; together with their ſloth and negligence in not ſtriuing againſt their euill cuſtomes, that makes them ſuch ſlaues vnto them.

6. Subtill diſtinctions.

The laſt refuge is to helpe out the matter with ſome *diſtinctions* and *pretences* of falſe ends, or any ſuch like quirkes. This is the tale-bearers iuſtification of himſelfe; I doe it not to diſcredit him, but onely in loue & good will: So the wearer of long haire, I doe it not for pride, but onely to hide the deformitie of my eares, or to keepe my head warme: So the good companions, as they call them, that conuerſe familiarly with notorious wicked perſons; wee doe it onely for honeſt refreſhment, and to win them by kindnes, as *Chriſt* conuerſed with the *Publicans*, and ſinners: So thoſe *Corinthians* that were preſent at the Idols feaſts; Wee doe it not in honour of the Idoll, but only to gratifie our friends in a thing indifferent, the eating of meates. Thus the papiſts for their adoration of the creatures, ſay, they Performe only *ſeruice*, but not *worſhip*, which is due to God only: The man of vindictiue ſpirit can diſtinguiſh betwixt *forgiuing* and *forgetting*, and tell you hee hath forgiuen his enemie, though he hath not forgotten the wrong hee hath done him. *Bradford* in one of his Epiſtles makes mention of one that excuſed ſubſcription to the Popiſh Articles, being qualified with this limita-

tion

on, ſo farre forth as they were not againſt the word of God, being indeed all quite contrarie thereto. And in this manner hee moued *Bedford* and others to ſubſcribe. But a notable example for this deceit was that of the Iſraelites in their oath againſt the giuing of their daughters in marriage to the Beniamites: For when the women of *Iabeſh Gilead* did not ſuffice the Beniamites, and their oath hindred them from giuing any of their owne daughters, they bad them take by force of their own virgins, that ſhould come forth to dance in *Siloh*. Why? but was not this againſt their oath? yes, but marke what a fine quirke they found out to elude their oath, and ſo to qualifie the matter; namely, that they did not giue them their daughters, but the Beniamites tooke them away. Not much vnlike are thoſe ſhifts to coſen the good lawes and oathes againſt bying of places with mony, as the laying of wagers before hand with thoſe of whom they are to bee had, that wee ſhall not haue ſuch or ſuch a place. Such alſo was the deceit of thoſe who hauing made truce with their aduerſaries for certaine dayes, did yet during the truce make incurſion vpon them in the night, & then defended it, becauſe their truce was onely for dayes not nights. To this head alſo wee may referre that excuſe of our Trauailers, who excuſe their kiſſing of the Popes toe, becauſe they doe that honour to him onely as a temporall Prince, and not as Pope. But theſe men are not ſo happy in their inuentions to ſaue their conſciences, as was once one to ſaue his honour; who grudging the Perſian King that honour of falling downe before him, and yet not

Iudges 21.

knowing how to auoid it, purpoſely let fall his ring when he came into the Kings preſence, and ſo excuſed the matter to himſelfe, as though he fell downe onely to take vp his ring, and not to worſhip the King. And diuers ſuch like crankes as theſe might be inſtanced in: The which indeed are but curtaines wee draw before our owne eyes, to hide our ſinne; they are indeed as the Spiders web, cunningly wouen, and ſome ſlight of wit may there appeare in them, but withall they are as ſlight as the Spiders web; they will not endure the breath and blaſt of the mouth of God. Do not then wilfully deceiue thy ſelfe; But thinke with thy ſelfe, will theſe diſtinctions, pretences, & qualifications ſatisfie my conſcience hereafter in the day of tryall? And thus much for the hearts excuſing of our euill actions, as alſo for the iudgement of our hearts, concerning our actions.

Vſe. The vſe of all is this:

1. To teach vs not to be ouer-forward in conſulting with fleſh and bloud, when any thing is to bee done. Who would vſe a crooked rule in drawing of lines? Who would go to ſuch a Lawyer, whoſe counſell hee knew to bee meere deceit and coſenage? If then our hearts vnasked, doe offer vs their counſell, let vs ſuſpect it: let vs be as iealous ouer our hearts as we would be ouer a knowne craftie deceiuer.

2. Not to reſt ſecure in the iudgement of our owne hearts: Many bleſſe themſelues in their euill courſes, becauſe their ſeared and ſenſeleſſe conſciences, their deceiued and deceiuing hearts doe not checke them: The treacherous ſelling of *Ioſeph* was ſwallowed downe by his brethren, and did not trou-

ble

ble them for nigh twenty yeares afterward. The reaſon was, the miſts of corrupt affections dazeled the eyes of their minde, and ſo they could not behold their ſinne in the right forme : but when affliction had remoued theſe miſts of deceit from their eyes, then they beheld it in the right ſhape, moſt vgly and monſtrous, and were confounded with the horrour thereof. Had they any reaſon to approue their fact all that while, and to applaud themſelues in it, becauſe of this deceitful peace of a deceitfull heart? O ſayes one, I thanke God I find quiet and peace in mine owne heart, whatſoeuer ſuch and ſuch iudge of me for my courſes: But what talkſt thou of peace? or what haſt thou to doe with peace (as *Iehu* ſaid to *Iehoram*) who haſt no other ground to build it vpon then the deceitfull iudgement of thine owne blinde and bewitched heart? Thou lookeſt in troubled water, and ſeeſt no deformitie in thy face : But ſtay till the water be ſetled and cleered, and then thou ſhalt ſee what a filthy miſhapen viſage thou haſt. Tell me ten yeares hence, or in the day of thy tryall, when thy heart ſhall bee freed from theſe deceits, and *Chriſt* with the clay and ſpittle of ſome ſharpe affliction ſhall haue ſharpned thy dull eye-ſight, tell me then what peace thou haſt.

3. Since our hearts, as we haue ſhewed, are ſo deceitfull in excuſing and defending of our ſinnes, it muſt teach vs to labour for the ſpirit of *Ingenuity*, for that open and plaine heart of *Iob* in confeſſing of our ſinnes, that with him we may be able to ſay, *If we haue hid our ſinnes, as did* Adam, *&c.* Though our hearts deceiued vs at firſt, to make vs *ſinne*, yet let Iob. 31. 33.

vs not ſuffer them to deceiue vs further, to make vs to *defend* our ſinne: This is to adde deceit to deceit. This is *double* deceitfulneſſe, when *ſingle* was too much. Excellently *Auſten*: *If thou haſt ſinned thou art in darkneſſe, but by confeſſing thy darknes thou ſhalt obtaine the illumination of thy darkneſſe: but by defending thy darkneſſe thou ſhalt bee darkned in thy darkneſſe: And how wilt thou eſcape out of double darkneſſe, who hadſt ſo much to do with ſingle?* Againe, "Thou "haſt committed a ſinne; let it be confeſſed, not de- "fended. If thou wilt take vpon thee the defence of "thy ſinne, thou wilt eaſily be ouercome, &c. For "who art thou to defend thy ſelfe? Bee thou readie "to accuſe thy ſelfe: ſay not, either I haue done "nothing, or no ſuch great matter, or no more then "others. If hauing ſinned, thou ſaiſt thou haſt done "nothing, thou ſhalt be nothing, thou ſhalt receiue "nothing. God is ready to giue thee pardon: thou "ſtoppeſt it againſt thy ſelfe: Hee I ſay, is readie to "giue it; doe not thou lay the blocke of thine owne "defence and iuſtification againſt it: but open the "boſome of thy confeſſion and ſelfe-condemnati- "on for it.

In Pſal. 13. 9. *Mereberis illuminari. Et quomodo euades è duplicibus tenebris qui in ſimplicibus laborabas?*

In Pſalm. 50. *Commiſſum eſt, non defendatur, in confeſſionem veniat non defenſionem. Adhibes te defenſorem peccati tui? vinceris. Quies enim vt te defendas? idoneus eſto ad accuſandum te, noli dicere, aut nihil feci, aut quid magnum feci, aut fecerunt & alij? Si faciendo peccatum nihil te dicis deliquiſſe, nihil eris, nihil accipies. Paratus eſt Deus dare indulgentiam, claudis contrate. Ille paratus eſt dare, noli opponere obicem defenſionis ſed aperi ſinum confeſſionis.*

CHAP

CHAP. XV.

Fiue deceits of the heart in perſwading to ſinne.

HItherto of the *firſt* deceit, which is in *iudging*: the *ſecond* followeth in *perſwading*. And that is either to the *doing* of that which is *euill*, or to the *omitting* of that which is *good*.

2. In perſwading.

In the *firſt* kinde there are diuers *deceits*,

The *firſt* is to colour groſſe ſins with milde termes and ſo to preſent it vnto vs, not in it own proper colours, but painted & guilded ouer with ſome ſhewes of vertue, that it might the more eaſily winde and inſinuate it ſelfe into our affections. This is like their deceit that dye courſe cloath in fine colours. Thus *hautineſſe* comes masked in the habit of *magnanimitie*; *curioſitie* would bee taken for the *deſire of knowledge*; *ignorance* ſhrouds it ſelfe vnder the name of *innocence*; and *rioteuſnes* ſhadowes it ſelfe vnder the title of *liberalitie*, ſaith *Auſten*. So likewiſe peſtilent *hereſie* hides it ſelfe vnder the name of *profound knowledge*, and deepe learning, *Reuel.* 2. 24. *Pride* goes vnder the name of *cleanlineſſe* and neatneſſe: *Machiaueliſme* and worldlineſſe, *Pro.* 23. 4. of *wiſdome* and policie: *impudencie*, of preſence of ſpirit and *lawfull audacitie*: *raſhneſſe*, of *fortitude*: *timerouſneſſe*, of *cauteloufneſſe*: *baſe niggardlineſſe*, of *iuſt parſimonie*: *drunkenneſſe*, of *good-fellowſhip*: *couetouſneſſe* of *good husbandrie*, And hence is that *deceitfulneſſe of riches*, in the parable of the *ſower*. How are riches *deceitfull?*

1 To doe euill, Where, I. Deceit. painting of ſinne with vertues colours.

Superbia celſitudinem imitatur, curioſitas affectare vult ſtudium ſcientiæ ignorantiaquoq; innocentiæ nomine tegitur. Effuſio liberalitatis vmbram obtendit. Conf. l. 2. 6. vitia nobis ſub virtutum nomine obrepunt. Temeritas ſub titulo fortitudinis latet, pro cauto timidus accipitur Sen. Epiſt. 45.

full? The deceit is in the couetous rich mans heart, that couers his vnſatiable coueting and deſire of gathering riches, with the *gentle* and *honeſt* name of *thrift* and frugalitie. Thus, wrong and iniuſtice deceiues often, vnder the colour, and in the appearance of mercie and compaſſion; as when wee relieue the needy with other folks goods, or (to vſe *Auſtens* example) when wee fauour a poore man, hauing an ill cauſe, againſt a rich man hauing a good: In like manner, *giddineſſe* carries a bluſh of *Zeale*; and *choller* and fury, of *valour* and manhood: Whence that ſpeech touching the fiery ſpirited man, *he hath mettle in him*: And it is *mettle* indeed, but digged out of the mine-pits of hell, *baſe* and *reprobate* mettle, which neuer receiued the Image and Impreſſe of Gods Spirit. And yet as they that haue ill eyes, will miſtake one man for another, ſpecially when they ſomewhat reſemble one another, though otherwiſe the difference betweene them bee palpable; and ſo ſalute a ſtranger for a friend: ſo our *pur-blinde hearts*, deceiued with that ſhadow of reſemblance, which Vice ſometimes carrieth of Vertue, doe oftentimes imbrace and receiue groſſe vices, in ſtead of glorious vertues. For as the Prince of darkeneſſe, the Deuill, doth ſometimes *transforme himſelfe into an Angell of light*, and become a *white Deuill*; for, 1. *Timothie* 4. 1. 3. abſtinence from meats, and marriage, ſauouring (one would thinke) of great mortification, are yet *doctrines of Deuils*: ſo alſo can the works of darknes transfigure themſelues into the workes of light. Not only thoſe works of light, wherunto they ſeeme to come ſome-

Aug. in Pſal. 46.

what

what neerer, but euen thoſe, (O ſtrange iugling!) from which they are fartheſt diſtant: For *yellow*, or ſome ſuch *middle* colour to be taken for white, is no ſuch great deceit of the eyes; but that *blacke* ſhould bee taken for *white*; this is a ſtrange deceit indeede: And yet this is the deceit of our hearts, to ſhape out diuers vices vnto vs, like thoſe vertues to which they are moſt extremely contrary. For example, not onely baſe *deiection* of mind goes vnder the account of true humility, but euen *pride* it ſelfe: as in thoſe that ſeeke prayſe by diſabling and diſprayſing themſelues; as in *Diogenes* treading vpon *Platoes* chaire, & ſaying, *Plato, I trample vpon thy pride*; who therefore worthily had that anſwere returned him, *Thou trampleſt on pride with greater pride*. Thus was it in thoſe Heretiques in *Pauls* time ſo humble, that they would not preſume to come to God immediately, they would not dare to worſhip him, but the Angels; And yet of theſe men, in whom humility made ſo great a noyſe, the Apoſtle is not affraid ſay, *that they are puft vp in their fleſhly mind*; lo, a *proud humility*: And ſuch is that of the Papiſts, in whipping themſelues; for in theſe things they ſwerue from the wiſedome of the Word, and follow their owne inuentions. And what greater pride, then for a man to thinke himſelfe wiſer then God? to leaue the direction of his Word, and to exalt his owne fancie aboue it? Thus *Dauid* deſcribeth the proud man; *Thou haſt deſtroyed the curſed proud*: But who are thoſe? The next words tell vs, *that doe erre from thy Commandements*. And afterward in the ſame *Pſalme verſ.* 85. *The proud haue digged pits for mee*: But who be thoſe

Col. 2. 18.

Pſal. 119. 20.

thoſe proud ones? *Which conforme not themſelues to thy law.* Let there be neuer ſuch ſhewes of humilitie, if therein we prefer our owne wils to Gods, it is but Pride varniſhed with ſome colours of Humilitie. *Peter*, no doubt, thought himſelfe humble, when he would not let Chriſt waſh his feet; But this was one-
Ioh. 13.8. ly the deceitfulneſſe of his owne heart: For indeed hee was proud in ſo doing; becauſe, in refuſing to obey Chriſts commandement, he made himſelfe wiſer then Chriſt. Alike deceitful was the *Baptiſts* humilitie in refuſing to waſh Chriſt, that was *Peters* in
Math. 3. refuſing to bee waſhed by him. Had wee not need now to haue our eyes in our heads, leſt otherwiſe our cunning hearts obtrude vice vpon vs, in ſtead of vertue? What more effectuall argument can they vſe to allure our affections to the loue and liking of ſinne, then to ſet this falſe gloſſe vpon it? When the
Prou. 7. 14. Strumpet would entiſe the yonker to commit folly with her, ſhee doth not giue her ſinne the right name of filthineſſe, which it deſerued, for that would haue driuen him away, but ſhee hangs out the *Iuybuſh* of a ſweet and louely title, therewith inveigling the youth: *Come, let vs take our fill of loue, and delight our ſelues in dalliance*: Beaſtly whoredome is but *loue and dalliance.* So the *ſluggard* qualifies and mol-
Moderatio ignauiæ, Sen. Epiſt. 45. Eccleſ. 4. 5. lifies his ſhamefull ſloath with the ſweete name of *peace*, and ſo luls himſelfe aſleepe in his ſinne. *Better is a handfull with quietneſſe*, (ſo he tearmes his ſloth) *then two handfuls with labour and vexation.* Thus our hearts, bawds for the filthy Strumpet Sin, teach her this tricke of deceitfulneſſe; to correct her naturall deformitie with theſe artificiall paintings, that ſo

wee

wee might bee caught the sooner. But as the heat of the Sunne, or of the fire, will easily discouer the painting of the harlot, by melting it away: so will the heate of Gods Word, if wee bring this painted and trapped Strumpet thereto, plainely shew, that her beauty came out of the box of a deceitfull heart. And then when these daubings are washed off from this *Iezabel*, that we may see her in her owne hue, we did not so much loue her before, but as *Ammon* did *Thamar*, wee shall twice as much loath her afterward.

2. Deceit, consisting of two branches.

2. *Deceit*, with which our hearts vse to insnare vs, is to make a shew of being very reasonable, and shamefaced, in craving but a little at our hands; bearing vs in hand, that if this little bee granted, they will rest contented therewith, and wil demand no more. Where in truth there is a double cousenage.

That there are little sinnes.

1. That there are some sinnes which are but *little ones*. This was part of the Pharisees *leauen*, calling some Commandements of God but little *Commandements*, not much to be regarded. So now many account *faith* and *troth* to be but pettie oathes: Fornication is iudged but a tricke of *youth*; Though yet S. *Paul* (to vse the words of that most reuerend man of God) in stead of that cloake of naturall infirmitie and heat of youth, wherewith we vse to couer this sinne, puts vpon it a *bloudy cloake*, bathed in the bloud of three and twenty thousand, all smitten in one day for this so light a tricke. And S. *Paul* else-where hauing dehorted from fornication and some other sinnes, which our deceitfull hearts vse to extenuate, addeth this watch-word; *Bee not deceiued*: These things

Math. 5. 29.

Mr. *Knewstub* on the 7. Com.

1 Cor. 6. 8.

Ephes. 5. 6.

things are more then trickes, more then matters of ſport, or ieſt: for, *for theſe things comes the wrath of God vpon the children of diſobedience.* What now? are thoſe *little* ſinnes, which bring on vs the *great* wrath of ſo infinite a Maieſtie? and is it now but a tricke to goe to Hell? whither the weight euen of theſe little ſinnes, as it were ſmall ſands, will ſinke the Ship of our ſoules, as well as our greater and groſſer ſinnes, as it were the heauier burthens of the Ship. Small leakes in Ships, and ſmall breaches in walls, being neglected, leeſe both Ships and Cities. And ſuch Tradeſmen, as in their accounts regard not ſmall ſummes, will quickly proue Banke-rupts. Diſobedience, though in neuer ſo ſmall matters, as in eating of an Apple, gathering a few ſtickes on the Sabbath, looking into, and touching of the Arke, are yet in Gods account, no ſmall matters: For how ſeuerely hath hee puniſhed all theſe, than which yet what can wee imagine ſlighter? But it is not the ſmalneſſe of the thing, that leſſens either our obedience or diſobedience. There is the ſame reaſon of roundneſſe in a ſmall ball, which is in a greater one: and ſo of obedience, or diſobedience, in ſmaller or greater matters. A little thing is little; but faithfulneſſe, and ſo alſo vnfaithfulneſſe in a little, is a great matter: For it is Gods Commandement that ties to obedience in leſſer things, as well as in greater; and that is deſpiſed, as well in the breach of the leſſer, as of the greater. Let vs not then thinke that any ſinne is little, ſince the very leaſt are committed againſt ſo great a God, and bring vpon vs ſo great a danger: More by far, in ſome reſpects, then doe thoſe which wee

Aug. *de doctrina Chriſt. lib. 4. Quod minimũ eſt minimum eſt, ſed in minimo fidelem eſſe magnum eſt. Nam ſicut ratio rotunditatis eadem eſt in nummulo exiguo, quæ & in magno diſco, ita vbi parua iuſtè geruntur non minuitur iuſtitiæ magnitudo; inde Apoſtolus acriter adeo increpat in re parua. 1. Cor. 6. propter iuſticiam, charitatem, quæ in rebus quamlibet paruulis magna ſunt.*

we count the greater. For in the greater wee ſooner come to the ſight of them, and ſo to repentance for them: whereas in the leſſer, we not diſcerning them, through this deceitfulneſſe of heart, to bee ſinnes at all, goe on in them, without repentance; and ſo through irrepentance in the leſſer, lie open to that danger, which by repentance, wee happily eſcaped in the greater.

2. Beſides this, there is alſo another deceit, that if we will yeild to this little, wee ſhall no further be importuned for any more. For howſoeuer the beginnings of ſin are very *modeſt* and *maiden-like*, and the ſluggard craues *but a little ſleep, but a little ſlumber*, as *Auſten* in his firſt conuerſion: yet ſin is of an *incroaching* nature, like the riuers, ſmall at the firſt riſing, yet ſpreads and inlarges it ſelfe in going; as a *gangrene*, it creepes on by degrees, from one part to another, till in the end it haue conſumed the whole. So that grant it but a *little*, and this *little* will quickly come to a great deale: Giue it but an *inch*, and it will take an *ell*. Let the Serpent but wind in his head, and hee will draw his whole body after. When the Leuites Father in Law had drawne him to ſtay till noone, he drew him on further to ſtay all night, yea, and till towards the euen of the next day, *Iudges* 19. If he had named the whole time at firſt, and prayed him to haue ſtayed two dayes longer, he had neuer obtained it: But at firſt, crauing onely halfe a day, he comes at length to get two dayes. If our hearts ſhould demand all that they will bring vs to in the end, they would neuer bee heard: but through their deceitfull modeſty of asking but a little

From theſe little ones to bring vs to greater.

Confeſſ. l. 8. c. 5. Non erat quod reſponderem niſi tantum verba lenta, & ſomnolenta, modò ecce modo, ſine paululum: Sed modo, & modo non, habebant modum, & ſine paululum ibat in longum.

tle, by degrees they quickly entice vs on to more. How true this is, wil eaſily appeare, if either we look to the matter of *faith*, or of *manners:* For the matter of *faith*, or doctrine, witneſſe the *Popiſh* ſuperſtition, in moſt of her horrible hereſies, which were not ſo groſſe at the firſt, as now they are; but after that the ſeeds and foundations of them were ſecretly layde in the ground in the Primitiue Church, the degenerating ages that ſucceeded, added, one this piece, another that, till at length, in proceſſe of time, they came to that monſtrous deformitie, which now wee ſee. The primacie of the *Romane* Biſhop at firſt, was onely in regard of *order* and *honour*, not of the *power* and *iuriſdiction*, which afterward he obtained. Monaſticall life at firſt was only for ſafety in time of perſecution; and the Monaſteries of the ancient were not much differing from our Colledges. The vſe of Images in Churches was firſt onely hiſtoricall: afterward, thus much being granted, the idolatrous heart of man neuer gaue ouer, till the *religious* vſe obtained. Such is the danger of yeelding but to the very leaſt occaſions and beginnings of errour and idolatry. *Miletius* his image came out of his priuate parlor into the common hall, then into the ſtreet, next into the Church-yard, then to the porch of the Church, after that to be on the wall, laſt of all it gat vpon the Altar it ſelfe. After *Ahaz* had made his wicked altar, and offered vpon it, he brought it into the Temple, firſt ſetting it by the brazen altar, but then he brought it further into the houſe, and aduanced it to higher place, and ſet it on the *northſide* of Gods Altar. Loe, how Idolatrie ſecretly, and by ſtealth, creepes in,

2 King. 16. 12. 13. 14.

and

and gets roome of the truth, firſt, for one arme, then for another, then for the other parts, till at length the truth it ſelfe be wholly iuſtled out. If errour get but once in the *Belfrey*, it will neuer leaue till it bee in the *Chancell*: if it may be ſuffred to be in the *porch*, it will not bee long but you ſhall ſee it poſſeſſed of the *Church* it ſelfe, and ietting it in the *Pulpit*. What ſhall wee ſay then to thoſe reconcilers of vs and the *Romaniſts*, that would haue vs yeeld in ſome things vnto them? Aſſuredly, if once the ſluces bee opened the water muſt needs runne amaine? If the gate be ſet open, the beſieging enemie will enter. What ſhall we ſay likewiſe to thoſe that thinke it no ſuch great matter to yeeld vnto ſhewes and appearances of Idolatrie? as for Trauellers into Idolatrous places to ſhew ſome kinde of reuerence to the Hoſt, to kiſſe the Popes toe; if yet theſe bee ſhews onely of Idolatry, certainly theſe are but ſhooing-hornes, to draw on further matters. Therefore the leaſt ſinnes in euery Commandement are reproached with the name of the greateſt; as, the vnchaſte glance of the eye with adultery, and *Paul* cals the *Corinthians* ſitting downe at the Idolatrous Feaſt, though without all intent of honouring the Idoll, by the odious name of *Idolatry*: becauſe theſe leſſer and pettie matters (as wee count them) make way, and pave a cauſey for the greater. Hence it was that *Iob* freed himſelfe, not onely from the groſſer Idolatry, but euen from the leaſt ſhew of it, in outward faſhions; not onely from worſhipping the Sunne and Moone, but euen from his hands kiſſing of his mouth; a geſture onely of adoring. And becauſe herein our hearts

Doctor *Fulke.*

Patente porta impoſſibile eſt malum vlterius non procedere.

1. Cor. 10. 14.

Iob. 31. 27.

Adorare eſt manum ori admouere.

hearts notably iuggle, therefore hee ſaith; *If mine heart hath beene deceiued in ſecret, or if my hand hath kiſſed my mouth*: Thereby ſhewing, that it is a part of our hearts deceitfulneſſe to draw vs on firſt to theſe matters of leſſe account, that afterward wee might the more eaſily digeſt the greater. Of this *Moſes* ſeemeth to ſpeake, when hee ſaith to *Iſrael*, *beware, leſt your hearts deceiue you*: namely, vpon occaſion of that great proſperitie before ſpoken of, *that going backe*, at the firſt onely from your feruour and zeale in my true feruice, at length, by degrees, *you ſhall worſhip ſtrange Gods, and bow downe vnto them.* Wherefore let no man deceiue himſelfe, ſaying: O this is but a ſmall matter, why ſhould any ſtand ſo much vpon this? Yea, but this ſmall matter is a ſtrong cart-rope to plucke greater after it. *A little leauen leaueneth the whole lumpe*: A little ſparke often kindles a great fire, deuouring to deſtruction. Aſſuredly in the iuſtice of God, puniſhing ſmaller ſinnes with greater, they that make no conſcience of ſmaller vntruths, in time come to haue ſo large conſciences, and wide throats, that they can ſwallow downe groſſe errors, as it were great gobs at once. Hauing fallen to the Deuils *pottage*, they will ſhortly eat of his *fleſh*, and from eating of the *husks* of Grapes, they will come at length to eat of the Grapes themſelues; and from this, to the drinking of *Wine* it ſelfe. For wheras it is onely the commandement of the Lord that bindes vs in the greater matters, hee that hath boldly begun to ſhake off this yoke in the leſſer, what is there that can hold him faſt to the Lord in the greater? *Chryſoſtome* is very zealous in this point, writing

Deut. 11. 16.

vpon

vpon thoſe words of *Paul*, concerning thoſe that vrged the ceremonies of *Moſes*: *but there are ſome that would ouerthrow the Goſpell of Chriſt. Why but*, ſaith that Father, *they retained the Goſpell*, "onely they "would haue brought in a Iewiſh rite, or two: And "yet the Apoſtle ſayes, that hereby the Goſpell is "ſubuerted; to ſhew how but a little thing, being "vntowardly mingled, mars all: For as in the Kings "coyne, hee that clips off but a little of his Image "ſtamped thereon, imbaſeth the whole piece: ſo if "any ſhall ouerthrow but the leaſt parcell of the "truth, it is wholly corrupted, from theſe begin-"nings proceeding alwayes to worſe things: where "are they now who condemne vs as contentious, "becauſe of our diſagreement with Heretickes? let "them heare what *Paul* ſaith, namely, that they did "ouerthrow the Goſpell, who brought in but a lit-"tle innouation. So dangerous did this holy man hold it, to yeeld, though neuer ſo little, to errour, becauſe of this deceit, whereby the whole truth is ſecretly vndermined: *Wee would not giue place*, ſaith *Paul*, *by ſubiection one houre*, to Moſaique Rites, vrged by the falſe Apoſtles, *that the truth of the Goſpell* (indangered by like by thoſe Rites) *might continue*. If we neuer ſo little *ſippe* of the cup of errour, we ſhall drinke our full draught, yea, wee ſhall goe on in corowſing till we be drunke therewith. If wee begin neuer ſo little to nibble vpon theſe meats, wee ſhall fill our ſelues with them, and eate till we ſurfet.

Gal. 1. 6. *At qui vnum aut alterum duntaxat præſcriptum induxerant, &c. Q. d pulſillum quiddam perperam admixtum totum corrumpit.*

Sanæ fidei vel minimam particulam.

Qui paululum quiddam rerum nouarum induxerant.

Neither is this perſwaſion from the ſmalneſſe of the ſinne, deceitfull onely in matter of doctrine, but alſo

alſo of *life*, and conuerſation. Witneſſe the many experiences of Gods children, who, winking at ſmaller ſinnes, haue beene plunged into greater, and yet (ſo cunningly and cloſely is this deceit carried) they haue not eſpied the change: For that which our *Sauiour* ſpeaketh concerning the grouth of grace, that it is inſenſible, like to that of the Corne, where the ſeed ſprings and growes, firſt the blade, then the eare, then the full corne, the husbandman *not knowing how*, may as truly be ſaid concerning the grouth of wickedneſſe: After that the ſmaller ſeeds of this vnhappy *cockle* and *darnell* are once receiued into our hearts, they ſhoot forth, and ſtill riſe higher and higher, without our feeling or diſcerning, becauſe of this creeping, ſtealing and deceitfull pace of ſin, whereby ſtep by ſtep, by little and little, it aſcendeth vp in vs, till it be come to his full height. Hence that admonition, *Remember from whence thou art fallen*. For we, becauſe we fall by degrees, our hearts deceitfully getting this *little*, do not ſo wel perceiue how farre we are fallen, till we caſt back our eyes to that high hill where we ſtood before, and then wee ſee how miſerably we haue beene deceiued.

Mark. 4. 26, 27. 28.

Apoc. 2. 4.

Flatter we not then our ſelues in this deceit. Say not of any of thy infirmities, as *Lot* of his *Tſoar*, *Oh is not this a little one?* May I not be diſpenſed with for this little, ſo I go no further? may I not giue mine eye libertie to wander a little in wanton glances? may I not looſe the reines to my tongue, to friske it out a little in ſome idle and laſciuious ſpeeches? may I not vnſhakle my feete, and giue them leaue to carry me to ſuch and ſuch places? may I not doe

all

all this, ſo I doe no more, ſo I breake not out into the outward acts of vncleanneſſe? No more, O foole? How canſt thou chuſe but doe more? Thinkeſt thou a dogge will runne away from thee, as long as thou caſteſt him bread? or that flaxe will not conceiue flame, when thou putteſt fire thereto? or that thou canſt carry burning coales in thy boſome, and not be burnt? No, no. If once thou haſt let looſe the reins of theſe madde horſes, thou maiſt not looke to ſtay them when thou wouldeſt. If once thou giueſt leaue to thy corrupt affections to beginne to play their parts, thou ſhalt hardly make them giue ouer. Though at firſt they bee but weake, yet afterward they raiſe vp their ſpirits, and get ſtrength in going. Eaſier it is to keep them out, then to thruſt them out Heare not then thoſe cunning inſinuations of thy heart, oh but a *little* idleneſſe, but a *little* wantonnes, a *little* fooliſhneſſe, and then we haue done; oh but this *little* ſtretches it ſelfe farre. This *ſomewhat* goes a great way, and will not ſtay where we would. The Prouerbe is falſe here, *Modicum non nocet : A little hurts not*. Yes, a little hurts a great deale. Little ſins vſher great ones, and bring them into the cloſets of our hearts. And here behold a notable peece of cunning fraud in theſe crafty hearts of ours. In perſwading and inueagling vs to ſinne, they vrge hard that it is but a *little* they craue : what? will you ſtick with vs for ſo little? but when this little is once yeelded them, then they tell vs, that hauing done ſo much, it makes no great matter, if now we goe a little further: We cannot bee much worſe, then wee are. As when we haue miſpent ſome part of the day

Non obtinebis vt deſinant, ſi incipere permiſeris. Imbecillius eſt primo, &c. vires dum procedit parat; excluditur facilius quam expellitur, facilius non recipiuntur quam exeunt. Sen Epiſt. 116. Aliquatenus inquis timere, aliquatenus dolere permitte. Sed illud aliquatenus longe producitur, nec vbi vis finem, accipit. Ibid.

in idleneſſe, then it reaſons thus with vs. Now thou haſt loſt this part of it, thou canſt doe no great good with the remainder: it were euen beſt to be idle ſtill. The like may bee ſaid in the manner of lying, theeuing, vncleanneſſe: When wee haue but yeelded a little, then our hearts tell vs, we haue cracked our credit with that wee haue done already; wee are as good go forward how, as ſtand ſtill. Hence it is, that when men haue once begun to ſinne in any kinde, they haue ſo luſtily laſhed on: As *Iacob* in his lying to his Father *Iſaac*, firſt, *I am Eſau, &c.* then being demanded how hee came to his veniſon ſo quickly, he goeth further, moſt indignely abuſing the holy name of God himſelfe, *The Lord thy God brought it to my hand.* So *Saul* in his ſwearing and curſing: firſt, *Curſed be the man that eateth food till night*: then, *as the Lord liueth that ſaueth Iſrael; thoughit bee* Ionathan *he ſhall die.* And againe, *God doe ſo, and more alſo vnleſſe thou die the death* Ionathan. So *Peter*, from one deniall, ruſhes on to a ſecond, a third; and from a ſimple denyall, to a denyall with execration. *Ouer ſhooes, ouer bootes*, as we ſay. So like in this regard are the waters of ſinne to thoſe in *Ezekiel.* For they come ſtealing on vs by degrees, and riſe from the ankles to the knees, and ſo higher and higher. Yet heerein vnlike, that they ſtay not at the chinne, as thoſe do, but goe ouer head and eares, and drowne vs in perpetuall perdition. Wee muſt then carry a ſtrait hand ouer our hearts, and bee as far from gratifying them in theſe their *littles* of ſinne, as wiſer Phyſitians are their patients, in their littles of meats and drinks hurtfull. For it fareth with vs in ſinning,

Oportet graniter impudentem eſſe, qui ſemel, &c.

1. Sam. 14. 24.

Pſal. 39.

as

as in eating, where one bit drawes downe another; though at first we purposed to eat little or nothing. And as we get a stomacke, and prouoke our appetite, sometimes by eating, so is our fitnesse for, and desire after sinne increased by beginning to sin. For as euery good worke increaseth our holinesse, and so hability for obedience, according to that of S. *Paul*, *Being made the seruants of God you haue your fruit in holinesse:* so euery sin addeth to our pollution, leauing behind it a kind of staine in the soule; whereby it is the readier for further disobedience. Whence it comes to passe, that hauing begun to say *yea* to sinne, but, for a little, we find it so hard afterward to say it *nay*, in farre greater matters, and hauing satisfied the smaller requests of sinne wee are made farre more easie and inclinable vnto her greater demands. Hence that warning of the Apostle, *Bee not deceiued: Euill words corrupt good manners.* Your deceitfull heart will beare you in hand, that it matters not so much for words it is but a small matter, what words or phrases one vses. But the truth is, euill words as small as you make of them, will bring on euill deeds. *Monica*, *Austens* mother (as himselfe reports it) when she was a maide, beganne to sip a little wine, as she poured it forth for her parents: But marke what followed vpon this sipping. Daily adding, saith *Austen*, vnto her first little, new littles; because hee that maketh no bones of small matters, by little and little will fall to greater; shee came to that passe, that shee could with great greedines draw dry almost whole cups full of wine. Loe what comes but of sipping and kissing the cup. But the example

Rom. 4. 12. cleared.

Confess. l. 9. c. 8.

Primoribus labris sorbebat exiguum. Itaque ad illud modicum quotidiana modica addendo, quoniam qui modica negligit, paulatim decidit; in eam consuetudinem lapsa erat vt prope iam plenos mero caliculos inhianter hauriret. Confes. ca. 8.

of *Alipius*, related alſo by the ſame Father, is farre more remarkeable; who being importuned by his companions to goto thoſe bloudy ſpectacles of the gladiatory combats, at length with much adoe hee yeelded, yet purpoſing with himſelfe, (and telling them ſo much) that hee would keepe his eyes ſhut and ſo be abſent, euen whilſt hee was preſent, ouercomming both his friends, by going with them, and alſo the ſights to which he went with them, by being but a blinde beholder of them. But being come thither, and vpon the fall of one of the fighters the people making a great out-cry, hee could no longer hold his eyes ſhut, but longing to ſee what the matter was, opened them, fixed them vpon that barbarous ſight, and fed them with the cruell pleaſure thereof. So that now, ſaies *Auſten*, *he was not the ſame he that came thither, but one of that multitude to which he was come, a right companion of thoſe to whom hee came. He beheld and looked on with the reſt, cryed out with them, was inflamed with them, and carried thence that madneſſe, which wrought in him an itch of returning, not onely with them that brought him thither, as a companion, but before them, as a captain and ring-leader of many others.* But among all examples there is none to that of *Salomons*. The beginning of whoſe ouerthrow was from this deceit. It had beene a hard matter for ſo excellent a man at firſt daſh to haue beene brought to that height of defection; no. No man ſuddenly becomes notoriouſly wicked, ſpecially hauing beene eminently vertuous before, but ſtep by ſtep, peece and peece, heere a little, and there a little. Loe therefore how *Salomons* deceitfull heart foyled

Si corpus meum trahitur, nunquid & animum & oculos, &c? Adero itaque abſens, & ſic & vos, & illa ſæpe rabo.

Et non eratiam ille qui venerat, ſed vnus de turba ad quam venerat. Spectauit, clamauit, exarſit, abſtulit inde ſecum inſaniam, qui ſtimularetur redire non tantum cũ illis à quibus prius abſtractus eſt, ſed etiam præ illis, &c.

Nemo repente fit malus.

foyled him, firſt onely drawing him to the more immoderate vſe of pleaſures, in themſelues lawful, perſwading him yet that he ſhould ſtill, together with the vſe of them, retaine his wiſdome, his piety. But in the euent it proued otherwiſe. As the loue of pleaſures went in, ſo the loue of godlineſſe went out by degrees his zeale cooled, his forwardneſſe ſlacked. The *exceſſiue* vſe & loue of lawful pleaſures, brought him firſt to a *defectiue* loue of Gods word, and from thence to the loue of vnlawful pleaſures in women; and then bodily adultery brought him at length to ſpirituall, euen to fearefull idolatry, as is obſerued by *Nehemiah*. Eccleſ. 1. 3. Neh. 13. 26.

Our wiſedome then muſt be to take heed (as the *Apoſtle* admoniſheth) of this *deceitfulneſſe of ſinne*, leſt we be hardned, and habituated in ſinne. For a habit and hardneſſe of ſinne comes not at firſt, but by degrees, when by receiuing the ſeed of euill and entiſing thoughts, wee come to conceiue, and then, as *Iames* ſheweth, *luſt hauing conceiued, ſin is brought forth*, & being brought forth is *perfected* by daily *practiſe*, which bringeth *cuſtome*, and *cuſtome neceſſity*: So that now wee are miſerably inthralled to ſinne. Sith then wee cannot well bee rid of this gueſt, if once entertained, let vs bee wary how wee enter into the leaſt parly with him: ſince when wee are once entred but a little into this countrey, wee know not well how to get out; it is beſt for vs not to come neere ſo much as to the confines and borders thereof. It is not good comming within the reach of the Lyon, for feare of being caught. Neither is it good to come neere the banks ſide, for feare of falling Heb. 3. 13. Iam. 1. 14. 15. *Dum ſervitur libidini facta eſt conſuetudo, & dũ conſuetudini non reſiſtitur facta eſt neceſſitas* Aug. co. 8. 5 *Nobis quia regredi non eſt facile, optimum eſt, non progredi* Sen. ep. 1. 16.

ling *Chryſoſtome* tels vs that it is a ſafe rule, not onely to auoid ſinne it ſelfe, but alſo things ſeeming indifferent, that may tole and draw vs on to ſinne: And he inſtances in laughter, and quipping, and delicious feaſting, from whence haue growne many miſchiefes. Theſe indifferent things, at leaſt ſo ſeeming, he accounts the *edge of the hill*, and bids vs take heede how we vſe them. And in truth though ſuch things may ſeeme nothing, yet there is much deceit and danger in them: They are like *Elias* his cloud, which at firſt ſeemes very little, no bigger then ones hand, yet by and by it ouer-ſpreads the whole skie, and cauſeth a daſhing ſhower. Wherefore, as the Prophet in the firſt riſing of the cloud, bade the King hie him to his chariot, to auoyd the tempeſt, ſo muſt we, fore-ſeeing the danger of a great tempeſt; euen in theſe ſo little clouds, flye to our ſhelter preſently. The *Iewes* being forbidden to make couenants with the *Gentiles*, they alſo abſtained from drinking with them, becauſe that was a ceremony vſed in ſtriking of couenants, and ſo it might haue drawne them on thereto: And *Eve* hauing receiued a commandement from God, onely not to *eate*, ſayes ſhe munſt not touch the fruit of the tree of knowledge of good and euill; For touching might haue drawne on tafting: The like warineſſe if we ſhall vſe, then may we eſcape this deceifull ſnare of our falſe and fraudulent hearts. Otherwiſe, if we be too too regardleſſe of ſmaller matters, of the occaſions and preparatiue to ſinne, quickly ſhall wee be caught. And as in the body little pricks of a pin neglected, haue bred rancklings in the fleſh, and thence

Hom. 15. ad pop. Antioch.

Τὰ δοκοῦντα μὴ διάφορα εἶναι.

Quemadmodum in corporibus qui vulnera neglexerunt ſtibres gignunt & putrefactiones, ac mortem denique: itidem & in animis qui puſilla diſſimulant, maiora inuitant. Chry. *in* Gal. 1.

thence worſe matters haue followed, euen death it ſelfe at laſt: ſo here in the ſoule, our conniuence and ouer-fauourable indulgences to our ſmaller ſinnes, cannot but inuite and call, yea, and with a magneticall kinde of attraction forcibly draw vnto vs further and farre more dangerous miſchiefes.

The *third* deceit is, to tickle our affections, and ſet our deſires a float, by preſenting vnto vs the *meere* and pure pleaſure of ſinne. For howſoeuer the pleaſure of ſinne be a painefull pleaſure, a ſoure-ſweet, which hath much bitterneſſe mixed; yet our hearts cunningly hide and conceale that. The fleſh by vehemency of temptation raiſeth ſuch clouds, that the light of our vnderſtanding is taken away; as in *Dauid* in his adultery, the fleſh did ſo poſſeſſe him with the apprehenſion of the preſent pleaſurable delight of his ſinne, that hee could not thinke of that ſhame, that griefe, thoſe wounds of conſcience, thoſe *broken bones*, thoſe ſharpe corrections that were to follow. Thus the Diuell dealt with our Sauiour, hee ſhewed him the world and all the glory thereof: but there was alſo much *griefe* as well as *glory* in the world; but hee would ſhew him none of that. So there is farre more gall and bitterneſſe, then hony and ſweetneſſe in ſin; yet our deceitfull hearts will not let vs take any notice thereof: like the *Iſraelites*, that could remember the fleſh-pots and onions, but not the brickes nor the bondage of *Egypt*. Thus we deuide that of *Salomon*, *Go to, young man, let thy heart cheere thee in the dayes of thy youth, &c.* ſuppreſſing that which followes, *But know that for all this, God will bring thee to iudgement*. Thus the impure wan-

III. Deceit, tickling of our hearts with the pleaſure of ſinne.

Pſal. 51.

Eccleſ. 11, 9.

Prou. 9. 17. 18.

ton deceiueth himſelfe, who harkneth to the ſweet voice of the flattering harlot. *Stolne waters are ſweet, and the bread of deceit is pleaſant: But hee knowes not* ſaith *Salomon, that the dead are there, and that her gueſts are in the depth of hell.* This deceit is much like that of boyes, hiding a pinne in a faire roſe, and ſo pricking thoſe that ſmell to it; or like that of tradeſmen, that ſhew their chapmen the better part of the cloth, and hide the worſe. But to deliuer our ſelues from the danger of this deceit, we muſt, when we are thus tempted with the ſenſe of preſent pleaſure, caſt our eyes beyond it, and looke behind it, to ſee the taile it hath of many ſorrowes and vexations. We muſt labour as wel to foreſee what is to come, as to ſee what is preſent. Doth the Diuell ſhew thee, as once our Sauior, a goodly ſight of honor, glory, pleaſure, profit, &c. in ſin? That thou maiſt not be inueigled therewith, thou muſt put down his ſight with another ſight of ſhame, terror, torment here & in hel, and other ſuch like attendants of ſin, which are to be ſeen in the word. Think as well of the ſoure ſauce, as the ſweet meat; as well of *Iaels* nayle to pierce our temple, as of her milk & lodging to relieue our thirſt & weatines; as wel of *Dalilahs* ſciſſers to cut our haire, as of her lap to lull vs aſleepe; as wel of the pricking as of the pleaſantnes of the hawthorne. The Greeke *Poet* ſaies wittily, *If the pain of the head-ach were before the pleſure of the wine, none would be drunk.* If we could in our apprehenſion feel the pain of ſin before hand, wee would eſcape the ſnake that lies hid vnder the greene graſſe, the hooke that lies couered vnder the pleaſant bait. This is *Salomons* aduice in the temptation

Εἰ τὸ παραπλᾶν πρότερον τὸ με δύσκεσθαι, &c Anacreon,

tion to drunkennes, euen then when our teeth are ſet on water with the pleaſant colour of the wine ſprinkling and leaping in the glaſſe, to remember that yet *in the end it wil bite like a ſerpent, & hurt like a cockatrice.* And ſo in temptation to vncleannes by the fair ſpeech and alluring beauty of the harlot, to remember that *her latter end is bitter as wormwood, & ſharper then any two edged ſword:* For here truely hath place that ſpeech of *Abner* to *Ioab*, *Knoweſt thou not it will be bitterneſſe in the latter end?* Sinne may well bring with it a flattering pleaſure in the entry, but it alwayes cloſes with a bitter remorſe in the end. Pro. 2. 31, 32. Prou. 5. 4. 2. Sam. 2. 16.

The 4. *deceit* is, when it perſwadeth vs to ſin, vpon hope of Gods mercy for pardon. This is a very vſuall & dangerous deceit, Like that of the diuels to our Sauiour, *Caſt thy ſelfe downe headlong, for the Angels ſhall beare thee vp:* So our hearts to vs, caſt your ſelues implunge your ſelues into this or that ſin, the mercy of God ſhal helpe you out; Poyſon thy ſelfe, here is a counter-poyſon; Breake thy head, here is a plaiſter; Surfet, here is a Phyſition. An intolerable thing it is, that the mercy of God, the onely inuiter and prouoker of our obedience, through the ſophiſtry of theſe naughty hearts of ours, ſhould be made an allurer & very bawd as it were to all filthineſſe. *There is mercy with thee*, ſaith the Prophet, what? that thou mightſt be deſpiſed, blaſphemed? no, *that thou mightſt be feared.* And the loue of Chriſt conſtraines *Paul* to duty. Therefore ſee what noble deceiuers our hearts are, that can make that an enticer to ſin, which of it ſelfe is the onely powerfull and conſtraining perſwader to godlineſſe: But let them take heed leſt their hope of mercy

IV. Deceit, preſuming of Mercy. Pſal. 130 4. 2. Cor. 5. 14.

mercy be not preſumption. As a man paſſing ouer a bridge, which his falſe ſpectacles make to ſeeme broader then indeede it is, being thereby deceiued, goes beſides the bridge, and ſo is drowned: ſo is it with thoſe, whoſe deceitfull hearts make the bridge of Gods mercy larger then it is, they are in danger of falling beſide it, into the waters of eternall deſtruction. For though Gods mercie be of the largeſt extent, yet it is bounded with his truth. And therefore vſually in the Scriptures we find theſe two coupled together, Gods *mercy*, and his *truth*. So that Gods mercy may not bee ſuch, whereby his truth in any ſhould be impeached, as it ſhould if it bee proſtituted it ſelfe indifferently and promiſcuouſly to all, as well the inſolent and impenitent, as the poore, humble, and broken hearted ſinner; For vnto theſe latter onely is this matter of promiſe made: And if to the others the gate of mercy ſhould be ſet open, Gods mercies (as *Salomon* ſayes of the wickeds, that they are cruell mercies) ſhould bee falſe and vniuſt mercies: But God neuer yet learned ſo to be mercifull, as to make himſelfe falſe, and vnfaithfull.

V. Deceit, pleading neceſſity of liuing.

The *fifth* deceit is, when our hearts, the better to hearten vs to ſinne, plead the neceſſity of liuing in this world, and maintaining our ſelues and our charges. O wee muſt needs liue, ſay ſome: And vnleſſe we doe thus, and thus (ſay, breake the Sabbath, lie, ſweare, defraud, &c:) wee cannot liue. *Eſau* vnder this pretence ſold away heauen: Hee was very hungry, and knowing not how to relieue the neceſſity of hunger otherwiſe then by accepting of *Iacobs* conditions, accepted them: I muſt maintaine my ſelfe,

ſaith

ſaith *Eſau*; At this preſent I cannot without ſome food; food I ſee none but my brothers pottage; This I cannot haue, without I buy it with my birth-right: And thus he deceiued himſelfe. The like deceit we ſhall ſee in *Demetrius* the ſiluer-ſmith, who pleades hard for *Diana*, and the worſhip of her Images, by this very argument: *Sirs, ye know that by this craft we haue our goods*: If *Diana* goe downe, our liuing goes downe with her. Thus would Satan haue beguiled Chriſt, when in his hunger he perſwaded him to relieue himſelfe by turning ſtones into bread: And indeed to get our bread by falſhood, oppreſſion, wrong or any indireſt courſe, is a kinde of turning ſtones into bread: And what good, will ſuch bread do vs? Bread made of ſtones ſhall turne into ſtones, euen in the very eating. The bread of deceit, though neuer ſo pleaſant yet in the mouth proues but grauell, ſaith *Salomon*, *Prou.*20.17. And no maruell. It was made of grauell and ſtones; And ſo returnes to his firſt ſubſtance. Another remedy againſt this deceit is to oppoſe a greater neceſſity of our ſoules liuing both here and hereafter with God. What doſt thou tell me of the neceſſity of thy liuing here? There is one onely neceſſity, for which there is no excuſe, and is, not to offend God. *One thing is needfull*, ſaith *Chriſt*, to prouide for thy ſoule againſt hereafter, whatſoeuer become of this carrionly carkaſſe of thine. This is the farre greater neceſſity of the two. It is not then ſimply neceſſary for thee to liue here; Or if it were, yet not to liue by ſuch wicked meanes, which thine owne vnbeleeuing heart ſuggeſteth. *Man liues not by bread onely, but by euery word that proceeds*

Μία ἔστιν ἀναγκαία χρεία ἀπαραίτητος· μὴ προσκρούσαι τῷ θεῷ, *Chryſ.*

Matth.4.

Heb.2.4. *ceeds out of the mouth of God.* And *the iuſt man liues* euen this his temporall life alſo, not by theſe and theſe ſhifts, but by his faith : And that is his meate in the want of other things, according to that of the Pſal.37.3. Prophet, *Truſt in the Lord, and doe good; dwell in the land, and feed thy ſelfe by,* or *with, thy Faith*, as *Tremelius* reades it. And thus we haue handled fiue deceits which our hearts vſe in perſwading vs to ſinne. There remaines yet diuers others, which wee will ſpeake of in the Chapter following.

CHAP. XVI.

Of nine more deceits in the ſame kinde.

VI. Deceit, Pretence of doing onely for trials ſake.

THerefore to proceed forward with theſe deceits; the next *deceit* is, A pretence that wee will do ſuch and ſuch things (euill & vngodly) only for *trials* ſake, that by our owne experience we may the beter learn the vanity of ſin. For example ſome will goe purpoſely to ſee Maſſe, to the end as they ſay, that they ſeeing the fooliſhneſſe and filthineſſe thereof might learne to loath it the more. The like pretence is vſed for ſeeing of plaies, that by ſeeing many filthy ſins (which the Apoſtles would not haue once ſo much as to bee named) repreſented and acted on the ſtage, wee ſhall learne to hate thoſe vices the more. But GOD hath appointed better ſchoole-miſtreſſes for the hatred of ſinne, then the practiſe of ſinne. Why ſhould wee leaue the meanes appointed by GOD to worke this hatred of ſinne, and deuiſe other meanes of our owne? Is this the beſt way to learne continency, to exer-

exerciſe and trade our ſelues in vncleanneſſe? Was there euer any that learned ſobriety by haunting Tauernes and Ale-houſes? temperance out of the ſchoole of Epicuriſme? chaſtity in the ſtewes? I deny not but God, who draweth light out of darkeneſſe, can heale the wound of the viper with the fleſh of the viper, and can make ſin, contrary to his owne nature, to work our good, driuing out one poyſon with another. What then? becauſe the learned Phyſitian can heale vs with poyſon, ſhal we therefore be tampering with them our ſelues? So in ſtead of health we may quickly meete with death. No, *Salomon* himſelfe was deceiued in this poynt; as his *Eccleſiaſtes* ſheweth: And his experience may teach vs, how dangerous it is to try the heat of the fire by putting in our finger. Hee gaue himſelfe to a pleaſurable delicious life only for tryall ſake, to make proofe of it, what was in it: that if he could not find happy tranquillity of mind, hee might leaue it ſo much the more willingly. But alas, how miſerably was hee hampered in the ſnares thereof? How was he by this meanes drawne on to that fearefull Apoſtacie in his old age? ſhall not his experience make vs wiſe? ſhall any man now thinke hee can now ſafely beare that burthen, which hath already broken *Sampſons* back?

The *ſeuenth* deceit is, when we ground our liberty which we take of ſinning, vpon thoſe good, either graces we haue, or actions we doe; perſwading our ſelues that a little dramme of ſome goodneſſe in vs will weigh downe many talents of wickedneſſe. For as we can couer in our brethren many vertues vnder ſome one infirmitie: ſo contrarily in our ſelues (ſo cunning

VII. Deceit, Preſuming vpon that good we haue

cunning and craftie are our hearts) many, not ſleighter infirmities onely, but euen groſſer deformities alſo vnder ſome one, poore, petty, happily ſhow of vertue, rather then vertue it ſelfe. Thus the ciuill man thinks his prophaneneſſe and careleſnes in religion is ſufficiently couered vnder his vprightnes, and iuſt dealing in the things of this life. The glozing hypocrite thinkes his zeale in outward profeſſing may beare him out in his vncharitable, vnrighteous, aud vnreaſonable dealing with men. As if *Herod* ſhould haue thought his hearing of *Iohn* a ſufficient priuiledge to him for his inceſt. Thus notably doe our hearts deceiue vs, making vs beleeue that a great heape of chaffe can lie hid vnder a little handfull of corne, that a little dimme candle-light can chaſe away the foggy palpable darkneſſe of *Egypt*. Whereas the contrary is the truth, that our little good is rather obſcured and ecclipſed with our many and great euils. As in the parable of the ſower, the thorny ground is ſaid to bring forth no fruit, *Luke* 8.4. and yet before, *verſe* ſeauen, it was ſaid that the thornes ſprung vp with the ſeede: ſo that the ſeede did not periſh in the ground, but ſprouted forth, and yeelded ſome fruit; and yet becauſe, as *Marke* ſayes, the *thornes* grew vp, or *aſcended*, as *Matthew* ſpeaketh, namely, aboue the fruit, therefore the fruit of this ground is no fruit: it lies buried vnder the thornes, it is ouertopped, and choaked by them. Loe now, the fruit doe's not couer the *thornes*, but the *thornes* the *fruit*. It is not ſaid there were no *thornes*, becauſe of ſome hopefull beginnings of fruit, but contrarily, no fruit becauſe of

Mar. 4.7. Math. 13.7.

the

the thornes thriuing, and increasing. Were it not absurd to reason thus, what though there bee many poisonfull herbs in the pot? yet there are some good ones, and so the porridge may bee good. Nay, if among many good hearbes, there were but one poysonfull in the pot, a man might say truely, *Death is in the pot*, yea, that there were no good hearbe in it; because the poyson of the one hath taken away all the goodnesse of the other. So in truth where there is but any one sin nourished and fostered, all other our graces are not onely *blemished*, but abolished, they are no graces. But most of all is this deceit dangerous in the true children of God: when they shall the rather presume in some things to sinne, because they are the children of God, members of *Christ*, and so cannot bee seuered from him, and because they are beautified with so many excellent graces, which they thinke will easily obtaine pardon for some small defects. Thus were the seruants in the primitiue Church deceiued, when vpon occasion of their calling they shooke off the yoke, and because they were Gods sonnes, would no longer bee mens slaues. And thus would the Diuell haue deceiued Christ, when he would haue had him presumed vpon his priuiledge of being the sonne of God, and thereupon haue cast him selfe downe from the pinnacle of the Temple, *Math.* 4. 6. This deceit is so much the more lamentable, in that these considerations ought rather to be bridles to restraine vs from sinning, and spurres to pricke vs on to further grace, and obedience. For the more honour God hath giuen vs, the greater care should we haue to maintaine

taine it, according to that of *Paul*: *walke worthy of that high calling*. *Should ſuch a man as I*, ſaith *Nehemiah*, *goe into the Temple to liue?* Againe, haſt thou ſome graces, ſome good things in thee? O then diſgrace them not with ſinne, but make them as gracefull as thou canſt, by adding vnto them what is wanting, that ſo there may bee a ſweet proportion, and comely conueniencie in the ſpiritual body of grace. For as it were an abſurd ſpeech to ſay, I haue all other parts of my body ſeemely, and comely, legges, hands, eyes, lippes, cheekes; therefore it matters not for my deformed and miſhapen noſe; no body can ſee this blemiſh among ſo many ornaments; yes they will ſee it, and marke it ſo much the rather, and the deformity of thy noſe is made more conſpicuous by the conformity of thy other members: ſo alſo alike abſurd is it to perſwade our ſelues, that becauſe of ſome ornaments in our ſoules, the many monſtrous enormities thereof will bee winked at. Is any woman ſo fooliſh as to thinke becauſe her face is very faire, and beautifull, therefore ſhe may ſpecke and ſpot it here and there with mire and dirt? or becauſe her clothes ſhine and gliſter, therefore ſhe may ſtaine them? Whereas the fairer the face, and the garment, the greater is the diſgrace of the ſpot, and ſtaine. So alſo, would any man bee ſo ſenſeleſſe, as thinke thus, becauſe I haue a good ſute, good ſtockings, cloake, and band, therefore I may well enough put on an old duſty, worne, and torne hat. No; this will diſgrace all the reſt of his furniture; and it would bee nothing ſo great a ſore in the eyes of the beholders, if his doublet & hoſe were

tattered

tattered, his ſhooes muſty, his ſtockings broken, &c.

The *eight deceit* is, when wee preſume the rather to ſinne, becauſe wee thinke to make amends for it afterward by ſome good deeds, as prayer, confeſſion, almes, &c. The couetous man ſees a prey, ſome rich booty, whereby he may benefit himſelfe much in the iniurie and oppreſſion of his neighbour. Yea, but his conſcience tels him, oppreſſion is ſinne, how then may hee doe it? His deceifull heart ſuggeſteth, that if afterward hee be a little more bountifull in giuing of almes, hee ſhall make an aboundant recompence for his ſinne, and ſo bids him ſticke no longer at the matter. In this one particular, *Auſten* both propoundeth, and diſcouereth this deceit very notably. *The extortioner*, ſaith he, *ſaith thus vnto me, I am not like the rich man in the Goſpell, I feaſt the poore, I ſend ſuſtenance to the priſoners, I cloath the naked, I entertaine the ſtrangers.* To whom hee anſwereth. *Thou thinkeſt thou giueſt.* "Doe not take away, "and thou haſt giuen. He reioyceth to whom thou "haſt giuen: but he weepeth from whom thou haſt "taken away. Which of theſe two thinkeſt thou "will God heare? Thou ſayſt to him to whom thou "haſt giuen, be thankeful for that thou haſt receiued "but on the otherſide the other man ſaith I mourne "for that thou haſt taken away. God, hee ſaies to "thee, foole, I bad thee giue, but not of other folkes "goods. Know thou foole, who of thy ſpoiles & ra-"pines giueſt alms, that when thou ſpoileſt a Chri-"ſtian, and robbeſt him, thou robbeſt Chriſt him-"ſelfe. And if they ſhall be ſent to hell that did not "cloath Chriſt (that is, a Chriſtian) when naked,

VIII. Deceit, Hope of making amends afterward.

De verb Apoſt. ſer. 21. tom. 10. Dicit mihi raptor rerum alienarum, &c. Agapas facit, vinctis in carcere, &c. Dare reputas: tollere noli, & dediſti.

"what place shall they haue in hell that made him "naked when hee was cloathed? Here happily thou "wilt say, thou strippest a Pagan, and cloathest a "Christian: Euen heere will Christ answere thee, Parce damnis mihi. "oh spare to damnifie me. For when thou who art "a Christian doest thus oppresse a Pagan, thou kee-"pest him from becomming a Christian. If thou "hast then of thine owne, giue; if not, better for thee "to gratifie none, then to grate vpon any. So far *Austen*, excellently, shewing the grosenes of this deceit, that *we may rob* Peter, *if afterward wee will pay* Paul *therewith*. This kinde of deceit seemeth to haue carried *Saul* to that his disobedience, in retaining the fattest of the *Amalekites* flockes. He thought belike the staine thereof would easily be washed out with the bloud of his sacrifice, whereof hee speakes so much afterward to *Samuel*, *The people tooke it to offer to the Lord thy God, in Gilgal*. 1. Sam. 15. 15. 21. And so the whorish woman thinks the like water will purge away all the filthinesse of her lust: *I haue peace offerings* (saith she, incouraging her selfe and her youth in their sinnes) *to home, and I haue payed my vowes*. Prou. 7. 14. This seemes also to haue bin the deceit of the Pharisees, as some read that *Luke* 11. 41. *Yee giue almes* (namely of goods gotten by rapine & pillage) *and then all will be cleane*, the blot of your vniustice you thinke is sufficiently washed away. A horrible thing, to thinke that God will thus be corrupted, and made to winke at our sin: No, *He that offereth to the Lord of the goods of the poor, is as hee that sacrificeth to the Sonne before the Father*. Eccl. 34.

But this is a double deceit. 1. That we can satisfie for our sins by any of our workes. 2. That there-

fore

fore wee may boldly ſinne. For firſt, ſay that thou couldeſt ſatisfie God for the wrong which thy ſinne doth to him, maiſt thou therefore lawfully offer wrong and violence to him? Wouldeſt thou thinke thy neighbour might lawfully ſteale from thee, if after he would make ſome reſtution? or breake thy head, if after he would giue thee a plaiſter? But then it is not ſo, that any workes of obedience can ſatisfie for thy former diſobedience. If thou wert bound to a man in two ſeuerall bonds for two ſeuerall debts, and hauing forfeited one, ſhouldſt afterward pay the other, wouldſt thou be ſo fooliſh as to think that by paying this latter, thou hadſt ſufficiently diſcharged the former? If a ſeruant, hauing loytered all one weeke, ſhould painefully labour all the next, would his maſter yet endure him pleading the laſt weekes diligence, as a ſufficient recompence of the formers negligence? No, For it was his duety to labour both weekes: So the obedience thou performeſt to God is debt due to him; thou canſt not pay one debt with another. If a Chapman, hauing gone long in the Marchants books, ſhould at length pay for that he tooke laſt, had he therefore ſatisfied for all that was taken before? And yet this is the foppiſh deceit, not of the papiſts onely, but of many of our ſelues alſo (for naturally there is much of the popiſh leauen in vs) to thinke that if after we haue ſinned, we be for a while a little more carefull then ordinary, in prayer, confeſſion, reading, hearing, and ſuch like exerciſes, then all is well againe: But *Salomon* tels vs, that the ſacrifice of the wicked is abomination to the Lord: And therefore the exerciſes

of godlineſſe performed by ſuch as wallow in ſinne without repentance, cannot pacifie his wrath.

IX. Deceit-Pretence of inſuing good.

The *ninth* deceit is, when we perſwade our ſelues to the committing of ſome ſinne, vpon repentance, either of the conſequence of ſome great good, which otherwiſe cannot bee had; or the preuention of ſome greater euill, which otherwiſe cannot bee auoided. Hence that deceitfull rule, *of two euills chooſe the leaſt*. *Lot* was caught in this ſnare, when hee would haue redeemed the greater ſinne of the *Sodomites* againſt his gueſts, with the leſſe againſt his daughters; when he would haue preuented *Sodomie*, by permiſſion of adultery. So *Herod* hauing ſworne to gratifie the requeſt of that dancing Minion, for the auoyding of the Sands, ruſhes vpon the Rocke; preuenting *periury*, as hee thought, by *murther*. But the truth is, a man is neuer ſo incompaſſed betwixt two euils, but he may find an out-going without a third. Now as concerning the hope of ſome good that may enſue; here *Lots* daughters were caught, as well as their father in the former: For when they fell into that foule abhomination of inceſt, in all likelihood this was that which preuailed with them, a hope they had that by this meanes, in their Fathers poſterity, the Church of God (otherwiſe in their opinion neere an end) ſhould bee vpheld, and preſerued. And was not here a goodly colour, to commend inceſt vnto them, the preſeruation of the Church from ruine? But had not *Abraham* as good a colour for to haue ſpared *Iſaac*, contrary to Gods commandement? euen the ſame that they had, the preſeruati-

Nemo ita perplexus tenetur inter duo vitia, quin ei exitus pateat abſq; tertio.

on

on, and ſaluation of all the Elect, which hee might feare would haue beene buried in *Iſaacks* aſhes, of whom he knew the Meſſiah muſt come. And indeed, if *Abraham* had not had a ſound heart indeed, here had beene fit place for this deceit. The Leapers were thus deceiued, when, contrary to Chriſts Commandement, they divulged the Miracle of their healing: Their reaſon was to declare Chriſts glory, and their owne thankefulneſſe. But they ſhould haue learned, that as when God commands things otherwiſe forbidden, then they are no ſinnes; as in *Abrahams* caſe: ſo when he forbiddeth things otherwiſe commanded, then they are no parts of obedience, whatſoeuer plauſible perſwaſions wee may frame to our ſelues, *Saul* alſo was thus deceiued, when for the better ouerthrowing of the Philiſtims, he forbad the people to eat any thing till the euening. So *Rebecca*, when for gaining a bleſſing, ſhe taught her ſonne how to lie. *Auſten* makes mention of ſome that iuſtified the reading of the immodeſt, and laſciuious writings of the heathen Poets vnto young boyes, by the good that comes of it, namely, the fining of the tongue, the poliſhing of the ſpeech. That which is good is precious indeede, and according to *Salomons* rule, wee are to *buy* it, but yet not to our diſaduantage; with the loſſe onely of worſe things, not of better things then that wee buy. Wee muſt not buy eloquence, and *good words* ſo dearely, as with the loſſe of a *good conſcience:* we muſt not redeeme our little finger with the loſſe of our eyes. For as excellently *Auſten, Good words are not more eaſily learned by thoſe filthy*

1. Sam. 14. 24.

Confeſſ. 1. 16.

Hinc verba diſcuntur, hinc eloquentia, &c.

Prou. 23. 23.

Non omnino per hanc turpitudinem verba iſta commodius diſcuntur, ſed per hæc verba turpitudo hæc confidentius perpetratur.

filthy writings: but filthineſſe is more confidently practiſed by reaſon of thoſe words. Whatſoeuer good it is we may thincke to come vnto by ſinning, it is nothing to that hurt wee doe to our owne ſoules in ſinning. It were madneſſe to looſe a thouſand Pound, to gaine a hundred: much more to looſe it for nothing, miſſing of that hoped for hundred. So it is here in this deceit. In not ſinning, when wee are tempted, there is an vnſpeakeable good: now when we ſinne vpon hope of ſome great good, firſt wee looſe the good of abſtaining from ſinne, of keeping our ſelues pure from that defilement.

This wee wittingly looſe: Now that great good wee thinke to winne by this loſſe, is in compariſon with this, but as a dramme to a talent. This were bad enough one would thinke: Yet here is not all. For beſides the loſſe wee purpoſely put our ſelues vnto, we looſe alſo that wee hoped to gaine by this loſſe both the talent and the dramme too. As *Saul*, when by his wicked execration, and cruell prohibition of food to the people, he thought to haue furthered the victory againſt the Philiſtims, indeed, he hindred it, as *Ionathan* obſerued: For if the people had not beene out of heart for want of foode they might farre more valiantly haue purſued their aduerſaries. And ſo it fareth with vs, as with the Dogge in the Fable, that letting fall the fleſh that was in his mouth, to catch at the ſhadow thereof, loſt both that he had, and that hee thought to haue had, both ſubſtance and ſhadow too. For indeed, that good which wee procure by ſinning, is rather a ſhadow of good, then any true good. When wee

doe

doe euill that good may come thereof, though the thing it ſelfe be good, yet to vs it is not good. Our ſinne in procuring it hath altered the nature of it. If this were well thought of by ſome, they would not ſo deceiue themſelues, as they doe, in v ſing baſe ſhifts, and indirect, and vnhoneſt courſes, for the inriching of their ſtate, vpon pretence of doing good to the Church, whereto they ſay they ſhall thus bee enabled. I tell ſuch, that the good which thus they doe to the Church, in them is no good, but turned into ſinne, For as in *Iob* it is ſaid, that wee may not *lie* for God, ſo neither may wee oppreſſe, defraud or doe any other euill, either for God or the Church of God. He knowes how to prouide for his Church without thee. He will not be honoured with the price of a dogge, and a whore. He needs not thy *vertues*, much leſſe thy ſinnes, either for his owne glory, or his Chuches. Neuer feare, that either of theſe will fall downe, though they ſeeme neuer ſo much to ſhake, vnleſſe thou (as once *Vzzah* his hand to ſaue the Arke) put vnder the prop of thy ſinne. But againſt this deceit for euer remember that golden rule of the Apoſtle, *We may not doe euill,* (no not the leaſt) *that good* (though the greateſt) *may come thereof.*

Iob. 13. 7.

Deut. 23. 18.

Rom. 3.

The *tenth* Deceit is, when wee therefore preſume to goe on in our ſinnes, becauſe our meaning is, if wee may beleeue our hearts, to continue alſo in the practice of godlineſſe, as it were parting ſtakes betwixt God and the Deuill. If our hearts ſhould perſwade vs ſo to inthrall our ſelues to ſinne, as wholly to renounce Gods ſeruice, and ſhake off his

X. Deceit, vrging of our purpoſe ſtill to continue godly.

yoake, this would not ſo eaſily bee granted. But now when they beare vs in hand, that ſtill we ſhall continue Gods ſeruants, notwithſtanding our ſeruice performed to ſinne, wee quickly apprehend this, and thinke this will bee fine, if we can both pleaſe God, and our owne naughtie hearts too. This was *Salomons* deceit, in his firſt declination, when he began ouer-much to hearken to the inchantments of pleaſures; that for all his pleaſures, hee would ſtill continue his former exerciſe of piety. But when once he had gone thus farre, to admit of ſuch companions with God, in the ſeruice of his heart, they could not long endure Gods partnerſhip, nor yet God theirs, and ſo *Salomon* at length gaue ouer the ſeruice of God, and ſerued Idols. Neuer then let vs thinke that wee can ioyne together things ſo inſociable, godlineſſe and wickedneſſe. It is a hard matter to exerciſe two ſeuerall Trades, much more two ſuch contrary trades, as theſe two. Neuer let vs be ſo groſſe, as to thinke wee can reconcile things altogether irreconcileable, *God* and *Sathan*: ye cannot ſerue two contrarie Maſters, *God* and *Mammon*, *God* and *Bacchus*, *God* and *Venus*. The *Mammoniſt* flattereth himſelfe in his worldlineſſe, becauſe hee purpoſeth ſtill to continue his zeale and forwardneſſe in Religion. But this is impoſſible. For how can ſuch a worthy Princeſſe as *Grace*, indure ſuch rogues for her bed-fellowe, to lodge with her in our hearts, as are Couetouſneſſe, Voluptuouſneſſe, &c. No, Grace, muſt haue all, or none. If any ſinne haue but a part, it muſt haue all. Loe then notable craft. If you will let ſuch and ſuch gueſts in to haue ſome roome,

roome, they will not bee any vnquiet neighbours: Grace ſhall enioy her roome ſtill. But when once they are got in, Grace is ſo annoyed, that ſhee is faine to depart preſently. And ſo all falls to their ſhare.

The *eleuenth* Deceit is, when wee fleſh and confirme our ſelues in our ſinnes, becauſe of ſome humane Lawes which may ſeeme to fauour them. Though yet indeed, they onely *tolerate* them, and not *allow* them. Thus the common Vſurer deceiueth himſelfe; why, the Law allowes eight in the hundred: yea, but the Law onely ſtints, and limits it to eight in the hundred, and ſo farre giues way to it, for the preuenting of a greater miſchiefe. And this will not be enough to excuſe the Vſurer in the *Court of Conſcience.* Thus the *Iewes* deceiued themſelues in the matter of their *Polygamy*, in hauing many wiues; and in their diuorces for euery trifle. They thought *Moſes* law had allowed them in theſe ſinnes. Whereas our Sauiour ſheweth, *Moſes* onely gaue a toleration, becauſe of the hardneſſe of their hearts. So in the matter of maintenance for the Miniſterie, many, though rich & able, yet refuſe to giue any thing, becauſe they haue not thoſe things, the riches whereof the law requires for this purpoſe. Yet the law of God is plaine, *Let him that is taught make him that teacheth him partaker of all his goods.* And againe, in the Cities which the other Tribes muſt giue the Leuites, God would haue this proportion to be kept; ſuch Tribes as had more Cities in their inheritance, ſhould part with more: ſuch as had leſſe with fewer. By the equitie of which proportion, thoſe that are richer are bound

XI. Deceit, from humane law on our ſide

Math. 19. 28.

Gal. 6. 6.
Numb. 35. 8.

bound to giue more to the Ministerie, then the poorer. And yet, if this colour of humane Law will serue the turne, they may giue lesse. For the poorer may haue Tithes payable by the Law, when the richer haue none. But Gods Law requires, that according to our abilitie, whether our estate be in matters titheable, or not, that matters not with God wee should maintaine the Ministerie.

XII. Deceit, from our moderation in sinning.

The twelfth Deceit is, when therefore wee flatter our selues in our sinne, and thinke wee may well enough doe it, as long as we keepe a moderation in sinning, and doe not lash out so farre as others doe. Thus many thinke they need not sticke to ride vpon the Sabaoth, though for trifling, triuiall causes, so they stay an houre by the way to heare a Sermon, & doe not wholly spend it in trauelling, as some doe. Thus many beare themselues out in their hard and vniust dealing with the poore, because they vse not all that crueltie they might, and that others doe; because they onely clip off the *wooll*, and not the *liuing flesh:* it may bee they take but halfe the forfeiture of a band; it may be they restore halfe of the worth of the pledge, when it is forfeited. So theeues thinke, if they leaue some mony in the trauellers purse: and let him scape with his life, which was in their hands, they are so farr from being to bee accused for their stealing, that rather they are to bee commended for their mercie, and moderation in stealing. Thus *Dauid* though he followed his lust in lying with *Bathsheba*, yet he would not lie with her, but being purified, according to the Law: And lying with her so, his deceitfull heart made him thinke hee might the

2. Sam. 11. 4.

more

more ſafely doe it. But this deceit is not hard to be diſcouered. Doth *Dauid* indeed make conſcience of *Ceremoniall*, and yet none of *Morall* puritie? Doth the Theefe make conſcience of leauing one twelue-pence in the Trauellers purſe, and none of taking many hundreds out of it? So in the remitting of halfe the forfeiture, I aske of thee, whether the ſame reaſon that makes thee giue one halfe, ſhould not preſſe thee to giue the other alſo, thou hauing no more right before God to keepe the one part then the other?

The *thirteenth* Deceit is, in wreſting the Scripture to make it ſerue our turne. And if once our deceitfull hearts can finde the leaſt colour for our ſinnes there, then runne wee away with it, and take liberty to ſinne boldly. It ſhall not be amiſſe to ſee this in ſome particulars.

XIII. Deceit, wreſting the Scripture to be for vs.

1 For libertie in ſinning, prophane ones alleadge that of *Salomon*; *Be not iuſt ouer-much.* So a man may be too forward, and preciſe. And againe, be not wicked ouer-much. So then a man may be wicked moderately.

Obiect. Eccleſ. 7.18,19 explained.

Anſw. The former words are not to be vnderſtood of true righteouſneſſe, as though, there could be too much there, but a deuiſed righteouſneſſe of our owne, without the Word of God. Such as is that of the Papiſts in whipping themſelues. Therefore *Salomon* addes in the ſame place: *Neither bee too wiſe.* Make not thy ſelfe wiſer then God, in preſcribing to thy ſelfe a ſtricter righteouſneſſe, then his word impoſeth vpon thee. What then? is this to cry downe the practice of true pietie, & mortification commanded

Anſw.

ded in the word? As for the latter words, of not being too wicked, they doe not giue vs leaue to bee wicked in any sort, though neuer so little, no more
Rom. 6. 12. then the Apostle, saying, *Let not sinne raigne*, doth thereby giue liberty to vs, that sinne may be tolerated, so it raigne not; or then hee doth, when hee sayes, *Let not the Sunne goe downe vpon your wrath*, thereby giue libertie to be angry till the Sunne bee set. But as there the meaning is, that if it be so, that wee cannot wholly bee free from rash anger (which were to be wished) yet we should not nourish it, but labour withall speed to quench it: so also here, that if it bee so wee cannot altogether bee free from the taint of wickednesse yet that wee should keepe our selues from lashing out into the excesse thereof, as the common sort doe, no further are the words to be stretched.

Prou. 14, 16. 2. For continuing impenitently in their sins they alleadge that of *Salomon*, *the iust man falleth seuen times a day, and riseth againe*. Which is to be vnderstood of his falling into *affliction*, and not into *sinne*. So likewise they vrge that of *Ezekiel*, *At what time soeuer a sinner repents, &c.* But they forgat that of S. *Austen*, *He which giueth pardon to the repenter, doth not alwayes giue repentance to the sinner*.

Eccles. 3. 4. expounded. 3. For mixt dancing of men and women, that of *Salomon*, *There is a time to dance*. *Answ.* *Salomon* speaks not of such things as we ought to do, or may doe, by the *commandement* or *permission* of God, but of such things, as fall out, and come to passe by the *prouidence* and decree of God. *There is an appointed time*, namely, in Gods eternall decree, *for euery thing*;

namely

namely the falls out, euery, either croſſe, or pleaſing accident; for otherwiſe there is no ſuch time, wherein we are bound to throw away that we haue, ſo as we are to keepe and get it.

4. For vſury, that in the parable, *Why didſt thou not put it forth to the exchangers, that I might haue mine owne with vantage?* Mat.25.27. *Anſw.* Grant that this be ſpoken in alluſion to the practice of common and cruell vſurers, yet the Scripture doth no more allow of the common trade of vſury by borrowing a ſimilitude of them, then of iuſtice in the parable of the theeuiſh ſteward; or of theft, in ſaying, Chriſt ſhall come *as a theefe in the night*, Luke.16.1: 1.Theſ.5.2. or of the Heathen Olympicke games, in comparing the practiſe of Chriſtianity, to thoſe races; 1.Cor.9.24. or of dancing in that paraboliſcall ſpeech, *we haue piped, and ye haue not danced*; Math.11.17. or of charmes and incantations, in likening the wicked to the *deafe Adder, which heareth not the voyce of the inchanter.*

5. For fornication, that it is indifferent, the words of the Councell, *Acts.* 15. ioyning fornication, and conſorting it with things indifferent, viz. *bloud* and *things ſtrangled.*

Anſw. The reaſon of that coniunction was the generall account that thoſe times made of fornication, not the Councels owne opinion.

6. For defiling, at the leaſt the outward man with idolatry. *Naamans* petition, *God be mercifull vnto mee when I come into the houſe of Rimmon*, 2.King.5.18. interpreted. with the Prophets anſwere, *Goe in peace. Anſw.* The words in the originall, as ſome learned haue obſerued, may be read thus, *God hee mercifull vnto mee, for I haue gone into*

into the houſe of Rimmon, ſo that *Naaman* now purpoſing wholly to cleaue to the true God, craues pardon for that which he had done; no *leaue*, for that he was to doe. The word is vſed in the ſame manner in the inſcription of two Pſalmes together: In the 51. *Pſalme. A Pſalme of Dauid, after the Prophet Nathan came to him*: For he did not make the Pſalme, till after hee had beene with him. So in 52. *Pſalme, A Pſalme of Dauid, after that Doeg came, and ſhewed Saul, &c.* And *Pſalme* 54. *After the Ziphims came.*

7. For a *lawleſſe liberty* to deale with our owne things as we liſt, that in the Parable, *May I not doe with mine owne as I liſt? Anſw.* It is Gods ſpeech, and his peculiar priuiledge, not thine, who haſt nothing ſimply thine owne.

Mat. 20. 15.

8. For *temporizing* and framing of our ſelues to all companies, that of the Apoſtle, *Vnto the Iewes I became as a Iew, &c. Anſ.* The Apoſtle became as a Iew to the Iewes, and as a Gentile to the Gentiles, not in conforming himſelfe to any of their impieties, for he neuer ſacrificed to the Gentile Gods, to make himſelfe as one without the Law, to them that were without the Law; but, 1. in the vſe of things indifferent, 2. in a mercifull compaſſion towards them, tenderly earning in his bowels ouer their ſoules; not in a crafty counterfeiting of their faſhions: He becommeth as a ſick man to the ſicke, not that feineth himſelfe to be ſicke of the ſame diſeaſe, but that miniſtreth vnto him, and with a bemoning minde, thinketh what he would be glad others ſhould do to him being ſicke, and does the ſame to his brother. Diuers ſuch like wringings of Scripture might bee inſtan-

1. Cor. 9. 20. opened.

Compaſſione miſericordiæ, non ſimulatione fallaciæ: ſit n. tanquam æger qui miniſtrat ægroto, non cum ſe febres habere mentitur, ſed cum animo candolentis, &c. Aug *in Epiſt.*

inſtancedin. But theſe are enough to giue vs a ſay of the deceitfulneſſe of our hearts in this kinde.

The *laſt deceit* is, the inuenting of inuaſions, how to elude ſuch arguments, whether from the Scripture, or from ſound reaſon, as make againſt our ſin. To ſhew this in ſome particulars. XIV. Deceit, Eluding the Scriptures, againſt vs.

1. When we plucke and pinch the long haire of ruffians with that pregnant text, *It is a ſhame for a man to weare long haire*; Nature it ſelfe teacheth it. 1. Cor. 11, 14. *Anſwere* is made, that it is onely to be vnderſtood of ſuch haire that is as long as womens: But as it is ſaid of the *Phariſees*, that their *Phylacteries* were *broad*, but the *expoſitions* of the Lay *narrow*; ſo it may bee ſaid of theſe men, their *haire* is *long*, but their *expoſition* of this Scripture is *ſhort*, whiles they reſtraine the word, which ſignifieth, to nouriſh the haire at large, onely to ſuch a kinde of nouriſhing as women vſe, that let it grow downe to their feete. *Homer* vſing the Apoſtles word, cals the *Græcians*, nouriſhers of their haire; who yet I hope did not weare their haire ſo long as women, that they were faine to binde it vp. Thus in ſtead of clipping their haire, they clip the Scripture. Κομᾶν.

2. The like ſhift is that which is vſed to decline the ſtroke *Deut.* 22. againſt *ſtage-players* where the man that putteth on womens apparell is ſaid to bee an *abomination to the Lord*: A fearefull thunder-bolt; But loe a thicket, which ſome of *Adams* ſonnes haue found to hide themſelues from this thundring voice of the Lord; and that is a corrupting gloſſe, which interprets of ſuch onely, that weare womens apparell *ordinarily*, and *daily*, ſo as women vſe to doe. Deut. 22. 5.

Yea

Yea, but the word is to *put on*, and it cannot be denied but players put it on when they act womens parts: And the ſame word is vſed of *Dauids* putting on *Sauls* armour, who yet put it off againe preſently.

Tilloch. 1. Sam 17.

3. And laſtly, not to exceed in multitude of examples, when the negligence of Paſtors is checked with that expreſſe commandement, *feede the flocke*; that is, ſaith the deceitfull heart, either by thy ſelfe or by another: And yet Chriſt biddeth *Peter* if hee loue him, and as hee loues him, to feede his ſheepe. Looke then how thou art to loue Chriſt, ſo thou art to feede his ſheepe: If thou thinkeſt it enough to loue Chriſt by a deputy, then maiſt thou alſo ſafely thinke it enough to feede his ſheepe by a deputy.

It might be ſhewed in many other things beſides, how full of ſubtill and ſophiſticall wit our hearts are in coyning of diſtinctions, and deuiſing ſhifts to reſtraine *hatreds*, as they call them; that is the commandements that make againſt them: But the queſtion is: whether theſe diſtinctions will goe for currant, or no, before God. In theſe caſes it is beſt to take that which is ſureſt, and freeſt from danger. No danger at all of ſinne can there be, in neuer putting on of womens apparell, in wearing our hayre in the ordinary ſhortnes, in feeding the flocke in our owne perſons. But the other matters are doubtfull & queſtionable. Take heede therefore, leaſt on thy deathbed, thou make this doubt: O what if that were not the meaning of that place, feed the flock, that is, either by thy ſelfe, or by thy ſubſtitute? How if Chriſt meant onely feeding by our ſelues, in our owne perſons?

Odia reſtringuere, fauores ampliare.

ſons? How then? Who ſeeth not, that when death commeth, then all our quirks of wit, whereby wee ſoothed our ſelues in our ſinnes, vaniſh away as ſmoke? Venter not then to leane vpon ſuch broken ſtaues, which will ſurely faile thee in thy greateſt need.

CHAP. XVII.

Seuen deceits of the heart in perſwading to the omiſſion of good.

HAuing ſpoken of the deceits of our hearts in perſwading to the *commiſſion of euill*, it remaineth that we proceed to their deceits in perſwading to the *omiſſion* of that which is *Good*. And they are ſpecially *ſeuen*.

2. To omit good where the

The *firſt* is, when, as before the foule and vgly face of ſinne was painted with the faire colours of vertue and holineſſe: ſo here, contrarily, the beautifull face of vertue is all to bee ſlurred and ſmeared with the blacke foot of thoſe vices, which ſeeme to haue ſome affinity with it. Thus conſcience of ſin is traduced as preciſe niceneſſe and needle ſcrupuloſitie; obedience to Gods Lawes is thought the baſeſt bondage, *Pſal.* 2. Iuſt ſeuerity heares ill, vnder the name of mercileſſe cruelty. Zeale is cenſured for hypocriſie, raſhneſſe, madneſſe. Patience for ſtupiditie, and cowardize. Humility for baſeneſſe of

I Deceit, diſfiguring of vertue with ſins deformities.

3 Kings, 9. 11.

minde: wiſedome for craft. And ſo are many excellent graces and workes diſcredited with vs, and we brought out of loue, and liking with them. *Iudas* diſgraced the iuſt and honorable liberalitie of *Mary*, in breaking the box of ointment on our Sauiour, as too profuſe & riotous a waſt. The Iewes taxed *Iohns* ſeuerer *grauity* as *diabolicall*, and *Chriſts* gentler *affability* as *Epicureall*, and fauouring of licentiouſnes. *Ahaz* counted truſting on God to bee tempting of him. And the *Papiſts* ſlander Marriage, as an vncleane and fleſhly worke. Herein vertue fares much like her followers, who neuer could bee free from thoſe aſperſions, & imputations, which of all others they leaſt deſerued. But, as the wicked, to bring the godly into hatred, haue alwaies raiſed vp ſlanderous reports of them, that they are thus and thus, (as of the Chriſtians of the Primitiue Church, that they were enemies to the Emperours, practiſers of vncleanneſſe in their meetings, &c.) when indeed they are nothing leſſe; ſo doe our hearts craftily miſinforme vs of vertue, and as once they of the *Hugonites*, tell vs terrible things of it, to bring vs quite out of conceit with it.

Math. 26. 8.

Eſay. 7. 11.

II. Deceit, to bring from a little to nothing.

The ſecond is, when our hearts would onely obtaine thus much of vs, to remit but a little of our forwardneſſe and zeale, as in the ſtrict obſeruation of the Sabbath and other ſuch like duties. For by this meanes, as in committing of ſinne the deceit of our hearts was, to bring vs from a *little* to *much*: ſo heere from a *little* to *nothing* at all, that by little and little degenerating, at the length we might be quite ſtript and emptied of all goodneſſe. A fearefull ex-

example whereof the Church of *Epheſus* yeeldeth; whoſe little abatement of the feruour of her firſt loue, made way to the remouall of her golden Candleſticke, and ſo to the bringing in of that fearefull and hatefull darknes wherein her former ſo glorious and ſhining a light was wholly extinguiſhed. Our wiſdome therefore in ſtanding out againſt our owne hearts, and the Deuill, with whom they conſpire, muſt be like to that of *Moſes* in ſtanding out againſt *Pharaoh*, not to yeeld ſo much as a hoofe; If we doe, our caſe in the end will be the ſame with them, that yeeld all at once, and at the firſt daſh wholly fall away. It matters not greatly to Sathan, in the ſpirituall ſhipwracke, whether the Ship be ſuddenly caſt away by ſome violent tempeſt, or bee drowned by degrees, the water getting in by little and little at ſome little hole. Lingring conſumptions bring death as well as the violent burning feauers. *Hee that is careleſſe in his buſineſſe*, ſaith *Salomon*, *is brother to the waſter*, and will ſurely come to pouerty in the end. This is true alſo ſpiritually. If once wee begin to ſlacke of our care and watchfulneſſe, and beginne to grow cold and careleſſe, and to carrie our ſelues remiſſely in Religion, we ſhal quickly come into the ſame caſe with them that waſte and hauocke all conſcience at once. Since therefore this is the Deuils craft, and our owne hearts together, not to ſet vpon our whole treaſure and ſtore at once, but here a ſnatch, and there a ſnatch, till by little and little, they haue exhauſted vs, like *Nabuchadnezzar* in the ſpoile of the Temple, firſt taking away one part of the furniture, then another: It ſtands vs in hand to hold faſt

Reuel.2.4.5.

Prou.18.9.

Dan.1.8. compared with. Ier.26.19.29.

faſt our owne, and not to let goe the leaſt parcell thereof. For if once a breach bee made in vpon vs, and but ſome little taken away, wee cannot but bee weakned thereby, and ſo lie open to further danger. *How often*, ſaith *Auſten*, "hauing at firſt but tolerated "thoſe which tell idle tales, leſt we ſhould offend "the weake, afterwards by little and little haue wee "come willingly to liſten vnto them? If once wee become luke-warme, wee are ſo much the fitter to become colde, and then to freeze? If we ſuffer zeale to coole, quickly wee ſhall come to reſt in the outward performance of religious exerciſes, without any ſenſe of the quickning life and power of godlines in them, and at length we ſhall proceed on, from this dead ſenſeleſneſſe, to open prophaneneſſe, and contempt of all goodneſſe. Withſtand then the firſt beginnings of declining.

Confeſſ. 10. 31. *Quoties nar-rantes inania prima quaſi tolerauimus ne offendamus infirmos, deinde paulatim libenter audiuimus?*

III. Deceit, ſuering of the pleaſure of godlines, from the trouble.

The third is, when the pleaſure, comfort, and reward of godlineſſe is ſeuered from the toyle, trouble and affliction that waites vpon it. As, contrarily in ſinne, our hearts cunningly abſtract the paine from the pleaſure. This deceit ſometimes preuailes with the godly; as with *Dauid*, when conſidering the preſent afflictions of the godly, he cries out, *I haue waſhed my hands in innocency in vaine*. But more commonly with the men of this world, when they heare that hard ſaying, *If any man will liue godly, he muſt ſuffer perſecution*, and *if any man will be my diſciple, he muſt forſake all*, father, mother, lands, liuing, & life it ſelfe. But here *Chryſoſtome* giues vs an excellent rule that when in any good thing to bee done for Gods cauſe, there ſeemes to be loſſe, we ſhould not onely

Pſal. 73. 13.

Hom. 15 ad pop. Antioch. in fine

looke

looke to the loſſe, but to the gaine alſo, incloſed in this loſſe. Art thou to giue almes, and doth the expence of money trouble thee? Conſider alſo the returne and increaſe of that which thou expendeſt. Haſt thou loſt any thing in thy outward eſtate? Giue thankes to God; and conſider not the griefe which thy loſſe, but the ioy and comfort which thy thankſgiuing affordeth thee. Art thou reuiled, and reproched? Beare it with a good ſpirit, and thou haſt more cauſe to glory in thy *patience*, then to grieue in thy *reproch*. We ſee the Husband-man conſiders not the ſowing in teares, but his harueſt, his reaping in ioy: The Fiſherman lookes not to the caſting in of the Net, but to the draught; nor the Merchant to his Sea-voyage, but to the returne of his merchandize: ſo muſt we, not ſo much looke to our loſſes, croſſes, afflictions, as it were the ſhowring and lowring ſeed-time, but to our reaping-time, our harueſt, the comming of our Sauiour, the blaſt of the trumpet, the exceeding glory prepared for vs. With *Moſes* we muſt looke to the recompence of reward; and the eternall waight of the *Crowne*, muſt waigh down with vs the light and momentany waight of the *croſſe*: And as in ſinne wee ſhould haue a fore, not ſeeing onely, but feeling alſo of the paines, when ſeeing onely tickling pleaſures preſents it ſelfe: ſo in obedience of the pleaſure when nothing ſhewes it ſelfe to the outward eye, but paine & trouble. If thus we can do, and truly conioyne thoſe things which our cunning hearts fraudulently ſunder, the *crowne of thornes*, and the *crown of glory*. *Golgatha* and *Caluary*, *co-ſuffering*, & *co-reigning with Chriſt*; then ſhall we account the Heb. 11.

rebuke of Chriſt a matter of incouragement, yea, a greater attractiue vnto godlineſſe, then all the treaſures of Egypt. For the leſſe our reward is heere with men, the greater may we aſſure our ſelues ſhall it bee hereafter with God. For if a cruell man haue ſo much good nature, as to ſee the paines which others haue taken for him, to be recompenced: think we that the God of mercy can ſuffer them to goe vnrewarded of him, that haue ſuffered ſo much for him

Yea, but in preſent thou ſaiſt thou ſeeſt and feeleſt nothing but paines, puniſhments, troubles, and tribulations. Firſt, this is not ſo: Much comfort, and ſweetneſſe of delight is there in the very act of obedience, in regard of the peace and ioy of conſcience; as contrarily much torture, and terrour in the very act of ſinning: for here, euen in laughing, the heart is ſorrowfull, as in the way of obedience, euen in mourning the heart is light and chearefull. In which regard, though there were no heauen, nor future reward of glory, yet the godly life, with all the troubles thereof, were to be preferred before the ſinful, with all its pleaſures; onely becauſe of the ſweete quiet and contentment of an vnguiltie conſcience: whereas the wicked haue a tormentor within, a ſelfe condemning conſcience; The mud and mire of which raging Sea, troubleth and diſtempereth the pleaſures of ſinne, which yet, if vntroubled, would laſt but for a ſeaſon, hauing a moſt miſerable ſucceſſour to follow, endleſſe and remedileſſe ſorrow. So quickly in ſinne doth the pleaſure fade and vaniſh, leauing behind it perpetuall paine; whereas in obedience, contrarily, the paine is tran-

tranſient, the pleaſure eternally permanent.

Now that in obedience, firſt thou heareſt and feeleſt of the worſt, and the better is reſerued for the time to come; this ought the rather to harten thee thereunto; as being an argument that there is no deceit which heere thou needeſt to feare. For where deceit is meant, there the beſt things, that may tickle and tempt vs are ſhewed, the worſt are concealed till afterward: As for example, thoſe that ſteale away children, doe not tell them of rods and ſtripes, but of plummes, apples, cakes, babies, hobbie-horſes, and ſuch like knacks, that vſe to pleaſe children: And then hauing thus caught them, the poore children afterward feele much woe and miſery: ſo in catching of birds and fiſhes, their dayly food that they delight in, is ſhewed them, the ſnare, the hooke they feele afterward: And thus doe our hearts, as we ſhewed, deceiue vs, in perſwading vs to ſinne, by obiecting to our ſenſes the pleaſurable delights thereof, not telling vs of the *afterclaps*. But now in obedience, the word of God firſt tels vs of the *griefe*, then of the *glorie*; firſt of the *labour*, then of the *reward*; firſt of the *teares*, then of the wiping *handkercher*: firſt of the *race*, then of the *garland*; firſt of the *fight*, then of the *kingdome*. Is not this plaine dealing, to let vs know the worſt beforehand? Doth not God herein deale as a Father with his childe? And will a Father coozen and circumvent his owne childe? No. And yet firſt, in his childhood, he tels him of the ſeuere Schoole-maſter, of the ſwinging rods, of the hard ferule, and of ſuch like terrible things: Afterward, when he comes to age, hee tels him of his in-

Chryſ. hom. 16. ad pop. Ant.

heritance, and paſſeth it ouer to him. Lo then what a ſtrange deceit this is, for our hearts to make vs beleeue that to be an argument of Gods deceiuing vs, which is ſo cleare an euidence of his faithfulneſſe. If now wee were told onely of pleaſures and delights, wee might ſuſpect deceit, and feare there would be none in the end: But now hearing nothing but of the Croſſe, of Gall and Worme-wood, we may the more perſwadedly aſſure our ſelues, that the Wine and Honey will come, and that beginning with the dolefull darkeneſſe of the night, we ſhall end in the ioyfull light of the day; Where ioy hath the beginning, there feare of griefe makes our ioy grieuous; where griefe, there hope of ioy makes our griefe ioyfull.

IV. Deceit. remembrance of that by-paſt

The *fourth* is, from the remembrance of that good which we haue already done: Whereupon we falſly inferre that we may now ſit downe, and reſt vs a while, as hauing done enough for our parts. This ſeemes to haue beene *Iehues* deceit: Hee thought it enough hee had deſtroyed *Ahab* his poſteritie, and Idols: He thought this a great matter; and therefore that the doing of this might well excuſe him, for the not deſtroying of *Ieroboams* Calues: But *Paul* had done farre more, and yet forgat that which was paſt, and ſtill preſſed towards the Mark; notwithſtanding hee had ſo happily combated with his corruption, that he could ſay, *I am crucified to the world, and the world to me*, yet he ſtill continued *beating downe his bodie*: So *Timothy*, though a rare man for mortification, yet continued ſtill in the vſe of ſuch ſeuere abſtinence, that *Paul* was faine to ſtay him, and bid him

Phil. 3.

Gal. 6.

1. Cor. 9.

him drinke no longer water. But marke heere the deceit of our hearts in turning the *spurre* into a bridle: For there cannot be a more forcible inticement to proceeding on in grace, then from our owne beginnings, and former practice: All lost, if wee giue ouer before the race be fully run out. Wherefore S. *Paul* perswades *Philemon* to shew mercy to *Onesimus*, by reason of his former practice of that grace towards others; for hauing said, *We haue great ioy & consolation in thy loue: For by thee, brother, the Saints bowels are refreshed*; hee inferreth presently this: *Wherefore I beseech thee for my sonne Onesimus*: Refresh thou his bowels, as thou hast done others of the Saints: Still hold out in the exercise of this grace, that thou mayest receiue a full reward. In like manner he reasoneth with the Corinthians, *As yee haue abounded in loue and knowledge, &c. so see yee abound in this grace* (of Liberality) *also*. Wee contrarily, thinke our abundance in some graces may dispence with our defects in other. But as in the Parable of the lost sheepe, the shepheard leaueth the sheepe he hath, and seeketh out that he wants; so should we heere, in our thoughts, at least, leaue those graces thou hast; doe not so stand thinking of them, that thou shouldest neglect that which thou hast not. In the parts of our bodies, none so foolish as to reason, no matter for the want of mine eye, because I haue eares, nose, &c. No souldier so senseless, as to say, no matter for a head-peece, because I haue brest-plate: In the furnishing of our houses if one onely ornament be wanting, we doe not thinke the want made vp in the rest which we haue, but contrarily, that

Phil.v.8,9. expounded.

1.Cor.8.7. cleared.

τὰς ἐγγὺς ὄντας τῶν βραβείων διεγέιρουσι μᾶλλον. *Chryſ. hom. 9. ad pop. Ant.*

that wee ought ſo much the rather to prouide that which is wanting, becauſe of thoſe we haue. In running of races, the people hallow and ſhout not to the hindermoſt, but to the formoſt; that are neereſt the Goale: The like heartning ſhould wee giue to our ſelues, the neerer we approach to the end of the Chriſtian race.

V. Deceit, compariſon with inferiors. Luke. 18. 11.

The fifth is, from comparing our ſelues with others that are worſe, as the Phariſee compared himſelfe with the Publican: Hence wee gather, that as long as we haue others farre behind vs, we need not ſo beſtirre vs. This deceit is like that of the Drapers, that commend a Karſey by laying it to a Rug. Well, in other things, we doe not ſo deceiue our ſelues. A man of ſome competencie in his outward eſtate, if he ſee a beggar that hath nothing, will not thereupon conclude that he is rich enough, and neede ſeeke for no more: No, but if there be but one richer man then himſelfe, he is an eye-ſore; As long as hee ſees him, he thinkes himſelfe poore. So the runner in a race, haſtens his pace by looking to thoſe before, not ſlackens it by looking backe to thoſe behind: So ſhould we rather caſt our eyes vpon thoſe that are of greater eminency in grace then our ſelues, and then hang downe our heads, and couer our faces in ſhame to ſee what *nothing* we are, and then put to the ſpur to this dull iade, our naughty fleſh, that wee may make more haſte in our iourney.

VI. Deceit; Pretence of auoyding euill.

The ſixt is, when we abſtaine from good, vnder pretence of auoiding euill; which anſwers to that deceit in the former kind of doing euill for the procuring of good. This is the deceit of the Papiſts, in

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not suffering the Scriptures to bee read of the common people, because of the hurt that may come of it. *Austen* makes mention of some, that neglected the meanes of knowledge, because *knowledge puffeth vp*; and so would bee *ignorant*, that they might be humble; & want knowledge, that they might want *pride*: So the Philosopher plucked out his eyes to auoide the danger of vncleannes. But we must learne, neuer either to feare *good*, though it may seeme neuer so hurtfull, nor to embrace *euill*, though neuer so *profitable*. Hurtfull good is more profitable, then profitable euill.

In Psal. 130. Sed rursus sunt quidam homines, qui cum audierint quia humiles esse debent, demittunt se, nihil volunt discere, putantes quia sat aliqui didicerunt, & superbierunt, & in solo lacte remanent.

CHAP. XVIII.

Of another deceit in the same kinde.

THere remaineth yet one deceit more in this kind, from which, it being something more large, wee haue reserued this Chapter.

VII. Deceit, inuention of false reasons or shifts.

And that is the inuenting of false reasons to detaine our selues for performance of dutie: For euen in such duties, whereto wee haue bound our selues by vow, wee will yet goe about to slip the collar, and to vntie the knot; which *Salomon* intimateth in that Prouerbe: *It is a snare after the vow, to enquire*, namely, colourable reasons to elude our vow: Much more then will our deceitfull hearts doe the like for those duties, whereto we are tied by Gods Commandements: For if they haue sleights to loose a double knot, both of a commandement and vow too; much more then a single knot

Prou. 20. 25. explained.

knot of a commandement alone. To exemplifie this in ſome particulars; Many, when called to the Supper of the Lord, pretend their want of preparation and vnfitneſſe, by reaſon they are not in charity with their brethren. A notable deceit! For why do they not vpon the ſame grounds refuſe to pray alſo, becauſe loue and vnitie are as well required heere, as in the Sacrament; yea, a ſincere profeſſion of it, *forgiue vs, as wee forgiue, &c.* When, in the publique reformation of Religion, vnder *Ezekiah*, there was ſome backwardneſſe in the Prieſts and Leuites, and they happily, with the ſluggard, were ready to hold the hand in the boſome, and to crye, A Lyon is in the way: This innouation will bee dangerous; wee dare not be ſeene in it: *Ezekiah* (as after him *Æmilius Paulus*, Conſul, when no bodie elſe durſt, himſelfe ran in with a hatchet into the Temple of *Serapis* the demoliſhing whereof the Senate had decreed) began firſt himſelfe, and awaketh thoſe ſluggards with theſe words: *O bee not deceiued my Sonnes; God hath choſen you, &c.* As if he ſhould ſay, I know your hearts are cunning and deceitfull enough to ſuggeſt falſe reaſons, to diſcourage you, but harken not vnto them: doe your dutie. So alſo in the maintenance of the Miniſterie becauſe of the many vaine ſhifts which men haue for their baſe and illiberall dealing with vs, ſaying; Wee liue idly, and doe nothing but ſpeake a few words, &c. Therefore S. *Paul* hauing exhorted the *Galathians* to this dutie, to take away all their wittie excuſes, addes, *Be not deceiued, God is not mocked*: Thereby ſhewing, that as in diuers other things, the deceitfulneſſe of our hearts

2. Chro. 29. 11.

Gal. 6. 6.

ſhewes

ſhewes it ſelfe, ſo in this, namely, the forging of idle reaſons to ſatisfie & bear out themſelues in the neglect of duties commanded by the word of God. And as the deceit is in the people, in denying the Miniſter his dues, ſo alſo in the Miniſter in denying the people theirs, the due, namely of ſpiritual inſpection and inſtruction. For here ſome pretend, that for a while they with-draw themſelues, that they might follow their ſtudies in the Vniuerſitie, and ſo be the better fitted for their charge. When yet *Timóthy* for the Churches behoofe, forſooke *Pauls* company, his deare Maſter, with whom if he had abode ſtill, neglecting the Church, hee wanted not this pretence, that hee did it to furniſh himſelfe with greater ſtore of knowledge. For *Paul* might haue beene inſtead of many Vniuerſities to him. So in the matter of patience, this is an vſuall ſhift to excuſe the want of it: Oh, if I had deſerued it, I could haue borne it. Whereas *Peter* ſhewes, that wee ought ſo much the rather to bee patient, when the euill wee ſuffer is vndeſerued, becauſe then patience is moſt prayſe-worthy, when it is moſt prouoked. And iniuries doe more prouoke patience, then deſerts. Beſides that, in vndeſerued euills, wee haue the conſcience of our owne innocence, to comfort vs in that griefe, which the ſmart of the euill bringeth. All which comfort is wanting, when the euil is deſerued. And laſtly, in the duty of liberalitie, how witty and craftie doe men ſhew themſelues, in deuiſing reaſons to ſaue their purſes? As that they haue charges of their owne, they know not what need they may come to themſelues, and diuers ſuch like. And hence

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it is, the Greeke word, which the Apoſtle ſetteth out Liberality by, ſignifieth *Simplicitie*, in oppoſition to that crafty and wittie wilineſſe that is in the Co-
2 Cor.9.13. uetous, to defend themſelues from the danger as they thinke of liberality.

But to omit theſe particular inſtances, which are infinite; there are fiue more generall and common ſhifts, which men vſe, to auoide the practice of godlineſſe.

1. Shift, from not doing euill. 1 Of thoſe whoſe religion and diuinity is wholly *negatiue*: Who thinke it is enough they doe no hurt, and that it greatly matters not for doing good, ſo they doe no euill. But theſe muſt remember, that *euery tree that bringeth not forth good fruit* (for all it brings forth no bad) *ſhall bee cut downe for the fire.*
Math.3.10.
Math.25.30. That the ſeruant, that doth not imploy, and increaſe his talent (for all he returnes it ſafe and ſound to his Maſter) ſhall be bound hand and foot, and caſt into vtter darkneſſe. That many who neuer plucked either meate from Chriſts mouth, or apparell from his backe, nor with the wicked perſecutors impriſoned him, and made him ſicke, ſhall yet be condemned, for that they gaue him no meate, being hungry, no apparell, being naked, nor viſited him, in his impriſonment and ſickneſſe. That they themſelues wold not like of the like excuſe in their idle & negligent ſeruants, neither would they think it a ſufficient plea for them to ſay, we haue not ſet your houſe on fire, or plotted with theeues againſt you, &c. Beſides that, theſe deceiue themſelues in thinking they can abſtaine from euill, in doing no good. Whereas in Chriſts account, not to gather, is to
Math.25.42. ſcatter;

ſcatter; not to doe good, when we ought, is to doe hurt; not to ſaue life, when we may, is to deſtroy it. And therefore, being challenged by the *Phariſees* for curing a ſicke man on the Sabath, his defence was, *Whether is it better to doe good or euill on the Sabath, to ſaue life, or to kill?* And ſo in *Salomons* account, he that helpes not his brother in his need, is a deſpiſer, a hater, and ſo a murtherer of him. Marke.3.4. Pro.14.20.21.

Second *ſhift* is of delayers, and procraſtinators; who ſay the time is not yet come for them to be ſo graue, and godly. Hereafter they will repent, and reforme their wayes. So ſaid the *Iewes* for the building of the materiall temple, *The time is not yet come*; and the like doe many of vs ſay, for the building of the ſpirituall temple of Chriſt in our hearts. Deceitfully we, as wel as they: for the ſeaſon of repentance is not the time to come, but the very inſtant wherein we liue. Behold now the accepted time: behold now the day of ſaluation. To day, whilſt it is called to day, harden not your hearts: For wee are certaine of this onely, and not of any more, becauſe our life is not in our owne hands, but in Gods; who in a moment can take it away. But ſay that, as once *Ezekiah*, thou hadſt a leaſe of thy life for ſome certaine ſpace of yeares, yet ſtill the deceit would be the ſame; for though thy life may cõtinue longer, yet how know'ſt thou that Gods call alſo will ſtill continue? or if that doe, whether he will giue thee his grace to anſwere vnto it, who haſt already ſo contemptuouſly reiected it? Aſſure thy ſelfe, hee that will not bee fit for God to day, will be leſſe fit to morrow. For herein ſpecially is the deceitfulneſſe of ſinne to bee ſeene, that

2. Shift, from purpoſes for the time to come.

Hag 1.2. τὸ ἴλω.

Iſay.49.8. 2 Cor.6.2. Heb.3.15.

that ſtil the longer it continueth with vs, the greater ſtrength, and intereſt it getteth in vs, and ſo as the Apoſtle ſhewes, it hardens our hearts, and more diſ-
Heb. 3. 13. ables vs for good duties then before. Know it then for a truth, that when the deceitfull heart thus procraſtinates the practice of godlineſſe, and puts it off to the time to come, by that time thou wilt bee ſo rooted and ſetled in thy ſinnes, through long cuſtome and continuance, that thou ſhalt ſcarce bee capable ſo much as of the motion of the ſpirit vnto repentance. Such a fore-skinne will bee growne ouer thine heart, ſo thicke and brawny, that hardly will the moſt powerfull motions pierce through it. Doe we not ſee how eaſily the crookedneſſe of a young twig may bee corrected? Let it alone till it bee growne a confirmed tree, it is inflexible. Alas, how many haue there beene, who deceiuing themſelues with an opinion of repenting hereafter, as thinking the preſent time when God called them vnſeaſonable; afterward, ſeeing their error, and how they had let ſlip the ſeaſon, haue howled with *Eſau*, and haue then cried out, they could not repent, becauſe the ſeaſon was now paſt, it was now too late? What a cunning trick of thine is this. O thou deceitful hart! when thou ſhouldſt do good, to ſay, It is too ſoone, that time is not yet come, hereafter I will do it: And yet when this thy hereafter is come, then to ſay, now it is too late, the time is paſt? Let vs not then be thus deluded, ſuffering the time of grace to ouerpaſſe vs, to our deſtruction. Behold thy ſpirituall enemies are in a readineſſe for thee, they haue their naked ſwords drawne, and already ſtab thee. And is

it now a time for thee to talke of deferring thy preparation for them? If thou come not out and harneſſe thy ſelfe for the battle in all the haſte, thou wilt be vtterly ouerthrowne, before thy *hereafter* be come. Why ſhouldeſt thou deale with Chriſt like the Diuels, who cryed againſt him comming to diſpoſſeſſe them, *why art thou come to torment vs before our time?* For ſo many account the practiſe of godlineſſe a torment. Why ſhouldeſt thou doe worſe with God, then thou oughteſt to doe with thy neighbour? *Say not to thy neighbour, goe and come againe to morrow, and I will giue thee, if now thou haue it.* I cannot ſay indeede, that when God to day cals for thy repentance, thou haſt it of thy ſelfe then to giue it him: Yet this I may ſay, ſay not to God, Come againe to morrow, and thou ſhalt haue my repentance; when to morrow thou ſhalt be leſſe able to giue it, then to day. O that thou couldeſt be wiſe to know the time of thy viſitation, & to apprehend the occaſions, and gracious opportunities of thy good, while they are offered; to obſerue the time of the ſpirits mouing in thy heart, as once thoſe ſicke men did of the Angels mouing in the poole of *Bethesda*, and with like violence to take it for thy ſoules health, as they did that for their bodies. If with the Church in the Canticles, when Chriſt knocketh at the doore of thy heart, thou riſe not vp in all the haſte to let him in, he wil be gon; and with her, thou maiſt ſeeke him long enough in great woe and griefe, as once *Ioſeph* & *Mary* did bodily, ere thou art like to find him. Heare what Chriſt himſelfe ſaith, *Behold, I ſtand at the doore and knocke, if any man heare my voyce, and open, I will come in*, elſe

Prou. 3, 28.

Reuel.3.30.

not. Thou seest the Marriners and Water-men, because they haue not the winde & tide at command, take the benefit of it, whiles it serues. The good husband in the world, how greedily doth he apprehend the occasion of a good penniworth, and takes the aduantage of the market? O that we could be as wise spiritually, and take our penniworth of the Gospell, while it lasteth and whiles it is yet day ply our work before the twelfe houre be gone, and that fearefull night ouertake vs, wherein none can worke. O that *in this our day*, as Christ with teares wished for Ierusalem, we could know the things belonging to our peace! Let vs not deceiue our selues in thinking, because we are young, we haue therefore time enough before vs, we need not make such haste: Alas, it is but a day, a short day, all the time that we haue. O that in this thy *day*, saith Christ; And then after it, comes an eternall night. Other dayes, though they haue their nights, yet those nights end, and day comes againe: But after this day be once gone, there neuer comes a new day, to worke the worke of the Lord in againe: O but the day of the Gospell among vs hath beene, and so still is like to be, a long day: Well, be it so; But then the day of thy life may bee short enough, and then the other is thine no longer then thou liuest. When thou art dead, what good will the Gospell doe thee then? Yea, but then the day of my life may be a long day. For I am young and healthy; Well, grant thee that too, yet the day of the Gospell, and the grace of God may bee out before the day of thy life: And then what good will thy life do thee? One of these two may easily be, that if the

Soles occidere & redire possunt, &c.

day

day of the Goſpel be long, the day of thy life ſhould be ſhort; or if the day of thy life be long, yet the day of the Goſpell ſhould bee ſhort. See then how dangerous and deceitfull delaies are. *Seeke the Lord* therefore *while he may be found*, leſt otherwiſe thou be like thoſe that Chriſt ſpeakes of, who ſhall *ſeeke* to *enter, and ſhall not be able*; and *Salomon, that ſhall ſeeke the Lord early, and ſhall not finde him*. And all, *becauſe they hated knowledge, and did not chooſe the feare of the Lord, they would none of my counſell; I called, and they refuſed, I ſtretched out my hand, and none would regard.* The ſeaſon then of ſeeking God is when he ſeekes vs, and inuites vs to come vnto him, when he calls and ſtretches out his hand, as hee doth now in the miniſtery of the word: If now thou ſtoppeſt thine eare, through this deceit of anſwering heereafter, thou art wondrous wide: As now *thou* art *deafe*, ſo heereafter *God* will be *dumbe*. Heereafter there ſhall be nothing for thee to anſwere vnto, no voice of God to obey, ſaue that, *Goe ye curſed*. Gods ſpirit ſhall not alwayes ſtriue with thee: Thou haſt refuſed the good couuſell of the Lord, and reſiſted his ſpirit in the word; Thou maiſt ſit long enough ere the like grace be offered thee againe: The time may come that thou maiſt deſire to ſee one of the daies of the Goſpell, which now thou ſeeſt, and ſhalt not ſee it, when, as Chriſt ſaid of himſelfe to the Iewes, thou maiſt ſeeke the powerfull miniſtery, and ſhall not find it, becauſe thou wouldeſt not be found by it, when it ſought thee.

Luke 13.
Prou. 1. 28, 29.

Verſ. 23.

Gen. 6.

Luke 17. 22.
Iohn 7. 34.

3. Shift is from extraordinary occaſions, as in thoſe in the parable; who inuited to the ſupper, excuſed them-

3. Shift. Speciall occaſion.
Luke. 14. 18.

themſelues with the buying of farms, oxen, &c. But this is meere deceit: The true cauſe indeede, why they would not come, was becauſe their farms and oxen had bought them. Their affections had inthralled and ſold themſelues to the World. And therefore our Sauiour, preſently after the Parable ended, addeth theſe words, *He that hateth not his father, mother, wife, children, yea and his owne life*, much more his farme, his oxen, *cannot bee my Diſciple*. It was not then the farme, the oxen, but the inordinate affection to thoſe things, that they loued them more then they did Chriſt, that detained them. This was the true impediment which Chriſt in theſe words toucheth. The things of this life are burdens indeed preſſing our ſoules downe, but not in themſelues; All the weight they haue in this kinde, they receiue it from our owne corruption. Which the Apoſtle ſheweth, ioyning theſe two things together. *Caſting away euery thing that preſſeth downe*, that is, the things of this life, *and ſinne, that ſo eaſily incompaſſeth vs*. It is this latter that makes the former burdenſome to vs. Therefore they inſtead of ſaying, *I haue bought a farme, I haue married a wife*; ſhould rather haue ſaid, *I haue ſould my ſelfe to the inordinate loue of my farme, and I haue married my ſelfe to the fooliſh and carnall loue of my wife, as well as to my wife*. Some caſes indeed there are, wherin that rule of our Sauiour hath place; *I will haue mercy and not Sacrifice*: And then the occaſion hindring the duty, is of greater conſequence then the duty omitted: And the neglect of that occaſion would haue left a deeper wound in our conſciences then of the duty. As in *Hannah*, if

Verſe 26. expounded.

Heb. 12. 2 cleered.

if for the going to the ſacrifice at *Shiloh*, ſhee had neglected to ſhew mercy to her poore infant in giuing it ſucke. But here many deceiue themſelues. to make euery entertainment of a friend, euery goſſipping or marriage-dinner, or ſome ſuch like occaſion, to be a ſufficient cauſe to iuſtle out the ſeruice of God. And this was *Marthaes* deceit, rebuked ſeuerely by our Sauiour: Notwithſtanding the meeting of friends in *Zacharies* houſe; the circumciſion of the childe on the eight day was not neglected. The Iſraelites were but in an vnſetled tumultuary eſtate in the wilderneſſe, and yet for all that, they did not poſt off the duty of thankſgiuing, till they were peaceably poſſeſſed of *Canaan*: And for all their often remoues in the wilderneſſe, and the vncertainty of them, yet they ſeeme to be challenged by the Lord, for the neglect of circumciſion. Luke 1. 58. 59.

Fourth *ſhift* is that which is rife in the mouthes of the prophane, that it is vaine and bootles to take any paines in godlines: For if they bee ordained to deſtruction, it will nothing aduantage them, they ſhall looſe all their labour; if to ſaluation, though they liue neuer ſo wickedly, it ſhall nothing preiudice, or diſaduantage them; They muſt needs come to their appointed end: But theſe muſt know that it is impoſſible, either for a reprobate to liue godly, or an elect alwayes to liue lewdly and looſely: For the ſame God that ordaines the end, ordaines the meanes. Thoſe whom he hath ordained to ſaluation, hee hath alſo ordained to good workes, that they ſhould walke therein. Why then wilt thou deceiue thy ſelfe in this caſe, more then in the matters of this life? 4. Shift. Predeſtination. Eph. 1. 2.

life? for there thou wilt not reaſon: God hath appointed how long I ſhall liue, therefore I will eate no meate, becauſe Gods decree muſt needs ſtand, whether I eate or faſt: Here thou wilt haue the wit to anſwere; God indeed hath ordained how long I ſhall liue; but withall he hath ordained that the time I ſhall liue, I ſhall liue by the vſe of meanes. Much more ſhouldeſt thou vſe this anſwer in this caſe. For thou knoweſt not but God may miraculouſly maintaine thy temporall life without meanes: but thou maiſt aſſure thy ſelfe, God will neuer worke ſuch a miracle, as to bring a ſinfull irrepentant ſoule into heauen.

5. Shift, Difficulty of godlineſſe.

The fift *ſhift* is, of thoſe that complaine of the difficulty of the practiſe of godlineſſe, how painfull it is to our fleſh, how impoſſible to be attained, and ſo by this meanes diſcourage themſelues from making towards the heauenly, as once thoſe ſpies did the Iſraelites, from the earthly Canaan. Thus the foole puts off the ſtudie of knowledge, pretending the impoſſibility of reaching vnto it: As *Salomon* implies, when he ſayes, as it were mockingly imitating of him, *wiſedomes* (in the plurall number) *are too high for a foole.* O there are ſo many and ſundry things to be learned, How can I comprehend them all? But here the truth is, that want of *will* is the true cauſe, though want of *skill* and *power* be pretended. For theſe men are like bankrupts who though they be able to pay ſome part of their debts, yet refuſe to pay any thing, becauſe they cannot pay all. So theſe vpon pretence of their vnability to doe all required, will not endeauour to doe any thing at all. *Dauids*

Pro. 25. 7.

Nolle in cauſa eſt; non poſſe prætenditur. Sen. Ep. 119.

practiſe

practise was cleane contrary: For he proposing to himselfe that perfection of obedience required in the Law, farre aboue the reach of any man: *Thou hast commanded thy precepts to bee kept very much*; namely, with all our hearts, soules, &c. doth not thereupon giue ouer his desire, and endeauour of obedience, but rather prouokes and enkindles it thereby; For thereupon hee infers presently, *O that my wayes were so directed, that I might keepe thy statutes.* Here to deliuer our selues from this deceit, we must remember that God accepts *affecting* for *effecting*, *willing* for *working*, *desires* for *deeds*, *purposes* for *performances*, *pence for pounds*, and vnto such as do their endeauour, hath promised his grace, inabling them euery day to do more and more. Which grace when once we haue, then shall we see how false it is which our hearts tels vs, concerning the paine and tediousnes of godlinesse. For then we shall feele Christs *yoke to bee easie and sweete*, and *his commandements will not bee burthensome vnto vs.* Nay, it is sinne that is so painefull; Gods works are farre more easie, then are the Diuels: For whether thinke we is the easier burthen to carry, malice and enuie in our hearts, or the loue of God, and our neighbour? To retaine the memory of iniuries is troublesome, and vexes the mind, but what trouble or paine is it to let ones anger goe, not to speake euill, not to reproach or slander our neighbour? not to sweare? to aske good things of God that giueth them readily? it is troublesome to the minde to carke and care, and take thought; but to rest on God by faith, how sweet and easy is it to the heart? It is a slander then against godlinesse

Psal. 119. 35.

Matth. 11. 29. 1 Iohn 5. *Chrys. Hom. 8. ad pop. Antioch.* ποία ὀδύνη ὀργὴν ἀφεῖσθαι; ὀδύνη μὲν εὑρεῖς μνησικακεῖν.

lineſſe to ſay it is ſo full of paine and trouble. And of the deceitfulneſſe of the heart, in perſwading, ſo much.

CHAP. XIX.

Of the deceit of the heart, in that which it promiſeth to vs.

3. In promiſing

WE are now to proceed on to the third head of deceitfulneſſe, which is in *promiſing*. And that is either to *our ſelues*, or to *God*.

To our ſelues we deceifully promiſe many things.

1. To our ſelues 1. Pleaſure in ſinne.

1. Pleaſure, profit, and the ſweetneſſe of both in ſinne, but in the end in ſtead hereof (ſo faithfull are our hearts of their words) we finde nothing but gall, and wormewood, ſhame in the world, confuſion and horrour in our owne conſciences. Whence that queſtion; *What fruit haue ye in thoſe things, wherof ye are now aſhamed?* As if he ſhould haue ſaid; Your hearts promiſed you much fruit of pleaſure and contentment in ſinne: Alas where is it? ye find now nothing but ſhame. So true is that of *Salomon*: The righteous is more excellent then his neighbour; but the way of the wicked deceiues them. They think themſelues farre better then the righteous: and ſo they were indeed, if they could find that felicitie in their wicked waies which their deceitfull hearts promiſe; but this they doe not: Their way deceiues them, as hee ſhewes in the next verſe, *The deceitfull man* (though

Rom. 6.21.

pro. 19.27.

(though when hee went about to ſteale his veniſon promiſed much mirth and cheere to himſelfe, ye he comes ſhort of his reckoning) *hee ſhall not ſo much as roſt that hee tooke in the hunting*. In couetouſneſſe, what happineſſe doth the heart promiſe it ſelfe in gaine, though neuer ſo vnlawfull, and vnrighteous? But how deceitfully, many examples can witneſſe. What got *Ananias* and *Saphirah*, by reſeruing to themſelues ſacrilegiouſly the Churches goods; but a ſhamefull and ignominious death? No more did *Balaam*, when hope of gaine, and the large promiſes of the King, made him blindly and boldly ruſh vpon the Angels ſword; Whence the ſcripture vſeth that phraſe of the *Deceit of Balaams wages*. What got *Gehezi* by taking vp that good morſell, as he thought, which his Maſter ſo vnwiſely, in his conceit, let go beſide his lips? nothing but a leproſie. Did not *Achans* Babyloniſh garment bring the ſtones about his eares? and *Iudas* thirty peeces of ſiluer the halter about his neck? Excellently *Salomon*, *the bread of deceit ſeemes pleaſant to a man, but afterward his mouth is filled with grauell*. There are ſome meates, which are very pleaſant in the mouth, & it is delightfull to hold, and roule them there, but after once they are ſwallowed downe, with the fiſh, we feele the hooke ſticking in our iawes; being in the ſtomacke they make vs wondrous ſicke, ſo that we cannot be well till the ſtomacke haue diſgorged it ſelfe. This is the ſimilitude whereby *Zophar* in *Iob*, doth moſt elegantly repreſent vnto vs the deceitfulnes of that pleaſure the couetous promiſe themſelues in the gaine of vnrighteouſneſſe. *Wickedneſſe was ſweete in her mouth,* Iudgit 1.

and

Iob.20.12.13.14.15. explained.

and he hid it vnder his tongue, and kept it cloſe in his mouth, rolling it about, as a peece of Sugar. But what? was it ſo ſweet in his belly too? No, *his meat in his bowels was turned, it became the gall of Aſpes in the middeſt of him: He hath deuoured ſubſtance, and he ſhall vomit it; God ſhall draw it out of his belly:* And thus in the Goſpell, are pleaſures well called *thornes*, not onely for choaking the word, but alſo for pricking and wounding the conſcience with true ſorrow, in ſtead of that falſe and flattering delight which we expected. As it is thus in couetouſneſſe, ſo in ambition, and all other ſinnes. Did not *Adam* and *Eue* promiſe vnto themſelues in the eating of the forbidden tree, the glory of the God-head? For what elſe meaneth that bitter ſcoffe, and ſalt ſarcaſme of the Lord, *Behold, man is become like one of vs?* But what was the iſſue? *Moſes* tels vs: *Then were their eyes opened, and they ſaw their nakednes*; they ſaw how they were mocked; how for the mines of gold they had met with cole-pits, nay, for heauen, with hell; for a throne of glory, with the dunghill of ignominy. In this regard the Apoſtle ſaith, that *ſinne deceiued him*, becauſe of this deceitfull promiſe of his heart, concerning ſinne: And for the ſame reaſon he calleth the luſts of the fleſh, the *deceiueable* luſts of old *Adam*; in the ſame ſence that *Salomon* calls the Rulers meat, a *deceiueable* meat: Becauſe wee promiſe ſuch great matters of ioy and delight to our ſelues in our ſinnes, the contrary whereof afterward our owne wofull experience teacheth vs: For ſinne imbraces vs indeed, but it is like the Serpent: Together with the imbrace, it mortally ſtings vs. Beleeue wee not then

Gen.3.22.

Pro Theſauro Carbones.

Rom.7.11.

Epheſ.4.22.

Prou.23.3.

then theſe inchanting ſongs and faire promiſes: We ſhall ſmart forour credulitie afterward. Sinne that lay quiet before, like a ſleeping dog, will afterward awake, and flye in our throates, and of a friendly perſwader, it will turne a moſt vehement accuſer. The promiſed pleaſure ſhall vaniſh with the very act of the ſinne, and then comes the ſting of the guilt. After the ſinne is throughly done, ſhal we perceiue the hainouſneſſe thereof.

Quos Egyptum Phylactas vocant. In hoc amplectuntur vt ſtrangulent. Sen. Ep. 52.

Perfecto demum ſcelere, eius magnitudo intelligitur. Tacit.

II. We deceitfully promiſe to our ſelues the enioyment of many outward bleſſings, which yet wee neuer get. Thus *Saul* promiſed himſelfe victory ouer *Dauid*, being ſhut vp in *Keilah: The Lord*, ſaith hee, *hath deliuered him into my hand.* So alſo did the Iebuſites triumph againſt *Dauid*, as though they had beene ſure enough for euer being ouercome by him. This deceit we may ſee in the cracking of *Goliah*, & *Senackerib*, who had in their preſuming hope, got the victory of their aduerſaries before the conflict, and ſo putting on the harneſſe, gloried as thoſe that put it off: And wee may eaſily diſcerne it in our ſelues who too too eaſily beleeuing ſuch things as we deſire ſhould come to paſſe, doe often make our ſelues, ſure of them, when yet in the end wee come ſhort of them. Herein deceiuing our ſelues, as the Diuell would haue deceiued our Sauiour: *All theſe things will I giue thee*, ſaith he, which yet were not in his power to giue: No more are any of the leaſt of theſe things in our hands which we ſo confidently aſſure to our ſelues. And therefore to this deceit, oppoſe we *Salomons* counſell, *Boaſt not of to morrow for thou knoweſt not what a day may bring foorth.* Many things

2. Enioyment of outward things.

1. Sam. 23. 7.

2. Sam. 5. 6.

things fal out betwixt the cup and the lip, inſomuch that oftentimes, wee enioy not thoſe things which euen almoſt we haue in our hands.

Deut.28.30.

3. Happineſſe in inioyment.

III. Our hearts deceiue vs in promiſing I know not what contentment and happineſſe in the fruition of theſe outward bleſſings, when yet the euent anſwereth not our expectation. O ſaith the deceitfull heart of man, if I might haue this or that which I deſire, ſo much liuing, ſuch or ſuch an office, or preferment, how comfortable and ſolatious a life ſhould I lead? well, when he hath his wiſh, it fareth with him almoſt, as with the Iſraelites in their quailes; He findeth more vanity & vexation of ſpirit in the preſence, then he did before in the want of this his ſo much deſired good. Hence alſo that phraſe of the *deceitfulnes of riches*, becauſe they doe not performe that which our hearts promiſe vs concerning them. In the ſame regard, worldly honours are called *lies*, by *Dauid*, *O ye ſonnes of men, how long wil ye follow after lies?* The lie indeed is in our own falſe harts We make them lyars, in that we promiſe ſuch great matters to our ſelues of them. Wheras in the end the *leaning-ſtaffe*, becomes a *knocking cudgel*; and the *prop* to ſuſtaine vs, like the *Egyptian reede*, proues a *pricke* to pierce and paine vs, and as *Iob* complaines of his friends, all theſe matters which we thought would haue beene vnemptiable fountaines of comfort, *deceiue vs like a brooke*, whoſe waters faile in the ſummer, when we haue greateſt vſe of them. Thus *Eve* promiſed her ſelfe great matters in *Cain*, and he was the man obtained as a ſpeciall bleſſing of the Lord, & his brother was called *Habel*, Vanity, as being no

Pſal.4.2. expounded.

Iob.6.

body

bodie in regard of him. But afterward this her ſon, on whom ſhe ſo much doted, proued a very thorne in her ſide, and pricke in her eye. So concerning *Elkanah*, it is noted that hee loued *Hannah* more then his other wife, promiſing no doubt greater matter of comfort to himſelfe in her, then in the other. But what followed? *He loued her*, ſaith the prophet, *and the Lord made her barren.* Marke the coniunction of his louing her, and Gods making of her barren. So ſhall it bee in all ſuch earthly creatures, whereunto we cleaue inordinately, falſly promiſing ioy to our ſelues in their vſe: God in his iuſt iudgement ſhall make them barren, ſo that they ſhall not yeeld vs a quarter of that comfort, or benefit, which we expected. The rich foole hee promiſed himſelfe a little heauen iu his riches: *Soule, take thine eaſe, &c.* But alas how ſoone did God *diſeaſe* him? *O foole this night ſhall they take away thy ſoule*, and then where is thine *eaſe?* The reaſon of this deceit is, for that we, in our expectation of theſe outward things, before they come apprehend onely the good, and the ſweet, abſtracted from the ſowre; the pleaſure diuided from the paine: but, in the fruition, wee feele both, yea more of the ſowre then of the ſweete. And hence it comes to paſſe, that nothing pleaſeth vs ſo well in the *fruition*, as in the *expectation.* Nay, nothing almoſt which pleaſures vs when hoped for, but does more diſpleaſe vs when had. Nothing I meane of theſe *temporals*, whereof now we ſpeake. For as for *eternals*, they are more loued of vs, when *poſſeſſed*, then when *deſired.* For it is impoſſible for any man to imagine, or conceiue of a greater happines then that

1. Sam. 1. 5. If any would rather haue, (And) in this place to be a rationall particle, ſhewing that he therefore loued his wife becauſe of her croſſe in barrenneſſe. crauing his pittie; I ſtriue not.

Luk. 12. 19. 20.

Nihil æquè adeptis & concupiſcentibus gratum. Plin.

Quæ mereri optauimus, ubi meruerimus abdicamus. Amb.

that which they haue in themſelues, that ſo hauing them hee ſhould begin to deſpiſe them, finding leſſe then he looked for before he had them. Nay, our opinion doth not ſo much runne ouer in conceiuing of temporals, as it comes ſhort in the apprehenſion of eternalls.

4. Freedome from iudgement, & hope of heauen in ſinne.

IIII. Our hearts deceiue vs in promiſing vnto vs both freedome from Gods iudgement in ſinne, and the fruition of his mercies in the neglect of obedience: In the one, cunningly ſeparating the end from the meanes, hell, damnation, iudgement from ſinne; and in the other, the *meanes* from the *end*, holineſſe, righteouſneſſe, from ſaluation: telling vs, we may enioy the end without the meanes, glory without grace, a plentifull harueſt without ſeede ſowen. As the *Deuill* would haue deceiued our Sauiour, promiſing him ſafe deſcent from the Temple, without going downe by the ſtaires: ſo heere would our hearts deceiue vs, promiſing a ſure aſcent vp into heauen, without going vp by the ſtaires of the workes of obedience. A fearefull thing it is to ſee men goe on boldly in their ſins, and yet as boldly to promiſe heauen to themſelues. O fooliſh ſot! who hath thus bewitched thee, to thinke that after thou haſt begun and continued in ſinne, thou ſhalt end in glory; that after thou haſt liued many yeares here in this world, and done nothing, but ſhamefully diſhonoured that God which made thee, with thy filthy beaſtly life, full of all impurity, that yet in the end God will honor thee with the glory of his Saints? *Be not deceiued,* ſaith *Paul, Neither fornicators, nor Idolaters, nor adulterers, nor wantons,*

wantons, nor buggerers, &c. ſhall inherit the kingdome of God.

And S. *Peter* tels vs, that God hath called vs vnto *glory and vertue.* To *glory*, as the end; to *vertue* as the way leading vs thereunto. Neuer then looke for glory, but in the way of vertue. God hath chained theſe two faſter together then that they ſhould bee ſeuered; ſo alſo hath hee ſinne and ſhame: And yet how many are there, like that man that *Moſes* ſpeakes of who when hee heares the curſes of the Law read, yet bleſſeth himſelfe in his heart, ſaying, *I ſhall haue peace, although I walke according to the ſtubborneſſe of my heart?* When the miniſters of the word threaten in the name of God, his iudgements againſt ſinne; are there not, who ſay in their hearts; Tuſh, theſe are but ſcar-crowes; God meanes no ſuch matter, this is but a policie to keepe men in awe? Theſe are ſuch as the Prophet ſayes haue made a couenant with hell, and death, and the reſt of Gods iudgements. How could a couenant, will ſome ſay, be made with hell? Truely, true couenant can there be none; but onely the deceitfull heart of man perſwades it ſelfe of a couenant, & ſo beares vs in hand that wee ſhall bee paſt-by vntouched, whatſoeuer ſcourges come. Wee may ſee an example of this in *Eue*, who rehearſing Gods commandement and threatning to the ſerpent, began to minſe it, with a *peraduenture*; *Leaſt peraduenture yee die*; when God abſolutely and reſolutely had ſaid, *In dying yee ſhall dye.* So they in *Ieremy*, wicked and impenitent wretches, yet flatter themſelues in hope of mercy, *It may be the Lord will do according to all his wondrous works.*

2. Pet. 1. 3.

Deut. 29. 19.

Eſay 28. 15.

See *Iunius* in Gen. 3. 3.

Ier. 21. 2.

God

God threatned *Ahab* to roote out his houſe: yet hee promiſed himſelfe the eſtabliſhment of his houſe: And thereupon ſo followed the worke of generation, that hee left ſeuenty ſonnes behind him. 2. *Kings* 10. 1.

5. Continuance of proſperity. Obad 3.

V. Our hearts deceiue vs in promiſing a ſetled and immoueable continuance of our outward proſperity. This was *Edoms* deceit, to whom the Prophet thus ſpeaketh: *The pride of thine heart hath deceiued thee: Thou that dwelleſt in the clifts of the rocke, whoſe habitation is high, that ſaith in his heart, who ſhall bring me downe to the ground?* This deceit was in her that ſaid, *I ſit as a Queene, and ſhall feele no ſorrowes.* Yea, the godly themſelues are ſubiect to this deluſion: as *Dauid*, when in his proſperity hee ſaid hee ſhould neuer bee moued; and *Iob* when in his flouriſhing eſtate hee ſaid, *I ſhall die in my neſt, and multiply my dayes as the ſands.* No maruell then if the foole ſay to himſelfe, *Thou haſt goods laid vp for many yeares.*

Pſal. 30. 6.

Iob. 29. 18.

6. Succeſſe vpon inſufficient ground. Iud. 17. 13.

VI. We falſly promiſe to our ſelues good ſucceſſe vpon weake and inſufficient grounds. As *Micah*, *Now I know*, ſaith he, *the Lord will be good vnto me*, Why *Micah?* *becauſe I haue a Leuit to my Prieſt:* yea but, God did not allow of ſuch rouing *Iep-land* Leuites: neither were priuate houſes the place where God would haue the Leuites imployed, but the Tabernacle. Wherein it ſeemes *Balaam* deceiued himſelfe, hoping becauſe of his many altars and ſacrifices, his deſire and purpoſe of curſing the Iſraelites would fadge. And this is the deceit of the ſuperſtitious, who boldly promiſe no ſmall matter to themſelues vpon the carefull performance of their ſuperſtitious deuotions.

Num 23. 1. 2. 3.

tions: Yea, among our ſelues many thinke if they humble themſelues in confeſſion, and can fetch a ſigh, or ſhed a teare in prayer, or if they bee ſomething more diligent in outward ſeruice of God then ordinarily, they ſhall eaſily obtaine at Gods hands that which they deſire.

CHAP. XX.

Of the deceit of the heart, in that which it promiſeth to God.

THus we haue ſeene how deceitfull our hearts are in the promiſes they make to *our ſelues:* it remaineth to ſee the like deceitfulneſſe in the promiſes they make to *God.* 1. To God.

Now the heart is deceitfull in promiſing to God, either the duties of repentance, and reformation in *generall*, or any ſpeciall duty in particular:

1. For *particular duties*, how often doe we purpoſe and ſecretly, yea, otherwiſe more ſolemnly promiſe to God the performance of this or that, when yet, in the end we doe nothing leſſe, by reaſon of the vnſoundneſſe and vnſetledneſſe of our deceiueable hearts? *Salomon* inſinuates, that in his time there were ſome, that after by vow they had bound themſelues to the Lord for the performance of ſeruice, did yet afterward goe about to enquire for reaſons, how to be diſcharged of the vow. *Iacob* promiſed and ſolemnly vowed to the Lord, that being 1. Duties particular, and that either ſimply, Pro. 20.25. Eccleſ. 5.5.

blessed in his iourney, and safely returned home againe, he would build an altar in *Bethel*, & pay tithes. Neuertheles, for al this, *Iacob* after his returne could sit still, and finde no leysure to pay his vow, till God came and plucked him by the eare, both by the afflictions sent vpon him in himselfe, & his children, and also by his owne voyce, as it were shewing him the reason of his danger before by *Esau*, and now by the people of that Country, of *Dinahs* rauishment, and his sonnes barbarous murther; *Arise, goe vp to Bethel,* Gen. 35. 1. *and build there an altar*, according to thy vow. How often doe the best purpose with themselues to shew some proofe of their spirituall grace, in performance of this or that duty: when yet, when it comes to the triall, wee are altogether disabled, and shew nothing but weakenesse and corruption, becausse wee haue by our negligence and security grieued the spirit of God? Wherein it fareth with vs, as with *Sampson*, Iudg. 1. who said with himselfe, *I will goe out now as at other times, and shake my selfe; but he knew not*, saith the Prophet, *that the spirit of the Lord was departed from him:* Psal. 39. 1. 2. 3. And so his heart deceiued him. Thus was it with *Dauid*; *I said, I will looke to my wayes, that I sinne not with my tongue: I will keepe my mouth bridled whilest the wicked is in sight*: but presently after he shewes how soone he broke his word: *My heart was hot, the fire kindled, and I spake with my tongue, &c, Peters* example is very memorable; how confident was hee in protesting and promising concerning his sticking to Christ, to the very death? but yet quickly plucked in his snailes hornes, euen at the slight touching of a silly wench. How soone saith *Austen*, didst thou Ser. de 4. feria denie

denie him as a dead man, whom before thou confeſſedſt as the liuing Sonne of God?

To this place belongeth that vſuall deceit, whereby wee ſecretly promiſe to the Lord the doing of this or that when our preſent eſtate ſhall be changed. Oh if I were thus and thus, I would doe ſo and ſo. *If I were King*, ſaith *Abſolom*, *I would ſee iuſtice done to euery man.* Thinke wee he would haue bin as good as his word, if euer he had beene King? Aſſuredly none would haue bin more tyrannicall. If I were a rich man, ſaith one, O how liberall, how free-hearted would I bee? God happily lets him haue *his wiſh*, but he lets not God haue *his promiſe*. God giueth *riches* to him, but he no *liberality to God*. Nay when he is become rich, hee is more uniuſt, niggardly, ſcraping, then thoſe of whom he complained before, when he was poore. Thus young men thinke with themſelues when they come to bee old, they will not offend in thoſe faults wherein they ſee age ſo much ouer-taken, as frowardnes, moroſitie, impatiencie, contempt of youth, &c. Vnmarried perſons thinke, when they are once married, they ſhall liue ſo louingly, and comfortably, and be quite free from all thoſe faults which they ſee married folke to offend in. Men without children, if once they might come to haue children, O the duties they would performe, the care of Godly education they would haue. Priuate men, If they were in places of gouernment, O the wonders that they then would do. And in euery ſtate and condition, whatſoeuer want wee ſee in others, wee dare promiſe touching our ſelues a freedome from it, if we were in it. But we

Or on condition of getting this or that.

know not, at leaſt remember not, that euery ſtate hath ſeuerall temptations, and burdens, annexed vnto it. And how can we know, either how we ſhall *withſtand* the one or *ſtand vnder* the other, till it come to the triall. Nay: rather we ſhould feare the worſe of our ſelues. Behold, now, being poore, I am couetous, when I want that bait of feeling the ſweet of gaine, which rich men haue: What then ſhould I be, if I were rich, when the danger is greater to haue our hearts ſtollen away by riches encreaſing? Behold, now I am a ſingle man, haue no body to looke to but my ſelfe, and yet I finde I haue enough to doe this well: how then ſhall I doe when beſides my ſelfe I haue a family to ouer-ſee? Behold now I am a priuate man, and haue no body but mine owne family to gouerne, and yet I finde my hands full with this: Alas! if I were in publike place of gouernment, how ſhould I bee ouercharged? Behold, being but a meane obſcure perſon, I yet find it hard to humble & keepe vnder my proud heart: What ſhould I doe then, if I flouriſhed in worldly glory, and were a great one in Princes Courts? Lo I can hardly ſtand faſt in firme ground? How then can I ſecure my feete in ſlippery ground?

2. In promiſing to God repentance, and reformation in generall, the caſe is alike. Men in their afflictions and ſickneſſe, looking for death, how liberall are they in their promiſes? but afterward how baſely niggardly are they in their performances? They play childrens play with God, they take away a thing, as ſoone as they haue giuen it. When *Nebuchadnezzar* beſieged *Ieruſalem*, then the Iewes made

2 Generall, of repentance.

Ier. 34. 10. 11.

made a ſolemne couenant with the Lord, to ſet free their ſeruants: But no ſooner had the King remoued his ſiege, but they retracted, and repealed their vow, and brought backe againe their ſeruants into their former bondage. So fareth it with theſe kinde of men: When God layes ſiege to them, by ſicknes, or ſome other pinching affliction, then couenants and promiſes are made, concerning the putting away of our ſinne: But no ſooner doth God begin to depart, and ſlacke his wrath, but we returne with the dogge to the vomit, and with the Sow to our wallowing in the mire: Like *Pharaoh*, that diſmiſſed the *Iſraelites*, whēn death entred within his Pallaces; but preſently after, in all haſt, makes after them, to fetch them backe againe. Thus was it in that great Sweat in the time of King *Edward*: As long (ſayes one) as the feruentneſſe of the plague laſted, there was crying *peccaui, peccaui*; mercy good Lord, mercy mery: The miniſters of Gods word were ſought for in euery corner, they could not reſt, they might not ſleepe: yee muſt come to my Lord, yee muſt come to my Lady; come if ye loue God, and if yee loue their ſaluation, tarry not: For Gods ſake M. Miniſter (ſay the ſicke folkes) tell vs what we ſhall doe to auoyd Gods wrath; Take theſe bags, pay ſo much to ſuch a man; for I deceiued him: giue him ſo much, for I gat it of him by vſury: I made a crafty bargaine with ſuch a one, reſtore him ſo much, and deſire him to forgiue me. Diuide this bagge among the poore, carry this to the Hoſpitall, pray for me for Gods ſake, good Lord forgiue mee, &c. This was the diſſimulation of the people for three or

foure dayes, whiles the execution was, but after when the rage was ſomewhat ſwaged, then returned they to their vomit, worſe then euer they were. Then that they had before cauſed to bee reſtored, and giuen in almes, they ſeeke to recouer by more euill deuouring cheuiſaunſes. This deceitfulneſſe God noteth in the *Iſraelites*, who being humbled with the terrors of the Law, promiſed very largely: *all theſe things will we doe*. But what ſaid God; *O that there were ſuch a heart*, namely, as in this ſo liberall and franke a promiſe of obedience they make ſhew of, and at this time thinke indeede they haue. For now wee ſpeake of ſuch a kinde of deceitfulneſſe, whereby wee deceiue our ſelues as well as others.

Deut. 5. 29.

Wee are not to thinke theſe *Iſraelites* did groſſely diſſemble with God: but at that time, being in ſome diſtreſſe, they ſpake as they thought, and meant to doe. But by reaſon their hearts were not throughly purged, and renewed: it was onely a ſodaine fit for the time, afterwards their hearts returning to their old bias, they were not able to performe that which they promiſed. This the Scripture would teach,

Pſal. 78. 57. explained.

when it ſaith, *their hearts ſtarted aſide like a deceitfull bow*. When a man ſhoots with a deceitfull bow, though hee leuell his arrow and his eye directly to the marke, and thinke with himſelfe to hit it, yet indeede the arrow, by reaſon of his deceitfull bow, goes a cleane contrary way. Anſwerable to this bow is our heart, to the arrow the deſires, purpoſes, and promiſes, wee conceiue, and make in our afflictions. The marke we ayme at is repentance: to the which wee then looke with ſo accurate and attentiue an

eye

eye, as though wee would repent indeed: And that indeed is our purpoſe, and meaning then; but our owne hearts deceiue vs. For, becauſe they are not truely renewed, but there is much vnſoundneſſe ſtill in them: Hence it comes to paſſe, that theſe arrowes of our purpoſes, and promiſes of repentance neuer hit the marke, neuer ſort to any good effect, but vaniſh in the ayre as ſmoke. *Ahab* did not groſſely diſſemble in that his humiliation wrought by the Prophets reprehenſion; but hee meant in good ſadneſſe, when he cloathed himſelfe in Sackcloth: Onely his heart ſtill remained vnregenerate, and ſo deceiued him. So was it with *Pharaoh* alſo. One would thinke that water heated in the fire, were indeed as truely hot as fire it ſelfe; But becauſe it is not a naturall heat, but onely externall from the heat of the fire, remoue it but a while from the fire, and it returnes againe to his owne Nature, and as the Philoſopher obſerues, becomes colder after the heating then it was before: So it is with theſe flaſhings of deuotion and holineſſe, which were in *Ahab*, *Pharaoh*, and others in like caſe: They are not kindely, but violent; they are not from the inward fire of Gods Spirit, but from the outward fire of his iudgements. And therefore when that is out, theſe are gone. *Ariſtot. meteor. 1.12.*

And this is the third part of the hearts deceitfulneſſe, namely, its deceitfulneſſe in promiſing. The vſe of that which hath beene ſpoken thereof, is: Vſe.

1 To teach vs patience, when wee are croſſed in thoſe things wee deſired, and wherein we promiſed great felicity to our ſelues: For God hee ſaw the

deceitfulnes of our hearts in ſuch promiſes, and that indeed theſe things would in the euent haue prooued *ſerpents*, and *ſtones*, which wee thought would haue beene *fiſhes*, and *bread*, that they would haue beene very bitter and burthenſome vnto vs, which we fancied as matters of comfort and delight.

2. Deceit. 2. To reſt contented in that eſtate wherein wee are; For howſoeuer we promiſe much of our ſelues, if our eſtate ſhould change for the better, as from pouertie to riches, from obſcuritie to glory, and greatneſſe in the world, and preſume of our owne ſtrength, not to bee touched with thoſe infirmities that vſually attend ſuch eſtates; yet we haue learned how deceitfull our hearts be herein. Haue we then a liberall and merciful affection in our pouerty; let vs not bee ouer deſirous of a richer condition. For we know not whether then we ſhall be of the ſame minde, yea, or no: And that affection we haue to liberality while we are poore is accepted of God for liberality it ſelfe. Take heed then of this deceit. Thou deſireſt to be *rich*, that thou mighteſt be *liberall*; So much thy heart promiſeth thee, that thou ſhouldeſt bee very *liberall*, if thou wert once rich: Loe thou art *liberall*, before thou art *rich*, in regard of the *affection* and diſpoſition of thy heart; and when thou art *rich* thou art not ſo much as liberall in *affection*. Thou doſt not onely not get that liberality in *action*, which thou promiſedſt thy ſelfe in riches, but alſo thou leeſeſt, together with thy pouerty, that liberality in *affection* which then thou haddeſt. O deceitfull heart, who by promiſing vs more, makeſt vs to haue leſſe! Deſire then rather

to

to keepe thy pouerty, that thou mayeſt keepe thy *liberality*; remembring that of *Salomon*, that though *that which a man ſhould ſpecially deſire to his goodnes*, that is, to do good in workes of liberality; yet a *poore man*, that hauing nothing to giue, hath yet a giuing affection, *is better then a lier*; that is, as I take it, better then ſuch a rich man, who before hee was rich, would bragge much what he would doe if he were rich, and yet being rich, is poorer in liberality then euer hee was: who is therefore in regard of this deceitfulneſſe of heart worthily called a *lyer* by the Holy Ghoſt. Bee not then, through this deceitfulneſſe, moued to the deſire of an higher and greater eſtate. *If there bee a willing minde, God accepts a man according to that he hath, & not according to that he hath not.* Then againe, conſider with thy ſelfe, what likelihood there is, that thou ſhouldeſt doe a greater good, (which belongeth to a higher place) being therein, who canſt not doe the leſſer good, (which belongeth to a meaner place) wherein now thou art. Thou art a bad poore man: thou wouldeſt bee a worſe rich man. Thou art an ill Gentleman: and is there any hope that thou wouldeſt be a better Noble-man? In pouerty and meaneneſſe thou canſt not be free from thoſe infirmities wherto that eſtate is ſubiect; & yet thinkeſt thou to eſcape thoſe whereto Riches and Honour lie open?

Pro. 19. 22. opened.

2. Cor. 8. 12.

3 Neuer to bee ouer-bold or lauiſh in promiſing much of our ſelues. Doe wee with the moſt; but ſpeake wee with the leaſt: For our hearts will deceiue vs. Wee would hardly giue our words for a falſe Knaue, that had often deceiued vs. Why then learne

3. Deceit.

learne wee not the like wiſedome here, not to promiſe any great matters of our ſelues, ſince wee haue ſuch deceiuing hearts, as will ſhame vs in the end, if we preſume any thing farre on them. It is a ſhame to vs, when others, of whom wee haue promiſed much vnto our friends, ſhall deceiue vs: Therefore the Apoſtle, hauing promiſed *Titus* no ſmall things concerning the Corinthians, ſaith he was not *aſhamed in that whereof he had boaſted of them vnto Titus*, 2. Cor. 7. 14. 16. becauſe their doings had abundantly iuſtified his ſayings. Thereby inſinuating, what a ſhame it would haue beene vnto him, if the Corinthians had deceiued that hope, and confidence which hee had of them. O then what a foule ſhame muſt it needs be, when our owne hearts ſhall deceiue vs in that which we haue promiſed of them to God? Suffer wee not then our tongues to run ouer in this kinde, leaſt it fare with vs, as with that ſame young man in the Goſpell, who came running in all the haſte to our Sauiour, crying out, *good Maſter, what good thing muſt I doe to get eternall life?* Mar. 10. 17. 22. therein ſecretly promiſing that hee would bee willing to doe any thing Chriſt ſhould command him; For it is as if he ſhould haue ſaid: O let me but know what is to be done, and be it what it will be, loe here I am ready preſt to doe it. But when Chriſt told him what was to bee done, *Goe ſell all and giue to the poore &c.* then hee ſlunke, and ſhrunke backe. For how many are there, that through this kinde of deceitfulneſſe, deale with God as *Horpha* did with *Naomi*, Ruth. 1. 10 14. making her beleeue that nothing ſhould be able to ſeparate them! there was no hoe, but ſhe muſt needs follow

Naomi

Naomi into Iudea: but ſhee was ſoone intreated to ſtay behinde, and take her leaue. The Prophet *Oſea* bringeth in the Iſraelites, renuing their couenant with the Lord, in very ſerious manner; *Come, let vs returne to the Lord, &c.* One would thinke heere were an excellent ſpirit of ſincerity. But God, diſcerning guile in this their ſo hot & haſty zeale, paſſeth this ſentence vpon it; *What ſhall I doe vnto thee O Ephraim? &c. All thy righteouſneſſe is as the morning dew.* And therefore when our hearts promiſe any thing to God, whether openly or ſecretly, we muſt deſire Gods ſtrength to inable vs for performance, as *Dauid*, hauing promiſed, *I will keepe thy ſtatutes*, prayeth, *forſake mee not ouer-long.* Yea, we muſt in this caſe deale with our hearts as *Ioſua* did with the *Iſraelites*, promiſing their ſeruice to the Lord: O ſayes, *Ioſhua, ye cannot ſerue the Lord, he is a iealous God &c.* So we in like manner muſt propound to our ſelues the difficulty of doing any good thing: both in regard of our *weakeneſſe*, and Sathans *wilineſſe*. And as in being ſurety to man for our brother, the Scripture exhorts vs to bee well aduiſed what wee doe; ſo much more ought wee to bee heedfull, and conſiderate in this ſuretiſhip to God for ſuch falſe hearts as theſe are, that weighiug well our owne inability to doe ſo much as the leaſt good, we may neuer preſume to vndertake any ſuch matter, otherwiſe then in the deniall of our ſelues, and in the earneſt crauing of the preſence of the ſpirit, without whom wee can neither promiſe, nor performe as we ought.

Hoſ. 6. 1.

Pſal. 119. 8.

Ioſh. 24, 16. 17. 18. 19.

Pro. 6. 1.

CHAP.

CHAP. XXI.

Of foure deceits of the heart in practiſing.

4. In practiſing: where the

NOw we are come to the fourth and laſt head of the firſt kind of the *ſelfe-deceiuing* of the heart, namely, the deceitfulneſſe which is in *practiſing*. And this ſhews it ſelfe in diuers particulars

I Deceit is, in the hearts ſickleneſſe in good,

1. The deceitfulneſſe of heart in practiſing, appeareth in the *ſickleneſſe* and *vncertaintie* thereof; whereby it commeth to paſſe, that we cannot hold on a conſtant tenour in any good courſe, without making of many interruptions. Many begin to enter into ſuch and ſuch good wayes of repentance and reformation, but they ſoone grow weary, and breake off. *Nabuchadnezzar*, ſeeing the excellent propheticall ſpirit of *Daniel*, in interpreting his dreame, was ſo affected, that onely *Daniels* God muſt be the true God. And yet this laſted not long. For within a little while after, for all this, his Idoll muſt bee worſhipped vnder paine of death. And after this, the ſight of the miracle in the three childrens deliuery, that the fire which was fire to burne the bands wherewith they were tyed, was no fire, ſo much as to ſindge their apparell: how did it further worke vpon him, and wring from him the acknowledgement of the true God? yet, for all this, not long after, wee may ſee him ietting it in his Palace, and as proudly as euer aduancing himſelfe aboue the Lord. Neither is it thus onely with the wicked, but in the godly alſo themſelues, in the

Dan. 4. 47.

Chap. 3. 5.

true

true practiſe of godlineſſe, though not in like manner, whence it is, that they finde ſuch vneuenneſſe in their liues, that they are ſo off, and on, ſo out and in, now in good frame, but by and by ſenſibly diſtempered, and altogether vnlike themſelues. Sometimes how are we hoyſed vp to the very skies, in abundance of pure and heauenly meditations and conſolations, as it were rapt vp with *Paul* into paradiſe, or aſcending in *Elias* fiery chariot into heauen? Otherwhile againe caſt downe into the very deepes of hell, not able to pray, heare, meditate, with any feeling of comfort. Sometimes in prayer transformed in our ſoule (ſo are wee rauiſhed) as Chriſt was in body, when hee prayed. Other-while againe as heauy in prayer as the ſleepie Diſciples with Chriſt in the Garden; the wings of our faith being clipt, our prayers lye groueling on the ground. Sometimes ſo comfortable and couragious, that we can ſay with *Dauid*, *Though I were in the valley of death, yet would I feare none ill*: otherwhile againe ſo deaded and deiected in our ſpirits, that we are like him, when he ſaid, *One day I ſhall die by the hand of Saul*. Sometimes ſo ſtrong in faith, that wee can ouercome the greateſt dangers, and with *Peter* can walke vpon the ſwelling waues: By and by ſo faint, and brought to ſo low an ebbe that wee fall downe euen in farre leſſer dangers: as *Peter* began to ſinke at the riſing of the winde. Sometimes ſo patient that wee can quietly beare the greateſt indignities; preſently after ſo impatient, that wee cannot put vp the ſmalleſt vnkindneſſe: As *Dauid*, patient in *Sauls* perſecution, impatient in *Nabals* diſ-

courteſie.

Luk. 19. 19.

Pſal. 23. 4.

1. Sam. 27. 1.

courteſie. To conclude. In the hearing of the word, how doe wee feele ſometimes our hearts to burne, and glowe within vs? O the heauenly affections wee then feele inkindled! O the ſweet diſpoſition, and frame our hearts be in then! Little would wee thinke then that afterward wee ſhould be ſo much cooled, as we are very quickly after our departure from this fire, and comming into the freezing aire of the world. In which regard, as *Chryſoſtome* ſaies, the Miniſters haue the greater trouble, becauſe they neuer finde their worke as they left it, as other workmen doe, the Smith, the Ioyner, &c. who as they left their worke in the euening, ſo they find it in the morning: but Miniſters ſhall finde their worke altogether put out of frame and order, by reaſon of our deceitfull hearts, that ſteale from vs thoſe good affections we had before. If a horſe naturally trot, and for ſome ſpace of time hath accuſtomed himſelfe thereto, though by Art hee be broken, and made amble, yet in our iourneying he will be euer and anone offering to goe out of his amble into his trot: So regenerate men, becauſe naturally their hearts are euill, though in part mortified by grace they haue learned to doe well, yet euer and anone they haue experience of the readines of their heart to breake out into their old courſes. Corruption in them will haue ſome flurts. Our heart is the inſtrument wee muſt worke with, in the ſeruice of God: But a deceitfull inſtrument will not hold out in working; no more will our deceitfull heart in the ſeruing of God.

Hom. 13. ad pop. Antioch.

2. Deceit. The *ſecond point* of deceitfulneſſe in this kind, is in the

the *ſlipperineſſe* of our hearts; whereby it comes to paſſe that they giue, both God, and our ſelues, the ſlip, whileſt they are in the performance of good exerciſes. As when in prayer, meditation, and hearing of the word they ſlily ſteale away, and play the fugitiue, carried away with idle, and wandring imaginations. This deceitfulneſſe the moſt holy haue miſerable experience of; their hearts herein dealing with them, as if our ſeruant, imployed in ſome buſineſſe, together with our ſelues, in the middeſt of the worke ſhould priuily ſteale away, we not marking, or minding of him. That holy Father *Auſten* felt this, and bewailed it in himſelfe, that in his moſt ſerious meditations of heauenly things, his minde was eaſily diſtracted by the ſlighteſt occaſions. Concerning the which hee thus writeth; "Let euery man therefore marke and conſider "what doings there are within in the heart, how "oftentimes our prayers themſelues are interrup- "ted with vaine thoughts, ſo that our heart can "hardly ſtand ſtill with God: Though yet it would "lay hold on itſelfe, and ſo make it ſelfe to ſtay with "him, yet in a ſort it flyeth away as it were from it "ſelfe, neither can it find any bounds whereby it "may keepe in it ſelfe from flying away in her wan- "dring motions, that ſo tarrying ſtill with the Lord "it may bee refreſhed wit ſweete delights by him. "Hardly among many of our prayers meet we with "ſuch a prayer. Euery one would bee ready to ſay "that this were ſo onely with him, and that others "were not troubled in like manner, vnleſſe wee had "heard *Dauid* in a certaine place ſaying: Therefore "thy

The ſlipperineſſe of the heart in the very act of performance.

Confeſſ. 10. 35.

In Pſal. 8. 8.

2. Sam. 7. 17. cleared by Auſten. *Dixit ſe inuenire cor ſuum quaſi ſoleret fugere, & ille ſequi quaſi fugitiuum, & non comprehendere, & clamare, &c.* Pſal. 38.

"thy ſeruant hath found his heart to pray vnto "thee. *Loe he ſaies that he found his heart, as though his heart were wont to flye away from him, and he faine to runne after this fugitiue, and being not able to catch it himſelfe, to cry to the Lord, my heart hath left me.* So farre *Auſtine* excellently ſetteth forth this deceitfulneſſe of our hearts. Would we not count him a deceitfull friend, who, when we ſhould haue greateſt vſe of him, would then be ſure to be out of the way? Alike deceitfull muſt our hearts needs be, the chiefeſt inſtrument wherwith we are to ſerue the Lord; And yet when Gods ſeruice is to bee performed of vs, our hearts are then to finde, they haue runne away from vs, and ſo, when we ſhould ſeeke God, we muſt firſt goe ſeeke our ſelues.

III. Deceit, ſecret foiſting in of corruption into good actions.

The *third deceit*, is, when our hearts doe priuily, and ſecretly, wee ſcarce perceiuing it, foiſt in, and cloſely conuay ſome corruption into our good actions, euen then, when wee are in the very act of performance. And with this deceit are euen the children of God themſelues exceedingly troubled. For howſoeuer they propounded not to themſelues any of theſe by and baſe reſpects of praiſe, and vaine glory, &c. in their good actions, but rather doe ſet themſelues againſt them; yet theſe things doe come in by ſtealth, and fiily inſinuate, and winde in themſelues into their hearts, as once the Serpent into the Garden. So fitly in this regard doth the Prophet call our hearts deceitfull, in that word, in the originall, from whence *Iacob* had his name, becauſe our fleſhly hearts doe the ſame thing to the ſpirit in doing of good, which *Iacob* did to his brother

ther, comming out of the Wombe, as it were ſupplant it, and catch it by the heele, when it is in running of the Chriſtian race; for what elſe doe they, when they intrude and obtrude vpon vs their owne carnall and corrupt affections? Looke how thoſe *Samaritanes* would haue had their fingers in the building of the Temple with the Iewes; namely with a purpoſe to haue deſtroyed it, and looke how *Iehu* offered ſacrifice to *Baal*, killing his prieſts at the ſame time; and looke how *Huſhai* went to *Abſoloms* company to ouerthrow him: Alike deale our hearts with vs; needes will they intermeddle in our good actions, but it is but to rob vs of them, by transforming them into ſinne, through the mixture of their corruption: For when there ſprings vp any ſweete fountaines of grace within vs, then doe they cloſely (as once the *Philiſtims* dealt with *Iſaacks* wells, which hee had digged) caſt in their filthy dirt and duſt, euen to ſtop them vp therewith: They drop downe from their impure hands ſome filth, vpon that pure webbe the Spirit weaueth, and ſo make it a menſtruous cloath: They cunningly put in their leauen into the ſpirits dough, and ſo ſowre it, and make it diſtaſtfull to the Lord. When ſometime the ſpirit of grace is offering to put forth it ſelfe, as once *Zarah* in *Thamars* wombe, yet by reaſon of this deceitfulneſſe of our hearts, it recoyles preſently, and goes backe, ſo as *Zarah* did, and the fleſh like *Perez*, that ſteppes before it; and ſo as they were deceiued when *Zarahs* hand was firſt ſeene, ſo wee often, when we feele our ſelues making ſome offers towards God. For as knauiſh cony-catch-

ers, watching the times when honeſt men are to goe to ſome ſolemnity of feaſting, craftily thruſt in themſelues, that they may filch ſomething away: ſo where Grace is to imploy her ſelfe, Corruption will be ſure to haue an oare in this boate, and to intereſt it ſelfe in the good action, that it may by this meanes ſteale away the beſt part of our comfort therein: As in the loue of grace and vertue in good women, it comes ſometimes to paſſe, that the impure, and filthy loue of luſt and concupiſcence, by certaine iuggling feates of conueyance, cogges in it ſelfe. Therefore S^t *Paul* writing to *Timothy*, a man rarely mortified, biddeth him yet to exhort younger women *with pureneſſe*, or *chaſtly*: becauſe through the deceitfulneſſe of his heart, euen then, whileſt he was exhorting them to chaſtitie, ſome vnchaſte motions might come creeping into his owne heart, and ſteale vpon him vnawares. And ſo in preaching, while the Miniſter is ſtirring vp others to the zeale of Gods glory, through this deceitfulneſſe of heart, it comes to paſſe too often, that thoughts of pride and vaine-glory poppe in themſelues, to defile and deface the glory of the worke. In which regard *Auſten* ſaies, that it is harder to preach holyly, than to heare, writing vpon that of *Dauid*; *Thou ſhalt make mee to heare the voice of ioy and gladneſſe*; which he reades ſomething otherwiſe, thus: *Thou ſhalt giue ioy to my hearing*. Wherevpon hee thus writeth: The hearers of the word are more happie than the ſpeakers. The learned hearer may bee humble; but the ſpeaker, he muſt ſtriue againſt pride, and the deſire

1. Tim. 5.1. ἐν πάσῃ ἁγνείᾳ.

In Pſalm. 50.

Fœliciores ſunt qui audiunt, &c.

"deſire of pleaſing men, that they cloſely creepe not in vpon him, and *cauſe him to diſpleaſe God, &c.* The like deceit are we ſubiect vnto in prayer alſo: Witneſſe *Ionahs* example, of whom it is ſaid, that he then prayed, when indeed hee did nothing but quarrell with God; Read the words of that his prayer, and yee ſhall find nothing prayer-like in them: They ſeeme rather to bee a brawle, than a prayer. How then is he ſaid to pray? No doubt feeling his weakeneſſe in giuing place to anger, he thought to ſtriue againſt it, and in this good minde addreſſed himſelfe to prayer: but yet loe the deceitfulneſſe of his heart; while by prayer he thought to haue ouercome his anger, anger ouercame him and his prayer too, turning it into a iangling and wrangling expoſtulation with the Lord. Thus other while men ſetting themſelues to meditate againſt ſome ſinne, in the very act of meditation haue beene inſnared therein. For as in ſpeaking againſt ſome ſinnes, it falls out that others ſometime are taught to practiſe them, (which was *Solons* reaſon of making no lawes againſt the killing of our parents, leaſt by forbidding it he ſhould teach it,) ſo alſo in thinking againſt ſome ſinnes, our ſelues may be caught: And when men in their thoughts haue beene framing their mindes to reconciliation with their aduerſaries, in the remembrance of the iniuries receiued they haue beene further incenſed than before. *Peter* did wel to aske the queſtion, *Maſter ſhall we draw the ſword?* He did not aske this queſtion as the princes in *Ieremy*, whether they ſhould goe downe into Egypt, being before reſolued to goe downe, what

Ionah 4.1.

Luke 22.

Ier. 42.

ſoeuer the Prophet ſhould anſwere: No, we are not to thinke that *Peter* had made a reſolute anſwere to his queſtion before hee made it; being fully purpoſed to draw, before he asked the queſtion: No, hee did not ſo fouly diſſemble; But in asking the queſtion hee ſeemed to be framing his minde to more moderation, and willing to bee aduiſed and directed by Chriſt, but yet withall exaſperated with the inſolencie of the aduerſarie, and indignitie of the fact, he could not holde his minde in that temper of moderation, to ſtay the anſwere of the queſtion; but euen in asking drew, the deceitfulneſſe of his heart preuenting Chriſts anſwere. So againe, oftentimes in many of our actions, where we thinke we doe intend a good end, and doe indeede in ſome ſort intend it, there yet withall, vnder hand, gets into our mindes the conſideration of ſome other ſiniſter and crooked reſpect. As *Moſes* pretended to the Lord, that the conſcience of his owne weakeneſſe, and inſufficiency, made him ſo fearefull of vndertaking the office he impoſed vpon him, leſt by this meanes Gods glory ſhould be foyled in him: Neither did he altogether diſſemble therein; But withall, there ſecretly lurked another matter beſide the feare of himſelfe, namely, the feare of *Pharaoh*, leſt hee would haue reuenged the *Ægyptians* quarrell vpon him: And therefore God ſeeing, that ſaid vnto him; *Ariſe* Moſes, *goe thy waies, they are dead that ſeeke thy life*. So when we deſire that our children, or others vnder our charge, ſhould thriue in godlineſſe, this is a good deſire, but how often doe the eyes of our mindes looke a ſquint at Gods glory herein;

herein; & (whatsoeuer our own pretences and conceits may bee) like *Demetrius*, pretending *Dianaes* glory against *Pauls* doctrine, when yet it was his own gaine he more specially intended, how often are we carried away with a respect of our selues, that wee might reape some credit in the good successe of our labours? And therefore excellently the Apostle, purging himselfe of this corruption, writeth thus vnto the Corinthians; *Now I pray to God that yee do no euill.* The Corinthians might obiect. Thou thus prayest, not so much for our good, as for the credit of thine owne Ministery. The Apostle therefore by way of preuention addes, *not that we should seeme approued*, hauing our labours thus blessed, *but that ye would do that which is honest, though we bee as reprobates*; in an honest desire of your owne good doe wee desire it, without any respect of our selues. Againe, when the children of God are humbled and cast downe in godly sorrow for their smaller sinnes, often vpon this occasion the heart beginneth to conceiue thoughts of pride. O there are few that take notice of such small sinnes, or are so touched for them, as I. And so the theefe Pride steales away our humilitie, as it doth also all our other graces, it being almost all one to bee simply proud, as to bee proud because of our humilitie; to be vncleane, as to be proud because of our chastitie, &c.

Act. 19. 10.

2. Cor. 13. 7.

The *fourth deceit* of the heart in practise is when it causeth vs to leape from one extreame to another, passing by the meane; as from prodigalitie, to couetousnesse, from Couetousnesse to prodigalitie, skipping ouer liberalitie. In the former leape the coue-

IV Deceit, leaping from extreame to extreame

tous man hath a fair pretence. O why ſhould I waſtfully miſpend Gods creatures? why ſhould I make my belly my God? But why doſt thou not rightly vſe Gods creatures? why doeſt thou make thy mony thy God? The prodigall, lately couetous, his colour is as good, why ſhould I make my ſelfe a drudge to my goods? yea, and why ſhouldeſt thou make thy ſelfe a drudge to thy pleaſures? In the ſame kinde of deceit are ſome brought from preſumption to deſperation, from thinking their ſinnes are nothing, and that they can repent when they liſt for them, to thinke that they are greater then that euer they can repent, or find mercy at Gods hand. By the like deceit are men come from too much honouring of Miniſters, which was in Poperie, to too much contemning of them. As it was in the Church of Corinth, ſome would giue too much to the Miniſters, ſeruily apprentiſing their iudgements vnto them, 1.Cor.1.12. *I am Pauls*, *I am Apolloes*: Another ſort, to auoide this extremitie on the right hand, went as farre out on the left, in the vtter reiecting of the miniſtery: *I am Chriſts*, I care not for any miniſter, but will bee taught immediately by Chriſt himſelfe. And therefore *Paul* after hee had refuted thoſe offending in the exceſſe, leaſt any through this deceitfulneſſe ſhould decline too much to the defect, he wiſely qua- 1.Cor.4.1. lifies the matter: *Let a man yet thinke of vs as of the Miniſters of Chriſt & diſpoſers of the ſecrets of God.* Let no man thinke that there is no other way to auoyd too much dignifying the Miniſters, then too much nullifying of them. This is like the husbandmans error, when in correcting the crookednes of a twig,

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hee writhes it too much the other way. A deceit that befell the Fathers, who in their zealous deteſtation of hereſies, haue in their diſputations ouerſhot themſelues ſometimes, and gone too farre on the other ſide. As, *Clemens* was ſo farre carried againſt worſhip of images, that hee condemned the Art of painting. An example of deceit in this kinde wee haue in *Peter*, who for not ſuffering Chriſt to waſh his feet, hearing that fearefull anſwere, *Vnleſſe I waſh thee thou haſt no part in me*, laſhed out preſently as farre the other way, *Lord not feete onely, but hands and head and all.* But it was his feete onely that Chriſt would waſh, not his hands or head. So the Corinthians, being reprehended for their remiſſneſſe, and careleſſe ouer ſight in not puniſhing the inceſtuous perſon, fell to ouer rigorous ſeuerity, in not freeing him from puniſhment, in not looſing him vpon his repentance. So S. *Auſten* confeſſeth of himſelfe, that in his deſire to auoyd carnall delight in ſinging, he fell into that extremity of ſeuerity, as to condemne all delightfull melody, tickling the eare. The errour in the primitiue Church was, to magnifie the Apoſtles writings, in contempt of their vocall doctrine, *The letters*, ſaid the falſe Apoſtles, concerning *Paul, are ſore and ſtrong: but his bodily preſence, and his ſpeech is of no value.* The Papiſts at this day haue auoyded this errour, by falling into the contrarie of aduancing the doctrine which the Apoſtles, ſay they, deliuered by word of mouth, their vnwritten verities, to the ſhamefull diſparagement of their written doctrine. And to conclude, how many of vs, through this deceit, haue beene brought from

Iohn. 13. 9.

Confeſ. l. 10. c. 34. Aliquando autem fallaciam hanc immoderatius cauens, erro nimiâ ſeueritate, vt melos omne cantilenarum ſuauium ab auribus meis remoueri velim.

2. Cor. 10. 10.

Popiſh ſuperſtition to prophane and irreligious Atheiſme? From the blinde zeale without knowledge, to a colde and heartleſſe knowledge without zeale, from works without faith, to faith without workes, from ſhaking off the yoke of that Romane tyrannie, to ſhake off the ſweet and eaſie yoke of Chriſt too, and ſo to an ouer-licentious and lawleſſe diſſoluteneſſe. From the leauing of Popiſh faſting, penance, confeſſion, to the contempt of true Chriſtian faſting, repentance, confeſſion; and from the errour of the merit of good workes, to a ſhamefull neglect of them. So that wee did more good workes (I meane outwardly in regard of the matter) in Poperie, for our owne glory, then now wee doe for Gods glory, though Gods glory ſhould bee a far more powerfull attractiue to good workes then our owne.

And theſe be the foure firſt deceits in this kinde.

* * *

CHAP.

CHAP. XXII.

Of eight more deceits in the ſame kinde.

TO goe yet forwards in theſe deceits, The *fift* is when our hearts cauſe vs to degenerate from the meane to the extreame, ſpecially that which hath greateſt reſemblance with the meane. Wherein our hearts deale with vs, as the Diuel would haue dealt with our Sauiour, when vpon occaſion of his ſtrong faith in his Fathers prouidence, which hee had ſhewed in reſiſting his firſt temptation, chuſing rather to liue by his faith in want of bread, then vpon his motion to command the ſtones to be made bread, when, I ſay, vpon this occaſion, he would haue cunningly brought him on in his ſecond temptation to preſumption in caſting himſelfe downe headlong from the top of the pinacle, as being an action which would carry a great colour of a very ſtrong faith indeed. *Peter* hauing made a notable profeſſion of his faith, *Thou art the Chriſt, the ſonne of the liuing God*, and being therefore much commended by our Sauiour, preſently thereupon tooke occaſion to fall from the *true boldnes* of *faith*, to the *ſawcineſſe* of *preſumption*, in aduiſing his Maſter to decline the croſſe, whereupon the ſaluation of all the elect depended. So likewiſe, from iuſt and lawfull zeale, how eaſily through this deceitfulnes doe we ſtray into blind boldnes, and vnaduiſednes? as the common people of their owne heads throwing downe images, and the Browniſts as they call

V. Deceit, ſliding from the meane to an extreame.

in ſeparating from our Churches; the like was the zeale of *Peter* in drawing out his ſword, in his Maſters quarrell, and cutting off *Malchus* eare: as alſo of two of his fellowes, calling downe for fire from heauen, to conſume the inhoſpitall Samaritans. In all theſe zeale degenerated, and became like wine turned into vineger. As alſo in the Iſraelites, when they were carried ſo farre in their zeale and indignation againſt the Beniamites, that they ſware raſhly they would none of them giue any of their daughters to wife to a Beniamite: So ſhould a whole Tribe haue periſhed, and the Church and Common-wealth haue beene weakened and impaired. What madneſſe was this, in puniſhing others ſo farre to exceede, that therein alſo we ſhould puniſh our ſelues? Like the hands and other outward parts in the Parable, which denying to miniſter food to the belly, becauſe as they ſaid, it was idle and lazie while they laboured, did thereby pine and conſume themſelues. And yet to this end the deceitfull hearts of the Iſraelites bring them, vpon occaſion of their iuſt and lawfull zeale. So eaſily may the Diuell caſt in his wild-fire into this fire of zeale. Thus, from the iuſt reuerence of holy men, came in religious adoration; as we may ſee in the examples of *Cornelius* and *Iohn*, rebuked by *Peter*, and the Angell. So alſo; from godly ſorrow how eaſily doe our deceitfull hearts carry vs to immoderate and exceſſiue penſiueneſſe; from being *poore in ſpirit*, to be *deſperate in ſpirit*. As the Apoſtle ſheweth, admoniſhing the *Corinthians*, that they would comfort the inceſtuous ſinner, and releaſe him of his excommunication, leaſt he ſhould vpon

Iudg. 21. 1.

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occaſion of longer continuance in his iuſt ſorrow, be ſwallowed vp of deſpaire. *For we are not ignorant*, ſayes the Apoſtle, *of Sathans wiles*, namely, how he laboureth to bring vs from the iuſt meane, to exceſſe. And as it is Sathans, ſo alſo it is one of our owne hearts deceits; his deceits, by our conſenting being made ours, as I ſhewed in the beginning. Thus from the true practiſe of mortification, in taming & keeping vnder our fleſhly abſtinence, many haue brought themſelues to too great an auſterity and ſeuerity. Hence the whippings and ſuch like exerciſes of the Papiſts. Hence the diſcipline that hath bin vſed in Monaſteries, and the practiſe of ſome that would neuer eate but running, leaſt they ſhould feele ſome pleaſure and delight in eating. *Timothy* was caught in this error, when vnder the colour of abſtinence, for the reprouing of the luxurious *Epheſians*, hee had ſo far macerated his body, that the Apoſtle was faine to preſcribe him Phyſicke. This may teach vs what an eye wee had neede haue ouer our ſelues euen in the practiſe of the beſt things, becauſe nothing more eaſie, by reaſon of the deceitfulneſſe of our hearts, then to mixe ſomething of the extreames with the meane; ſo that wee can hardly be angry without ſinning, beleeue without preſuming, repent without deſpairing, feare without doubting, be merry without vaine lightneſſe, bee ſad without heauy and vnprofitable dumpiſhneſſe.

2. Cor. 2, 11.

1. Tim. 5. 23.

The *ſixt deceit* is, when wee incroach vpon God in thoſe things wherein hee hath giuen vs ſome liberty in his word going beyond the bounds he hath there ſet vs. God hath giuen vs liberty, yea indeede hath

VI. Deceit, Incroaching in the vſe of things lawfull.

hath impoſed a neceſſity vpon vs to ſeeke the maintenance of our owne credit and good name, that ſo we might be the fitter inſtruments of glorifying him in our ſeuerall callings, but hereupon, as S. *Auſten* hath wel obſerued, through the deceitfulneſſe of our hearts, we are drawne on to deſire and delight in the loue, the reuerence, the prayſe of men it ſelfe, and to like well enough of it; to be loued and reuerenced, not *for Gods cauſe*, but euen in *Gods ſtead*. But this deceit is ſpecially in the vſe of things indifferent, as meate, mirth, marriage, recreation, ſleepe, apparrell, and ſuch like. Of all which, God indeed hath granted vs the vſe, yet not ſo, but hee hath confined vs within certaine limits, and as vnto the ſea, hath ſet vs our bounds ſaying, *Thus farre ſhalt thou goe, and no farther*. Now our deceitfull hearts hauing once gotten this by the end, that ſuch and ſuch things are indifferent, and ſo may lawfully be done, thinke they are then on ſure ground, and ſo care not how farre they laſh out, as though there were no reſtraint in the vſe of things indifferent. And thus it is ſtrange to ſee, how that which is lawfull, drawes on that which is not conuenient, yea, and what horrible ſinnes are ſwallowed downe vnder the name of things indifferent. Come to a ſwiniſh Epicure, that makes his belly his God, and tell him of his abuſe of Gods creatures: he will anſwere preſently, why ſtraiten you my liberty in the vſe of the creatures which Chriſt hath purchaſed for me? Hath not God giuen vs *wine to make glad the heart?* Yes to make *glad*, but drunkenneſſe and ſurfetting makes it heauy; *Take heed*, ſaith our Sauiour, *leſt your hearts be made heauy with*

Conf. l. 10. c. 36. Itaque nobis quoniã propter quæda humanæ ſocietatis officia neceſſarium eſt amari & timeri ab hominibus, inſtat aduerſarius vbiq; ſpargens in laqueis. Euge, euge, vt dum auidè colligimus incaute capiamur, & à veritate tua gaudium noſtrum deponamus, & in hominum fallacia ponamus, libeatq; nos amari, & timeri, non propter te, ſed pro te.

Luk. 21. 34.

with ſurfetting and drunkeneſſe. Thus wee ſee how eaſily our deceitfull hearts remooue the ancient bounds ſet by God, which to doe, but with men, is a deceit not to be ſuffered: And ſo it ſteales on further, till at length it bring vs from *Chriſtian libertie*, to a moſt *vnchriſtian libertiniſme*, and *luxurious licentiouſneſſe*. Behold then heere a noble deceit; while men thinke they take and vſe their liberty, indeed they looſe it: For in the vſe of theſe things, wherein God hath made them free-men, they make themſelues bond men: being *brought vnder the power* of thoſe things which they vſe, as the Apoſtle elegantly ſpeaketh; For they ſo inthrall themſelues to the luſt of their ſenſes, and of their bellies, that though their owne, and others deſtruction be ſometime ioyned with the vſe of ſome of theſe things, they cannot yet forbeare: Which ſeemed to be the fault of ſome of the Corinthians, couering their intemperancie, & loue of their belly, whereby they hazarded ſome of their brethrens ſoules, with the pretence of Chriſtian liberty. So much the Apoſtle, not obſcurely, intimates, when vnto that deceitfull obiection, *All things are lawfull*, he frameth this anſwere, *But I will not bee brought vnder the power of any thing*: I will not make my ſelfe a ſlaue to my belly, whoſe Lord I ſhould bee. So alſo God hath giuen vs liberty to deale in the world, and worldly occaſions; But here, an inch being giuen, wee take an ell, ruſhing our ſelues ouer head and eares in them, to the preiudice of faith in Gods prouidence, and of the exerciſes of piety. So God hath giuen this liberty to his Miniſters, to take of their flockes ſufficient maintenance:

Pro. 23. 10.

1 Cor. 6. 12.

He

He that attends vpon the altar, may liue of the altar. But *Bernard* obſerued it, in ſome of his time, that thence tooke occaſion to riot and ruffle it out vpon the Altar, though yet the Scripture ſaith not, the Miniſter may luxuriouſly lauiſh it, but onely liue of the Altar. The Scripture alſo permits feaſting and merry making: But how eaſily heere doe wee ouerſhoot our ſelues? not onely the common ſort in their quaffings, carouſing healths, and ſcurrilous mirth, but euen the better ſort alſo, exceeding the bounds of moderation. *Auſten* confeſſeth his errour here. *Lord*, ſaith he, *drunkenneſſe is farre from mee; let it not once come neere mee: As for gluttony it ſteales ſometimes vpon thy ſeruant: I pray thee remoue it far from me. But who is there that ſometimes is not carried away beyond the meaſure of temperance?* Thus parents, becauſe of the lawfulnes of naturall affection, fall to cockering of their children: In all theſe and ſuch like caſes, wee muſt bee as iealous of our ſelues, as *Iob* was of his children in feaſting; For here the deceit is ſo much the more eaſie, by how much our ſuſpition of it is the leſſe, preſuming vpon the lawfulneſſe. But wee muſt oppoſe to this deceit that of the Apoſtle; *All things are lawfull, but all things are not expedient*. Circumſtances of time, place, perſons muſt be conſidered: Otherwiſe that ſaying is true: *Hee that will doe all lawfull things*, all that hee may, *will quickly come to doe vnlawfull things*, ſomething that he may not.

In Epiſt: Conceditur tibi vt de altari viuas, non vt de altaris luxurieris

Confeſſ. 10. 31. Crapula nonnunquam ſubrepit ſeruo tuo

Clem:

The *ſeuenth deceit* is, when vpon ſome care of doing a leſſe good, wee iuſtle out the greater, and that oftentimes when it is moſt ſeaſonable. *Martha* was thus

VII Deceit, iuſtling out a greater good by a leſſe.

thus deceiued, when her care of performing one good dutie, in giuing the best, and most respectfull intertainment to Christ she could, detained her from the hearing of the Word, a matter of far greater moment. Thus many that read not all the weeke long, knowing yet that reading is a duty commaunded by GOD, will therefore bee reading of the Scriptures in the Sermon-time, at the Church. Some also are at home in their priuate prayers and meditations, when the Church is assembled together, and with priuate seruice exclude the publique. Others in hearing of the Word, while they minde the method and order of the Preacher, and matters of knowledge, they neglect that which concernes affection: And diuers such like. Heere remember, that howsoeuer in euill things that rule be false, *of euils choose the least*, yet in good things the contrarie is true: *Of goods choose the greatest.*

The *eight deceit* is, when hauing performed some good seruice to God, we thereupon take occasion to be the more careless and secure: Like boyes, who after they haue followed their Bookes hard in the schoole, think then they are priuiledged to sport and play reakes. So is it with vs. We may easily feele this disposition in our selues, to be ready to please our selues in vnlawfull liberties, when we haue pleased the Lord in lawfull duties. We may see it in *Ionah*, after his embassage faithfully discharged to the Niniuites, breaking forth into anger against the Lord: and in *Ezekiah*, after his notable seruice, both of praier in sickneſſe, and of thanks-giuing after deliuerance, fouly ouer-shooting himselfe in a vaine ostentation

VIII. Deceit, After good successe to grow secure.

oſtentation of his treaſures to the Babiloniſh Embaſſadour. Therefore after a lightening, take heede of a foyle. Neuer haue we greater cauſe to tremble, than after wee haue well acquitted our ſelues in the performance of ſome goodduty. Then wil our hearts be ſeeking of vnlawfull liberty, & offring to ſteale away from God, that after their paynes in his ſeruice they might refreſh themſelues with ſome pleaſure of ſin.

IX. Deceit, The fleſhes peruerſe imitation of the ſpirit.

The *ninth deceit* is, when the fleſh doth peruerſly imitate the ſpirit in vs; when as the Diuell transformeth himſelfe into an Angel of light, ſo our fleſhly and corrupt hearts into the ſimilitude of ſpirituall, & renewed. How is this? Specially in the raiſing vp of many good and holy motions, meditations, deſires, and affections in our minds. For example, otherwhile in prayer, or in hearing of the word, there come into our mindes ſuch and ſuch thoughts, and good purpoſes of doing this or that good worke; ſometimes alſo many good affections, as of griefe for our ſins, and ſuch like, which yet are nothing to our preſent, either praying or hearing. Here our deceitfull hearts will be ready to thinke theſe come from the ſpirit of grace; but the truth is they come from our owne carnall hearts, and the Diuell together, both mutually conſpiring to deceiue vs. For the Spirit of God hath no ſuch office to draw away mens minds from hearing the Word: No, it openeth the heart, it boareth through the eares thereof, and maketh vs to attend. So the ſpirit of God hath no ſuch office neither, as to trouble mens mindes in prayer, with thoughts impertinent: No, the ſpirit is the ſpirit of prayer, and chaſeth away all ſtraggling thoughts, and keepeth

our

our mindes ſteady and attentiue in prayer. Therefore aſſure thy ſelfe, here is noble iugling. Theſe thoughts ſuggeſted, though in themſelues Diuine, yet the ſpirit that ſuggeſts them in this faſhion, is not diuine, but fleſhly, or diabolicall.

X. Deceit, treachery in temptations.

The *tenth deceit* is, when in temptation our hearts betray vs like *Iudaſſes*, into the diuels hands. If one liuing familiarly with vs, ſo that wee repoſe ſome truſt in him, ſhould yet walking abroad with vs, and ſeeing ſome enemy come to offer violence, runne away from vs, would wee not account him a deceitfull perſon? much more if he ſhould conſpire with the enemy, and take his part againſt vs. So is it heere with our hearts, that lye continually in our boſomes, and pretend great kindneſſe, and friendſhip, no ſooner yet can the Diuell ſet vpon vs with any temptation, but they forſake vs, yea, they deliuer vs vp into his hands. Herein dealing with vs as the falſe-hearted men of *Keilah* would haue done with *Dauid*. As *Dauid* miſtruſted them, ſo ſhould we theſe hearts. We neede not to aske the queſtion, as *Dauid* did of the med of *Keilah*, *will they deliuer vs:* 1. Sam. 23. 11. Wee may aſſure our ſelues they will. Such is the depth of their falſhood. *Iudah* when he went out in the morning to the ſheepe-ſhearing, had no ſuch purpoſe as to commit inceſt with *Thamar*, but yet for all that being tempted, ſee how his owne heart deceiued him, and gaue him the ſlip, yea, thruſt him into the hands of the temptation. And alas! who ſees not this falſeneſſe of his owne heart, yea euen then when we goe forth into the world with a purpoſe againſt ſuch and ſuch ſinnes? yet no ſooner

are the leaſt ticing and tempting occaſions offered to our eyes, eares, or other ſenſes, but we are caught preſently.

XI. Deceit, by minding future good to neglect preſent. 1. Sam. 10, 7.

The *eleuenth* deceit is, by holding vs occupied in thinking of ſome good thing to come, to make vs neglect our preſent duty. Here wee ſhould remember that ſaying of *Samuel* to *Saul*, *When this ſhall come to paſſe*, namely thy kingdome, *doe that which comes next hand.* It is a folly to leaue certainties for vncertainties. Thou haſt certainty of that which is preſent. If thou wilt lay hold vpon the preſent occaſion thou mayeſt; But as for that which is to come, thou art wholly vncertaine, thou knoweſt not whether there will euer be any occaſion of good for thee to lay hold of or no. Herein mee thinkes the deceit of our heart is like the practice of *Tobiah* and *Sanballat*, againſt *Nehemiah*, who would haue drawne him away from the repairing of the citie by calling him to conference, and conſultation with themſelues; ſo our hearts doe often diuert vs from the proſecution of many good purpoſes, by caſting other odde impertinent matters in our way, like as in a caſe farre vnlike, the Philiſtimes diuerted *Saul* from the purſuit of *Dauid*: or as the Foxe diuerts thee huntſman ſometimes from following the Hare. But in this caſe we muſt be wiſe to anſwer our hearts, as *Nehemiah* did his crafty aduerſaries, *I haue a great worke to doe, and I cannot come downe: why ſhould the worke ceaſe, while I leaue it, and come to you?*

Neh. 2. 6. 7.

Verſe 3.

XII. Deceit. Perking of the Handmaid abone the Miſtreſſe.

The *twelfe deceit* is, when admittance being gotten for ſomthing, becauſe of ſome other thing wherein it ſhould wait, as a handmaide on her miſtreſſe,

yet

yet this handmaid beginneth to perke aboue her Miſtreſſe, and to incroach and vſurpe vpon the chiefeſt place. *Auſten* ſhewes this deceit in himſelfe, in his ſenſuall delighting in ſinging of Pſalmes, in regard of the ſweetneſſe of the ſound and contentment of his eares therein. Of which he thus writeth. *But oftentimes the delight of my eare deceiueth mee, whiles ſenſe does not ſo follow reaſon, that it can patiently endure to come behinde it, but hauing gotten to be recined onely becauſe of it, would therefore goe before and haue the chiefety. So I ſinne in theſe things, not perceiuing it: but afterward, I perceiue it.* The naturall delight in ſinging of Pſalmes is lawfull, if it be ſubordinate, and ſu' ſeruient to the ſpirituall delight in the matter it ſelfe. But heere was *Auſtens* deceit, that the *naturall* delight in the *ſound*, did ouertop the *ſpirituall* delight in the *ſubſtance* of the Pſalme. So it is lawfull to delight in the witty ſpeeches that are in Sermons; ſo we vſe this our delight in the *wit*, to confirme our delight in the *grace* of the ſame ſpeeches: But here is the deceitfulneſſe of our hearts, that our affection to the *wit* is farre more in ſenſe, then to the *grace*; and that in affecting the wit of a Sermon, wee feele our affection to the grace ſomething ſlaked and cooled. This is as if one who is welcome to a place, onely becauſe hee is in my company, and comes as my ſhadow, ſhould yet, after hee were receiued into the houſe for my ſake cauſe my friend to thruſt me out of the doores, that he may haue all the welcome, and kinde intertainement alone.

Confeſ. 10. 34. Sed delectatio carnis mea ſæpè me fallit, dum rationem ſenſus non ita comitatur, vt patienter poſterior ſit, ſed tantum quia propter illam meruit admitti, etiam præcurrere ac ducere conatur. Ita in his non ſentiens, &c.

CHAP. XXIII.

of the deceit of our Affections in generall.

Deceit of Affections alone.

HItherto we haue ſpoken of that deceitfulnes of heart, which is *ioyntly* in the mind and affections: it remaineth now, that we ſpeake of the deceitfulneſſe of the affections, *by themſelues*. Where firſt, we will ſpeake of their deceit in *generall*, and then ſecondly in *ſpeciall*, of the deceit ſome ſpeciall affections.

Generall, in their

The deceit of the affections in generall, ſhewes it ſelfe in two things.

1. Variablenes.

1. In that they are of ſo variable & mutable a diſpoſition, that the face of the heauens is not ſo diuers nor the ſea, or weather, ſo inconſtant, nor the Camelion ſo changeable as they. There is nothing ſo vnſtaied, nothing ſo vncertaine; not onely changed this day from yeſterday; but this houre, yea this moment from the former. Hence that of *Salomon*, No man knoweth loue or hatred, that is, as *Iunius* expounds it, the thing either he loues or hates, by reaſon of this ficklenеſſe of our ſo eaſily alterable affections. Who would haue thought, that *Ammons* ſo hot affection to his Siſter, could euer haue beene cooled? Yet for all that, preſently after his luſt was ſatisfied, his hatred of her exceeded his former loue. Who would haue thought that the Iewes that cryed *Hoſanna* to Chriſt, would after haue cryed ſo ſoone, *crucifie, crucifie?* Who would haue thought the *Ægyptians* ſo deſirous of the *Iſraelits* departure, that they euen

Eccle. 9. 1. Interpreted.

euen wooed them to be gone, by giuing them then precious iewels, ſhould yet within ſo few houres, on the ſuddaine runne after them, to recouer them againe into their hands as before: So for ioy and ſorrow wee may ſee the like varieties and changes. *Ionas* that to day is the onely merry man, while the gourd flouriſheth, to morrow when it periſheth, none ſo penſiue or perplexed as he.

This deceit of our affections is moſt dangerous in the matter of religion; when wee begin to waxe cold, hauing beene once zealous, and to eate vp that zeale of Gods houſe, which was wont to eate vp vs. Thus was it with *Epheſus*, charged by Chriſt with the loſſe of her loue; and with the *Galathians*, that at the firſt were ſo feruent in their affections, that they could haue found in their hearts to haue plucked out their eyes for him, yet afterward were more ready to plucke out his eyes. Thus alſo fared it with the Iewes, who at the firſt followed, and flocked after the Baptiſt, and reioyced in his light but yet *for a ſeaſon* onely: *Iohn* quickly grew ſtale to them, and as our Sauiour inſinuates, no more accounted of, then a *reede ſhaken with the winde*. And would to God the caſe were not alike with too many in theſe our dayes.

Reuel. 2. 4.

Gal. 4. 15.

Iohn. 5. 35.

Math 11. 7.

The ſecond thing wherein our affections ſhew themſelues deceitfull, is the blinding and corrupting of our iudgement. Theſe are our *Eues*, that doe deceiue vs. *Adam*, ſaith the Apoſtle, *was not deceiued*, that is, ſo much by his iudgement, (though alſo by that too) as by his affection to his wife, which at length blinded his iudgement. True

2 Corrupting of the iudgement.

1. Tim. 2. 14.

it is, our iudgement ſhould gouerne our affections, as *Adam* ſhould haue done *Eues*; yet thus it falleth out, that affection ouer-rules and ouer-perſwades iudgement. Wee ſee how our affections to our children, kindred and ſpeciall friends, doe often dazle our eyes, that we maintaine errour and wrong. As *Barnabas* may ſeeme to haue done againſt *Paul* in his ſo ſtiffe ſtanding out againſt him in the caſe of *Marke*, who was his kinſman, as appeares, *Coloſ.* 4. 10. How often haue errours beene entertained becauſe of our affections to thoſe that bring and broach them? Hence that fetch of heretiques, obſerued by *Tertullian*, firſt to *perſwade*, then to *teach*; firſt to worke vpon mens affections, and to gaine ſome intereſt in their hearts, then afterward to labour the vnderſtanding thus prepared, to wooe the Miſtreſſe by the Maide: Whereas the truth contrarily doth perſwade by teaching, not teach by perſwading. Contrarily many wholeſome truths haue beene diſtaſted, onely by reaſon of the preiudice which our naughty affections haue conceiued againſt the teachers; As in the example of *Ahab*, refuſing *Micaiahs* prophecie. Againe, whats the reaſon, that ſo many wiſe and learned men in the Church of Rome haue beene, and ſtill are ſo groſly ſeduced with ſuch foppiſh, and ſenſeleſſe errours? Euen this, their owne affection to gaine and glory, and thoſe other alluring gifts, which that ſtrumpet hath in her hand, which they cannot receiue vnleſſe they firſt take her poyſoned cup and drinke thereof. *Reward blindeth the eyes of the wiſe*, that is, our corrupt affection towards reward. When once the

Prius ſuadere quam docere.

Veritas docendo ſuadet, non ſuadendo docet.

Deut. 16. 19.

the affection is ſet vpon gaine, then preſently gaine is godlineſſe; and if a thing be gainefull, then though neuer ſo vile, it ſhall be coloured ouer, as good and lawfull. Our affections when they would haue a thing, ſharpen our wits and ſet them on worke to deuiſe arguments to ſerue their turne. But ſuſpect wee alwayes our iudgements (though they may ſeeme neuer ſo well fortified with reaſons) in thoſe caſes wherein our affections are intereſſed. Surely our affections will plead mightily. and deale craftily, rayſing vp fogges and miſts before our eyes, and ſetting falſe colours vpon things to deceiue vs. Looke how in a greene glaſſe all things ſeeme greene, and as to an aguiſh taſte all things bitter; ſo when the iudgement is diſtempered by affection, all things ſhall bee iudged of according to the pleaſure of affection. Therefore *Peter* well ſayes of theſe corrupt luſts, that they *fight againſt the ſoule*; yea euen the principall part thereof, the Vnderſtanding; by making it ſeruilely to frame its iudgement to their deſire. Wee ordinarily ſee the deceit of our affections in naturall things. Fathers thinke their owne children the wiſeſt, and the faireſt: So louers their loues. The Ape thinketh his owne brats, though ougly and miſhapen, to bee faire and beautifull. Aſſuredly theſe affections of ours, are no leſſe deceitfull in things ſpirituall. The vileſt deformities, if once they bee affections darlings, ſhall bee accounted comely ornaments. Let others ſay what they will. The affections haue taken captive the vnderſtanding, and *Dalilah* hath lulled *Sampſon* aſleepe. The belly hath no eares, nor yet

1. Pet 2.11.

no eyes. So much, for the deceit of Affections in generall.

CHAP. XXIIII.

Of the deceitfulneſſe of Loue, Anger, Ioy.

Speciall.

NOW to come to the deceit of ſome particular Affections. And firſt to begin with *Loue*.

1. Loue.

The deceit.

1. The deceit of the affection of Loue is, when we thinke we loue mens perſons, as they are Gods creatures in *Adam*, and his new creatures in Chriſt; when yet indeed we loue not their *perſons*, but their riches, honours, reputation in the world, and ſuch like *adiuncts* of their perſons. In louing of our ſelues, we preferre our perſons before our goods, or ought elſe; as the Diuell obſerued, *Skin for skin, and all that a man hath will he giue for his life*. Now the Law is, *Thou ſhalt loue thy neighbour as thy ſelfe*: And ſo wee ſhould loue him, and not his. But quite contrary is it with many of vs in the louing of others; We preferre their purſes and portions before their perſons. Whatſoeuer we may perſwade our ſelues, the truth is, that we loue ſpecially in them theſe outward things, and know them according to the fleſh The diſcouery of this deceit is in the change of eſtate.

The diſcouery thereof.

1. When riches are turned into pouertie, honour into ignominie; if then wee leaue our friend, it is euident we loued not his perſon before: For that is ſtill the ſame, his piety, his parts are the ſame, that when

when hee was rich, happily more. When the corne is ſpent, the Rats leaue the barne, and yet the roome is the ſame : It was not then the roome they loued. Here was the tryall of the ſinceritie of *Iohns* loue to our Sauiour, that hee forſooke him not on the Croſſe, as his fellowes did. For indeed Chriſt was the ſame on the Croſſe, that in the Pulpit, in the Temple : Chriſt ſuffering, was the ſame, that he was working miracles. Thus was the deceitfull loue of many Profeſſors at *Rome* towards *Paul* diſcouered, in that they ſtood not to him when he was conuented before *Nero*. Herein alſo appeared ſome vnſoundneſſe in *Iobs* wife her loue, when ſhe began to loath him becauſe of his boyles and botches. If ſhee had loued his grace, *botchie Iob*, and *poore Iob* was as gracious, as *haile Iob*, and *rich Iob*. The like may be ſaid of their loue, who depending vpon him in his flouriſhing eſtate, afterward deſpiſed him in his fall. Iob. 30. 1.

2. When alſo our eſtate is changed from worſe to a better, here alſo is a diſcouery of deceitfull loue. For as in the former change vnſound loue will turne into *hatred*, ſo in that into *enuy*. Here was the diſcouerie of *Sauls* falſe heart to *Dauid*, when ſeeming to loue him dearely & entirely before, hee could not yet endure him, when he ſaw him grow greater then himſelfe, and heard his *tenne thouſands*, and but his *owne thouſands*. And here was a notable tryall of the ſinceritie of *Ionathans* loue of *Dauid*, when for all he knew hee was to be preferred to the Kingdome, and the onely man to put him by that dignitie, yet ſtill hee continued conſtant in loue.

Where-

Whereas, if hee had loued him onely for outward reſpects, as becauſe of the ſimilitude of their diſpoſitions, that hee was a man of a Martiall ſpirit, and not chiefly for his piety, hee could not but vpon this occaſion haue moſt bitterly hated him. This muſt teach vs in louing others, to examine our owne hearts, what it is wee loue in them; whether the Image of God, or the deceiuable ſhadowes of the world. And thoſe that haue much loue, and many friends muſt learne wiſdome, not to take all for friends that pretend affection. And becauſe the heart of man is thus deceitfull in loue, as in nothing more, it muſt teach vs in the multitude of greateſt and ſtrongeſt friends to flye vnto God, and to make his loue our chiefeſt ſtay: His loue I ſay, which is without deceit, without repentance, without the leaſt ſhadow of turning. For *whom hee once loues, he loues to the end.* Mens loue is ſo often deceitfull, that wee may iuſtly complaine with *Iob*, *My friends haue deceiued me as a brooke:* and with the Church in the Lamentations; *My louers ſtand farre off from mee:* and with *Paul*, *all haue forſaken mee.* Leane not then on this broken ſtaffe. Secure not thy ſelfe, no not in the fauour of Princes. Truſt not in them, ſaith the Pſalmiſt, becauſe they are mortall, and their breath is in their noſthrils: Much more then may I ſay, truſt not in their loue, becauſe their loue is *mortall*, and may quickly turne into mortall hatred. Their loue may die before themſelues, they may ſuruiue their loue, breathing out their loue, before their breath. So much for *Loue*.

Iohn 13. 1.

Iob 6. 15.

Lament 1. 2.

2. Tim. 4. 16.

Pſal. 146. 4.

2. Affection is *Anger* and hatred, and inueterate

1. Anger.

anger

anger. The deceit is, when we thinke we hate mens ſinnes, when indeed it is their perſons, and that wee are angry for ſinne againſt God, when indeed it is for ſome iniurie done to our ſelues. For ſo it is, that Gods cauſe and our owne often meet together. And wherein we are wronged, therein alſo is God. Now hence by reaſon of this company and concurrence of Gods cauſe and our owne, wee are very apt and ready to deceiue our ſelues; thinking our anger is directed againſt the diſhonour of God, whereas in truth, it hath reference onely to that which is but an appurtenance and hang-by thereto, namely, our owne offence.

The deceit.

The diſcouery therefore of this deceit, is,

The diſcouery thereof.

1. In the partition of Gods cauſe and our owne. Let vs marke how wee are affected, either when God is diſhonoured without our iniury, or we iniured without any great impeachment of Gods honour. Now if wee can bee as hot as toſtes in our owne priuate iniuries, where Gods glory is not called in queſtion, and yet as cold as Ice when moſt diſhonourable indignities are offered to the Lord, without any touch of our ſelues; then it is euident, that in thoſe caſes, where Gods cauſe and our owne are ioyned together, our anger was onely for our owne, not for Gods. When our Seruants and children haue neglected their duety to vs, there is iuſt cauſe of anger: For Gods Commandement is broken by them. But deceiue not thy ſelfe, when vnder this pretence thou letteſt looſe the bridle to thy rage. For how often haſt thou thy ſelfe failed farre more in thy duty to God? how often haſt thou ſeene thy

thy Children and Seruants diſhonour the Name of the Lord many wayes, and yet waſt neuer halfe ſo angry? Here was the tryall of *Moſes* his anger: When the people murmured, and when *Korah* rebelled againſt him, here was iuſt cauſe of anger; But here Gods cauſe and his owne were coupled. Let vs therefore marke *Moſes* his behauiour when they were ſingled. *Numb.* 12. *Aaron* and *Moriam* offer him a priuate iniurie: It is ſaid his meekeneſſe was ſuch that he gaue them not a word. Againe, *Exod.* 32. the people had fallen to Idolatrie, and had made a Calfe, and *Aaron* had his hand therein: Here Gods quarrell was ſeuered from his owne; And how caries he himſelfe here? He ſpares neither *Aaron*, nor the people, but in a godly fit of zeale takes on, breakes the two tables in peeces, &c. A meeke lambe in his owne iniurie: A fierce Lyon in Gods. Heere was pure anger, free from guile and gall.

2. 2. If our anger be properly againſt ſinne, then it will keepe vs from ſinning groſly in being angry. For what likelihood is there that he is truely angry againſt ſinne, that commits a greater ſinne in his anger, then the ſinne whereat hee is angry. Thus many are angry for ſmall offences, which indeede are ſinnes alſo againſt God: but in their anger they are ſo diſtempered that they breake out into curſing, raging, rayling, &c. which are farre greater ſinnes, then that wherewith they are diſcontent. Here was *Dauids* anger againſt *Nabal* diſcouered to be faulty. He might happily perſwade himſelfe hee had cauſe to be offended; For *Nabals* churliſh vnthankefulneſſe was odious to God: Yet that was

not

not it which angred *Dauid*. For then how came it to paſſe that his anger prouoked him to ſweare, to conceiue a bloudy purpoſe of murther? Grace begets not ſinne, but holds backe from ſinne. Grace is neuer a paire of bellowes, to blow vp in vs the fire of corruption, ſo as is often our anger. And therefore our anger then, is not of grace, but of corruption.

3. Holy anger, that is conceiued againſt ſinne, doth not any thing vnfit vs for duties wee owe either God, or man; no not that man with whom we are angry. As *Moſes* was angry with the Iſraelites, and chid them ſharply, yet withall prayed for them heartily. As when our children, through their owne fault, haue got ſome ſickneſſe, for all our angry ſpeeches, wee goe to the Phyſitian for them. Chriſt when he was angry with the Phariſees, at the ſame time mourned for their ſinne. *Ionathan* was angry with his father for vowing *Dauids* death: yet his anger made him ſpeake nothing vnbeſeeming the duty, either of a Sonne to his Father, or of a Subiect to his Soueraigne. Anger againſt ſinne, is alwayes ioyned with loue of the ſinner. Sincere anger is a *louing* anger, a *deuout* anger: It fits a man for the duties of loue to men, of deuotion to God. This anger is a whetſtone to Prayer; and by helpe of it, thou ſhalt pray better then before. If then thine anger ſo diſguiſe thee, and put thee out of frame that thou canſt not tell, either how to pray to God, or looke, or ſpeake louingly to man, not onely the perſon angring thee, but ſcarce any other; it is a conuiction of the deceitfulneſſe of thy anger. 3.

Mar. 3. 5.

3. Affe-

3. Ioy. Double Deceit.

3. Affection is *ioy*. In the which there is a double deceit. 1. When we thinke we reioyce in Gods outward benefits, onely as pledges of his loue, when indeede we reioyce more in the benefits themſelues, then in the benefactor.

Diſcouery. 1.

The diſcouery is, 1. By our drooping, and deiection vnder the Croſſe. If it had beene Gods fauour onely we had reioyced in, in our proſperity, why then is the copie of our countenance changed? for Gods fauour is ſtill the ſame to his in affliction, which in proſperity: haply, greater.

2.

2. By the effect of our ioy, which is the ſadding and grieuing of Gods ſpirit. Whence ariſeth a heauie lumpiſhnes, and vnwillingnes to Gods ſeruice.

2. Deceit.

2. Deceit is, when wee thinke we reioyce in the graces of Gods ſpirit in our brethren, for themſelues, when wee reioyce in them onely as they are ſome way beneficiall to our ſelues; as in the matter of liberality. Here the triall is, to marke whether we reioyce as much in other graces, which are not ſo profitable to vs; or in the ſame graces, when it fals out that they are profitable to others, not to our ſelues. Excellently *Paul* to *Philemon*. *Wee haue great ioy in thy loue: For by thee Brother* (not *my*, but) *the Saints bowels are refreſhed.* Many reioyce onely in that loue which refreſheth their owne bowels. Which is indeede to reioyce rather in their owne profit, then in the grace of God it ſelfe. For that loue which refreſheth other Saints bowels, and not mine, is loue, as well as that which refreſheth mine. If I reioyce in loue, becauſe it is loue, becauſe it is grace, I ſhall reioyce as well in the one, as

Diſcouery.

Philem. v. 7.

in

in the other. Yea, and when this grace is beneficiall to vs, rather yet in his benefit whoſe it is, becauſe of the fruit furthering his owne reckoning, ſhall we reioyce, then in our owne. Phil. 4. 17.

CHAP. XXV.

Of the deceitfulneſſe of our Sorrow, Deſire, and Confidence.

IV, AFfection is *ſorrow*, Where there is a twofold deceit. 1. When *worldly* ſorrow ſhroudes it ſelfe vnder the countenance of *Godly vexation*, of *humiliation.* Come to many in their afflictions, and reproue them for their carnall ſorrow, and their anſwer is ready, when Gods hand is gone out againſt vs for our ſins, ſhould we not be humbled? yes, for your ſinne: But loe the deceitfulneſſe of your heart. It is the puniſhment that grieues you, not the ſinne; the Surgions plaiſter, not thine owne ſore. You grieue not at the puniſhment, becauſe of the ſinne deſeruing it: but at the ſinne, becauſe of the puniſhment following it. 4. Sorrow. Deceit twofolde.

The diſcouery of this deceit, is Diſcouery. 1.

1. When, vpon the ceaſing of the puniſhment, wee are cheered preſently, though ſtill both the guilt, and filth of our ſinne ſticke in our conſcience. Like as the fooliſh boy is glad, when the ſmarting plaiſter is off, though his ſore ſtill remaine vnhealed. Whereas, if it were the ſinne that grieued

vs,

vs, our griefe, together with our ſinne, ſhould our-laſt the puniſhment. But if once we haue any eaſe of our puniſhment, wee giue ouer our ſorrowing forthwith. Which ſhewes that with thoſe Iewes, we mourne onely for our corne and oyle, &c.

Hoſ.7.14.

2. Diſcouery is by the propertie of godly ſorrow, which is to make a man freſh, and nimble in the ſpirits for prayer, and other good duties. Whereas worldly ſorrow lies heauy, like lead, vpon a mans heart, and will make a man ſleepe ſooner, then pray; as in *Ionas* ſleeping in the middeſt of a terrible tempeſt, which droue euen the prophane Marriners to prayer; and in the Diſciples, who being poſſeſſed with worldly ſorrow, were neither able to watch one houre with Chriſt in prayer, nor fit to heare that doctrine which Chriſt otherwiſe was ready to haue taught them. For ſo our Sauiour told them: *I haue many things to ſay vnto you: but you are not able to heare them*; namely, becauſe their ſpirits were dulled, and deaded, with worldly ſorrow. Which euen in this ſence alſo, may bee ſaid to cauſe death; though yet the oppoſition of life, which the Apoſtle maketh in that place, 2.*Cor*.7. ſeemes to reſtraine the ſence to ſpirituall death. But it is true that worldly ſorrow cauſeth euen this naturall death. Whereas godly ſorrow procures a good Conſcience, which is the very health of the bones, a continuall feaſt. Euen in the very act of mourning is a mans heart light, and cheerefull. If then wee finde our ſenſes quickened, our ſpirits reuiued by our ſorrow, ſo that wee feele it to giue wings to our prayers, which before lay groueling

2.

Iohn.16.12.

2.Cor 7.10.

on

on the ground, then haue wee an argument it is ſound, and good. For godly ſorrow is alwayes mixed with, nay indeed proceedes from, faith, which, in the apprehenſion of mercy, yeelds matter of ioy, to allay the bitterneſſe of our teares. But if wee haue no hearts to pray, if our ſorrow make vs ſpiritually, both dumbe, that wee cannot ſpeake to God, and deafe, that we cannot, with thoſe Iſraelites, heare GOD ſpeaking to vs; then haue wee cauſe to ſuſpect our ſorrow, as vnſound, and deceitfull. Exod. 6. 9.

2

2, Deceit of our ſorrow, when our owne priuate ſorrow is couered with the title of ſorrow for the publique euils of the Church, where we liue. Vſually it falleth out, that euery one of vs in particular are intereſted in the publike calamities of the ſtate where we liue, and ſo are pinched with the ſenſe of their ſmart. Hence many deceitfully imagine, they are grieued for the publique euils, when indeed it is no otherwiſe for the publique, then as they touch them in particular.

Doe not many mourne in the aduerſity of the Goſpell, becauſe they mourne for their owne aduerſity? Oh great corruption of our hearts! O bottomleſſe pit of hypocriſie! *Greenh.* in Pſal. 119. verſe 139. Diſcouery.

Here the diſcouery is.

1

1. In the ſeparation of our owne cauſe from the Churches. As when, it going ill with the Church, it goes well with vs in particular. If then wee can diſtaſte our owne priuate felicities, and call them *Icabods*, as that good woman did her ſonne, when the arke was captiued; if then we are as penſiue, as if wee our ſelues in our owne perſons ſuſtained that which the Church doth, then it is an argument our griefe is ſincere. As in *Nehemiah*, whom his owne caſe, and great grace, and authority in the Kings

1. Sam. 4. 21.

Court could nothing cheere, or comfort, in the common calamities of the Church of God.

2. When beſides the common euils of the Church: wee ſuffer ſome perſonall afflictions, that concerne vs ſolely. If our griefe be truely for the Churches euils, then, in this caſe, the ſenſe of griefe of the publike euils will blunt the edge of our priuate ſorrow. As in two diſeaſes of the body, the ſtone and the goute, when they meete together, the griefe of the ſtone, becauſe it is the greater, doth take away all ſenſe of the goute, becauſe it is the leſſe: ſo heere, in a godly minde, the griefe for our owne priuate, is drowned in the greater griefe for the Churches publike diſtreſſes. But if it bee quite contrary with vs, that we cannot feele the Churches miſery, we are ſo affected with the ſenſe of our own, this is more then a preſumption, that when the Churches afflictions were our owne, wee mourned then for them, onely as our owne, and not as the Churches; making the name of the Church onely a vizour, and imitating *Polus*, that, vnder the repreſentation of anothers griefe, truely, and heartily lamented the death of his owne ſonne.

5. Deſire, Deceit. 2.

5. Affection is *Deſire*. In the which alſo is a double deceit.

1. When our *vnnaturall* deſires are cloaked with the name of *naturall*. Though mens deſires are infinite, and inſatiable, yet for all this vſually they deceiue themſelues with this, that they deſire onely a competency, neither pouerty, nor riches, but onely *Agurs* conuenient portion. Now competencie is that, which will not onely ſerue *nature*, but that

that alſo which is fitte for our *eſtate* and *calling*. And ſo that which is but competent for one eſtate and calling, as ſay a Magiſtrate, is ſuperfluitie for another, as ſay a priuate man. Well then, let vs ſee whether it bee ſo vſually with our deſires, as they pretend, that they confine themſelues within the bonds of mediocritie, and competencie. The tryall will be this, if, when they haue that which is competent, they then reſt contented. For there are three deſires; The deſire of *nature*, of *grace*, of *corruption*. *Nature* will bee content with little: *Grace* with leſſe: but *corruption* is inſatiable. If then there bee no ho with our deſires, but when they haue got that which themſelues, at firſt, would ſet downe as a matter of competency, yet they ſtill are like the crauing horſe-leaches, that cry *Giue, giue*, it is an argument, it is the deſire of *corruption*, not of *nature*, not of *grace*. Naturall thirſt is diſcerned from aguiſh by this, that the naturall will bee quenched with a draught, but the other is further prouoked by drinking. So, when men ſhall ſay, I deſire onely a ſufficiency, if I had but ſo much, I ſhould be well apaide then, and yet when they haue that, couet more greedily then euer before, this is an Ague, a dropſie, a diſeaſe; no naturall, no kindely thirſt. But heere, this deceit of our deſires is ſo much the harder to be diſcouered, in that it is not ſo eaſie to define in euery thing that which is competent. And ſo vnder the colour of competency wee quickly fall into the ſnare of pleaſure and exceſſe. This Saint *Auſten* excellency deſcribes in the deſire of meates and drinkes, and by like proportion wee may apply it

Diſcoucry.

Deſideria naturalia finita ſunt ex falſa opiniane naſcentia, vbi deſinant non habent. Nullus interminus falſo eſt. Sen.

it to the deſire of any other thing. *While*, ſaith he, "*feeling the trouble of want*, I make towards the "quiet of fulneſſe: in the very paſſage from the one "to the other, there lies in wait for me the ſnare "of concupiſcence. And whereas our health is the "cauſe of our eating and drinking, here a certaine "dangerous pleaſure ioynes it ſelfe as a hand-mayd, "and yet for the moſt part labours to go before, "that it may ſeeme to be done for her ſake, whether "I ſay I doe, or would doe for my healths ſake. "But there is not the ſame meaſure of both. For "that which is enough for health, is too little for "delight. And it is often vncertaine whether the "need of my body craue more, or the voluptuous "deceit of my appetite. At this vncertainty my "vnhappy ſoule reioyceth, as at the matter of her "excuſe and defence, being glad that it doth not "appeare what is ſufficient for health, that ſo vnder "the pretence of health, ſhe may ſhadow her in-"temperancy.

Sub velamine neceſſitatis incidi in laqueos voluptatis. Bernard. Conſeſſ. 10 31. Sed dum ad quietem ſatietatis ex indigentiæ moleſtia tranſco in ipſo tranſitu mihi inſidiatur laqueus concupiſcentiæ. Et ſæpe incertum vtrum adhuc neceſſaria corporis curæ ſubſidium petat, an voluptuaria cupiditatis fallacia miniſterium ſuppetat. Ad hoc incertum hilareſcit infœlix anima, &c. Vt obtentu ſalutis obumbret negotium voluptatis.

2. Deceit is, when our *carnall* and worldly deſires are accounted of vs as *ſpirituall*. This deceit falleth out in this caſe, when in one and the ſelfe-ſame thing which we deſire, there is matter fit to giue contentment to both theſe deſires. As in *Simon Magus* his deſire of the gifts Apoſtolicall; beſides the excellency of the gifts themſelues, fit matter for a holy deſire, there was alſo profit, and glory that might enſue, fit matter to prouoke the carnall deſire. *Simon* would ſeeme to be deuout and holy, and to deſire the gifts for themſelues, for that worthy reckoning he had of them; But *Peter*

Act. 8. 19. 1. 2.

ſmelt

ſmelt out the cloſe deceit that lurked in his heart, and ſaw that it was a fleſhly deſire, looking toward lucre. So the Apoſtle ſaith, *He that deſireth the office of a Biſhop, deſireth a worthy worke*: Yet that deſire which many haue of it, how deceitfull is it? The worke deſired is worthy: the deſire thereof in many is moſt baſe and vnworthy: For though there bee fit matter in this office to kindle a holy and ſpirituall deſire; namely, the beauty of the office it ſelfe, Gods glory and mans ſaluation, ſhining in the very face thereof; yet withall there is ſome matter to ſtirre vp a crooked and couetous deſire, namely, the hope of gaine in a fat Benefice. Here a couetous *Balaam* will hide his baſe deſire of the reward of the office, with a pretence, of a ſpirituall deſire of the office it ſelfe. Such is the deceit of thoſe that buy Liuings vnder this pretence, that they deſire to exerciſe their gifts, which otherwiſe, the iniquitie of the times being ſuch, they cannot haue the vſe of. So alſo in the matter of marriage, this deceit is very vſuall. The party affected hath pietie matchable both to perſon and portion, and yet both theſe in good meaſure too: Here one too much wedded to the World, or to the fleſh, will cloake his affection to portion or perſon, with a pretence of affection to Pietie; as though that had the preheminence in ſwaying of his deſires; where happily, if the heart be truely ſearched, the contrary will appeare. 1. Tim. 3. 2.

The diſcouery of this deceit is, when the matter that ſhould ſatisfie the carnall deſire being taken away, there onely remaineth the inuiter and inticer Diſcouery.

of the ſpirituall and holy. For if then we deſire not as feruently as before, wee may iuſtly feare fraud in our deſires. Here *cooled* deſires are *crafty, decaying, deceiuing, flinching, falſe.*

6. Confidence. The deceit,

6. Affection is *Confidence.* Where the deceit is, to thinke we truſt in God, when indeed wee truſt onely in the meanes. The deceit is, both when wee haue the meanes, and when we want them. The deceit of both is diſcouered by our behauiour towards God in the preſence of the meanes. For if then wee giue ouer praying to God, or abate of our feruencie in ſuing and ſeeking to him for his helpe, wee may well doubt of our confidence. For if wee doe truely rely on God, as on him who is ſufficient without meanes, and without whom euen the moſt ſufficient meanes are altogether inſufficient, why then doe wee beginne ſo to ſecure our ſelues, and lay aſide all feare, when once wee are fenced with the meanes? Againe, hauing beene ſo confident and comfortable in the enioyment of the meanes, if afterward in the time of danger, when the meanes faile vs, we looſe this confidence, and ſhew our ſelues faint and hartleſſe Cowards; this alſo is another conuiction of deceit in our confidence. So both theſe wayes is our confidence found out to bee deceitfull, both by exceſſe of ſpirit in peace, and by want of ſpirit in trouble.

And diſcouery

The like deceits might be ſhewed in diuers other affections. But the Worke growing bigger then I thought it would, I forbeare. So much then ſhall ſuffice to haue ſpoken concerning the deceitfulneſſe

of

of the affections; as alſo concerning the whole doctrine of the deceitfulneſſe of the heart.

CHAP. XXVI.

Of the greatneſſe of the hearts deceitfulneſſe, and of the cauſe of her deceitfulneſſe.

HAuing thus ſpoken of the deceitfulneſſe of mans heart, it remaineth that now wee ſhould ſpeake of thoſe three Illuſtrations, which in the beginning we noted the Prophet vſed to ſet it forth by. Illuſtrations of the hearts deceitfulneſſe.

The firſt is, from the greatneſſe of the deceitfulneſſe. It is deceitfull, ſayes the Prophet, *Aboue all things.* Aboue all things? what, aboue Sathan that old Serpent? The meaning is not, that our hearts haue more craft then Sathan, who is an old trained Souldier, and is Crafts-maſter in this Art, wee being but punies, and as of yeſterday vnto him, who is of many thouſand yeares ſtanding: but that that deceit which is in our hearts, in regard of vs, and the dangerous conſequences thereof to vs, is greater then that in Sathan. 1. The greatneſſe of it.

1. As to murder ones ſelfe is a greater matter then to murther another, though he doe not vſe the like cruelty in ſtabbing and wounding of himſelfe, which is often vſed in the killing of others: So alſo, to deceiue ones ſelfe (which is alſo a ſpirituall kinde of murther) is a greater deceit then to deceiue ano-

ther. And ſo in this ſence the deceitfulneſſe of our hearts may be ſaid to be aboue Sathans, becauſe it deceiueth *it ſelfe*, though Sathan in his deceits bee farre more cunning and wily.

2. This amplyfieth the deceit, when the perſon deceiuing, is our familiar friend, one in whom wee repoſe ſpeciall confidence. See *Pſal.* 55. 12. 13. So is it here. Sathan is nothing ſo neare vs as our owne hearts, that are parts of our ſelues. Sathan is without vs; and if wee reſiſt him by faith, hee flyeth from vs; but our hearts are within vs, and though we reſiſt neuer ſo much, yet this deceiuer ſtill ſticketh cloſe vnto vs: So that Sathan ſometimes leaues vs for a ſeaſon, and wee are not troubled with him, or his deceits. But our owne hearts, they neuer leaue vs, they dogge and follow us at all times, in all places, vpon all occaſions ſtill ready furniſhed with deceit, to beguile vs.

Luke 4.13.

3. Our owne hearts can deceiue vs of themſelues without Sathan: Sathan cannot without our hearts. And therefore in regard of vs, our owne hearts deceitfulneſſe is farre the greater, as that which giueth Sathan all his aduantage againſt vs. Hee could not deceiue our Sauiour, becauſe there was no deceit in our Sauiours heart.

The Vſe. This muſt teach vs to account of our ſelues as of our chiefeſt enemies wee are to contend with in this ſpirituall conflict. The Apoſtle ſtirres vp to watchfulneſſe and circumſpection, by ſetting before vs the ſtrength of the Deuils, as being powers and Principalities, farre ſtronger then fleſh and bloud: But there by *fleſh and bloud* the Apoſtle meaneth

Ephes. 6. 12.

neth, not ſo much the *corruption*, as the *weakeneſſe* of our nature. As if he ſhould haue ſaid, Wee haue not onely to conflict with weake fraile men, like our ſelues, that are but fleſh and bloud; but with farre more powerfull and puiſſant Aduerſaries, namely, the Deuils. For the corruption of our hearts is our greateſt aduerſary; this corrupt heart of ours is deceitfull aboue all things, euen Sathan himſelfe in ſome ſort, as wee haue ſhewed. And therefore wee muſt bend our forces againſt our ſelues, as well as againſt Sathan. Yea, the way indeed to ouercome Sathan, is firſt to ouercome our ſelues and we muſt ſo take heed to our ſelues, of other enemies, that we muſt alſo take heed of our ſelues, as enemies. A thing worth the noting it is, that the inceſtuous perſon deliuered vp to Sathan, did yet repent, and come out of Sathans power. But men once deliuered to themſelues, the luſts and deceits of their owne hearts, are branded out of the Scripture, as men in a moſt fearefull and deſperate caſe. Therefore *Paul* in his owne perſon deſcribing the ſpirituall fight, and the aduerſary a Chriſtian is ſpecially to encounter with, ſingles out the body of ſinne, this naughty fleſh. *I fight not*, ſaith the Apoſtle, *as beating the aire*, and ſeeing no aduerſary, but I ſee my aduerſary, and ſtrike at him: And who may this Aduerſary be? He tels vs in the next words; *I beat downe my body*, that is, not this outward man, but the body of ſinne, the maſſe of corruption, both in the ſoule and inthe body.

Ita caue tibi vt caueas teipſum.

1. Cor. 5. 5.
2. Cor. 2. 6. 7.

Rom. 7. 14.
Pſal 81. 12.

1 Cor. 9. 29.

The *ſecond Illuſtration* is from the cauſe of this deceitfulneſſe; namely, the wickedneſſe of our hearts. The

2. The cauſe of it.

The heart, ſaith the Prophet is deceitfull aboue all things, and *euill*; in this latter clauſe ſhewing the cauſe of that ſpoken in the former.

Here two things are to be cleared, 1. What this illneſſe of the heart is. 2. How it is a cauſe of the hearts deceitfulneſſe.

For the firſt, The heart is euill. { 1. *Totally.* 2. *Originally.*

1. It is *totally* euill, and that two wayes: Firſt, the *whole ſoule* is in euill: And ſecondly, *whole euill* is in the ſoule.

1. The whole ſoule is euill: this gall of bitterneſſe hath imbittered, this leauen hath ſowred, this leproſie hath infected, not this part, or that, but the whole and euery part. Euen from the vnderſtanding, as it were the crowne of the head, to the affections, as it were the ſoales of the feete, there is nothing but boyles and botches. Whereof read a moſt liuely diſcription, *Ezech.* 16. In our Vnderſtanding there is a very ſea of ignorance: vncapable it is of things ſpirituall, and yet wiſe and wittie in wickedneſſe. The Conſcience is full of blind feares, terrors, and torments; or elſe ſeared and ſenceleſſe. The Memory ſlippery, and wateriſh, to receiue and retaine any good impreſſions; but of a marble firmeneſſe to hold faſt that which is euill. The will plyable and obſequious to the Deuill; in his hands as waxe, but ſtiffe and hard as clay in Gods. The affections alſo are wholly diſordered, peruerſly ſetting themſelues vpon wrong obiects: in ſtead of bathing themſelues in the ſweet fountaines of liuing waters, they ſwiniſhly lie tumbling in filthy and mirie puddles. If in

the

the eye there bee a beame of wickedneſſe: O then the great ſtacke that is in the heart! And if the tongue but the inſtrument of the heart, bee ſuch a world of wickedneſſe, an vnruly euill, what then is the heart? The whole frame of our hearts is continually euill. O the rout and rabble of filthy and impure thoughts that lurke in this dungeon! The temple it was once of the Holy Ghoſt; but now, as it fareth with many materiall temples; which as it is reported through couetouſneſſe of Incloſers, are become ſtables for horſes: ſo this glorious temple is become a ſtinking ſtie, and ſtable of vncleane ſpirits, a cage of vncleane birds, a den of theeues, a receptacle of all manner of pollution.

Si trabes in oculo ſtruces in corde.

II. All euill, the whole body of ſinne, that is, the ſeeds and ſpawnes euen of the vileſt corruptions are in the heart of man. Naturally the beſt of vs haue an inclinableneſſe euen to the moſt odious and loathſome ſinnes. As in that *Chaos* at firſt Creation there were the ſeeds of all the creatures, fire, aire, water, heauen, earth; ſo in mans heart, of all ſins. Vpon which let but the ſpirit of Sathan moue, as once the ſpirit of God vpon the *chaos*, & with the warmth of his temptations heate it, and no leſſe vgly Monſters will proceed out of our hearts, then did once goodly creatures out of that *chaos*. Hence it was that thoſe things which *Dauid* ſpake of certaine vile notorious wicked ſinners, that their *throat was an open ſepulchre, the gall of Aſpes was vnder their tongue, &c.* are applyed by S. *Paul* to euery mothers childe of vs: For there is neuer a barrell better herring; But as the holy Prouerbe is, *As in water face anſwereth to face*

Prou. 27. 19.

face, ſo doth the heart of man to man. The image of our face in the water is no more like our face it ſelfe, then our hart is like the hart euen of the vildeſt monſter that euer was. And when we ſee ſuch monſters in them, as in looking-glaſſes, we may ſee our ſelues, and the diſpoſition of our owne ſoules. And thus we ſee how the heart is *totally* euill.

2. It is alſo originally euill. Euill did not begin firſt to pollute thy hand, thy eye, thy eare or any of thy outward parts, but it began with thy heart, to ſeat and neſtle it ſelfe there, & from thence to diffuſe and ſcatter its poyſon into the externall members. *Out of the heart*, ſaith our Sauiour, *come murthers, adulteries, thefts, blaſphemies*, & ſuch like ſtuffe; euen as the riuers out of the Sea. This is the fountaine, from whence all the ſtreames of corruption flow: this is the wombe, in which all theſe monſters are conceiued: this is the ſhell, in which theſe Cockatrices are hatched. Thus we ſee how we are to vnderſtand this doctrine of the hearts deceitfulneſſe.

Mat. 15. 19.

The Vſe. I. Againſt the Papiſts, that do ſomething leſſen this wickedneſſe, and will haue ſome reliques of goodneſſe to remaine, ſome freedome of will to apply it ſelfe to good. II. To teach vs all true humiliation in the ſight of our owne naturall deformitie. No outward ornaments ſhould ſo lift vs vp, as our outward filthines ſhould take vs down. Art thou troubled with pride? I can preſcribe thee no better remedie, then to looke vpon the face of thy heart, in the glaſſe of the Word. For there thou ſhalt ſee thy ſelfe ſuch an vgly, naſtie, forlorne, miſhapen creature, that thou canſt not chuſe but grow out of loue

with my ſelfe. It is thy ignorance that maketh thee ſo proud. If thou kneweſt thy ſelfe what thou wert, and haddeſt eyes to ſee this ſinke-hole, and what a deale of baggage paſſeth daily through it, thou wouldeſt be aſhamed of thy ſelfe. God is a God of pure eyes, and cannot take any pleaſure in euill: And wilt thou then take any pleaſure in thy ſelfe, being euill, and nought but euill, yea being but a very ſtinking dung-hill of euill? Whatſoeuer thy out-ſide may be, bee it neuer ſo faire, thy in-ſide is naught; thou art but like one of the Ægyptian temples, very glorious and beautifull without, but enter in, and nothing to be ſeene, but a Serpent, or ſome ſuch venemous creature. Such litters and ſwarmes are there in our hearts, of vaine, vile, baſe, filthy, and diſhonorable thoughts, affections, deſires. Very *thorow-faires* are they for Sathans impure ſuggeſtions to walke vp and downe in; in regard of murtherous and maiitious thoughts, very *ſlaughter-houſes*; in regard of vncleane luſts, very *ſtewes* and *brothel-houſes*; in regard of the heate of boyling concupiſcence, very *hot-houſes*, and as the Prophet ſpeaketh, like a *Bakers Ouen*. Shall any now bragge of his owne good nature, or cracke with the Phariſee, that he is not ſo bad as other men, hee is no extortioner, or oppreſſour, &c. Yes, thou blinde and boaſting Phariſee, thou haſt the ſeedes of extortion and oppreſſion in thee; yea, and of all other ſinnes beſides. And theſe would breake forth in thee, did not God, by his wiſe and powerfull prouidence, reſtraine thy corruption. By nature, the beſt, the mildeſt, and meekeſt man is a very Tyger and a Lion. And wouldeſt thou account that

Hoſea 7. 4.

that Lion to be of a better nature then his fellowes, who therfore does no hurt as they doe, becauſe he is not looſe as they are, but chained vp? Where Gods renewing grace hath not changed our nature, it is only the powerfull reſtraint of his prouidence which keepeth men from the very outrage of villany. Shall wee then be proud, becauſe wee are free from thoſe offences, into which others breake forth, and thinke we are made of ſome better mould? Nay, our nature is as vntoward, and as deeply poyſoned with rebellion as theirs. Therefore rather ſhould we be humbled in ſeeing them. For, as was ſhewed, in them wee may ſee our ſelues what wee are. Peraduenture thou haſt ſome good parts of wit, memory, &c. to commend thee. Yet for all theſe, thy heart is euill, yea, without a ſpirituall change, ſo much the worſe, by how much thoſe parts are the better. Euen as the more fruitfull the ſoile is, ſo much the more will it abound with Thiſtles, vnleſſe it be tilled. And *the Lord knoweth the thoughts of the wiſe*, [that is, ſuch as excell in naturall gifts, that are the choyſeſt and moſt picked men, euen the very flowre of the reſt] *that they are vaine.*

1. Cor. 3. 20. expounded.

III. Here Parents, and all they who ſtand charged with the education of youth, muſt remember their duty. The heart of man in generall, the heart of all mankind, is ſtrangely, and ſtrongly wicked. Euen in the heart of a yong childe, as *Salomon* ſayes, there is a *bundle*, and packe of folly laide vp. And as *Moſes* ſayes, the thoughts of mans heart are euill, euen from his child-hood. This corruption then of nature muſt be ſubdued betimes, elſe it will grow to

Pro. 22. 15.

Gen. 8. 21.

that

that head, that it will be incurable. Looke what skill, and dexterity is required to tame a wild beaſt, which had neede bee gone about very earely, whiles it is but a little whelpe, the ſame, nay fare greater, is required to tame and meeken this wilde, this woluiſh, and Lyoniſh nature of ours, that it may become tractable to Gods hand.

IV. This ſerues to take away the excuſe which is ſo rife in the mouthes of many, that when they ſweare, ſpeake vainely, or do otherwiſe amiſſe, yet they haue as good hearts as the beſt. What is the reaſon then they haue ſo bad tongues? *Out of the abundance of the heart the mouth ſpeaketh.* When I ſee the ſmoake comming out of the top of the chimney, ſure I am there is ſome fire on the hearth. When the flouds of corruption come guſhing out at thy eyes, eares, hands, mouth, there muſt needes bee a fountaine within in thy heart. For it is the heart that is originally euill. And therefore excellently *Salomon*, hauing deſcribed the wickedneſſe of ſome mens eyes, mouthes, feete, hands, at laſt, giuing the reaſon thereof, ſayes, *Lewd things are in thy heart.* And in another place, hauing ſaid, *the thoughts of the wicked are abomination to the Lord*; hee addeth by way of oppoſition, *but the words of the pure are pleaſant.* The oppoſition ſeemed rather to require that hee ſhould haue ſaid, *But the thoughts*; But by this kinde of oppoſition *Salomon* would teach, that the words of our mouthes are according to the thoughts of our hearts. And therefore it is idle to talke of a cleane heart, when thou haſt a foule mouth.

Pro. 5. 12. 13. 14.
Pro. 15. 26.

V. This teacheth vs a right method in the practiſe

ctiſe of repentance. That muſt firſt bee reformed, which was firſt deformed. Now as we haue ſhewed the heart is originally euill, that is the treaſurie and ſtore-houſe of wickedneſſe: Therefore the firſt thing in repentance, muſt be the rinſing and cleanſing of the heart. If ſinne had begunne in thy outward man, then ſhould thy reformation alſo; But *Eues* heart was poyſoned before her eye. And therefore I do not ſo well like their aduiſe, that wiſh men in repentance to beginne with outward abſtinence from ſinne, as the eaſier, and ſo by degrees to come to the inward mortification of it. Hee were an vnskilfull Phyſition, that when the head-ach is cauſed by the diſtemperance of the ſtomacke, would apply outward remedies to the head, before hee had purged the ſtomacke, where lies the matter that feeds the diſeaſe. The heart, as our Sauiour teacheth, is an euill treaſury, ſurcharged with the ſuperfluities of all wickedneſſe, and hence flowes corruption, and hath a continuall eruption in the outward man; So that it is impoſſible, the outward man, or actions thereof ſhould bee reformed, as long as the heart remaines vnpurged. Things in themſelues good comming yet from an vncleane heart, are naught. Therefore *Salomon* excellently ſayes, that not onely the *pride* of wicked mens eyes, and hearts, but euen their very *plowing*, that is, what ſoeuer they do in things lawfull as eating, drinking, ſleeping, yea, in the ſeruice of God, is *ſinne*. Liſten we then rather to the Prophets counſell, *O Ieruſalem waſh thine heart*, and to the Apoſtles, *Cleanſe your hearts you ſinners*. Let non think they are reformed enough when they haue brought their

Prou. 21. 4. opened,

Ier 4. 14. Iames. 4.

their outward man to ſome ciuill conformity, their hearts yet inwardly ſwelling againe, till they are ready to burſt, with abundance of euill and noyſome luſts. No, the heart, as it is the fountaine of this *naturall* life; and as at firſt it was the fountaine of a *ſinfull* life; ſo alſo muſt it be the fountaine of a *ſpirituall* life; that as in the motion of the *primum mobile* in the heauens, all the inferior ſpheres are moued together with it: ſo here, the heart being ſpiritually mooued by the holy Ghoſt, in the work of conuerſion, all our outward parts may moue together with it; euery one of them receiuing from it, as from a good treaſury their ſeuerall portions of goodneſſe. *Mat.* 12. *Pro.* 4.

So much for the firſt point, what this wickedneſſe is. The ſecond is, that this wickedneſſe of the heart is the cauſe of this deceitfulneſſe: which is the meaning of the Prophets coniunction of wickedneſſe with deceitfulneſſe in this place. For this property of deceitfulneſſe is by the Apoſtle giuen to ſinne: Heb. 3. 13. and ſo our hearts come to be deceitfull, as they are defiled with ſinne. For ſinne blindes the minde, and ſo makes it eaſie to bee deceiued, and to miſtake. We ſee how eaſily blinde *Iſaack* miſtooke the younger ſon for the elder. As eaſily are our blind hearts deceiued, miſtaking the motions of the fleſh for the ſpirit, ſuggeſtions of Sathan, for the voyce of the holy Ghoſt, pretences and colours of zeale, for true and naturall zeale, &c. Thereafter therefore as ſinne is more or leſſe in the heart, ſo is deceit. The moſt godly men, by reaſon they are not wholly free from ſinne, haue alſo experience of this deceitfulneſſe: But the deceitfulneſſe of wicked mens hearts is farre

greater, by reaſon that ſinnein them is farre greater, euen in his full ſtrength and vigor, but in the godly ſinne is as it were wounded in the head, and crazed in the braine, and ſo leſſe able to deceiue. The Scripture cals ſinne in the godly, the *old man*; Now old men that are ready to dote for age, are twice children, and haue no great ſtore of craft,

Vſe 1. This muſt teach vs, as we deſire in the profeſſion of religion, not to be deceiued by our owne hearts, ſo to purge, to rinſe, and renew them daily by repentance, not ſuffering the leaſt ſin to be harboured there. For if wee haue an euill heart, affecting and nouriſhing but any one ſinne, this heart will deceiue vs in the end, whatſoeuer be our profeſſion or religion. *Iudas* may be an example for vs. His heart was an euill heart, a couetous heart, euen in the greateſt heat of his following Chriſt, and preaching the Word. Therfore alſo it proued a deceitfull heart, and at laſt betrayed him into the hands of that fearefull ſin of betraying his Maſter. Neither is there any other reaſon why thoſe forward and feruent ones, in the parable of the ſtony ground fell away, but the want of a *good and honeſt heart*, which onely they that are figured by the laſt kinde of ground haue. For as an honeſt man will not deceiue another, with whom, ſo neither will an honeſt heart deceiue the man himſelfe in whom it is. This was the reaſon why *Pharaoh* and other, their fits of godlineſſe did not laſt; becauſe there was no true change of their naughty and corrupt hearts. Remember wee then the Apoſtles warning, *Take heed leſt there bee in you an euill heart to depart away from the liuing God.* Where there

Heb. 3. 12.

is

is an vnſound heart, there will bee Apoſtacy in the end, whatſoeuer ſhowes be made. For an euill heart is alwayes a deceitfull heart.

Againe, this muſt further teach vs not to truſt them, in whom we doe diſcerne an euill and vnſound heart, let their outward ſhowes be neuer ſo glorious. For an euill heart will deceiue the man himſelfe in whom it is, much more will it deceiue others. How now can any man ſafely repoſe any confidence in an vnregenerate friend or ſeruant, whoſe hearts are euil and vnrenewed, though otherwiſe neuer ſo ciuilly honeſt? What aſſurance can I haue of him, that hath none of himſelfe? Or how ſhould I thinke he would not deceiue mee s who in the end muſt needes deceiue himſelfe?

CHAP. XXVII.

Of the vnſearchableneſſe of the heart, and of ſixe notes to diſcouer it.

OF the two former illuſtrations of the hearts deceitfulneſſe, the *greatneſſe* of it, that it is *deceitfull aboue all things*, and the *cauſe* of it, that it is *wicked*, wee haue ſpoken: The third illuſtration followes, which is from the *vnſearchableneſſe* of it, *who can know it?* that is, few or none can know; not only others, but not their owne hearts. 3. The vnſearchablenes of it. Where it is.

Obiect. This may ſeeme to be againſt that of the Apoſtle; *No man knoweth what is in man ſaue God, and*

1. Cor. 2. 11. *the ſpirit of man. Anſw.* Man knoweth his inward thoughts, purpoſes, and deſires, but the frame and diſpoſition of his heart hee knowes not, nor yet alwayes the qualities of thoſe thoughts, whither they tend, what ſecret deceit lyes and lurkes in them. He thinks that lawfull, which is indeed vnlawfull. Therfore *Dauid* cryed out, *Who knoweth the errour of his* Pſal. 19. *life?* As it fareth with the eye, which ſeeing other things, ſees not it ſelfe, nor the face wherein it ſtandeth, ſo is it with our hearts, knowing other things, yet ignorant of themſelues, ſtrangers at home: Wee know not what wee are in preſent, much leſſe what wee ſhall be hereafter, in tryall and temptation. So that that which *Salomon* ſpeaketh of Kings hearts; Pron. 25. 3. *The heauens in height, and the earth in deepeneſſe, and the Kings heart, can no man finde out*, in regard of their ſecret proiects and deſignes, is true alſo of all our hearts, in regard of their ſecret wickednes. Men think indeed that they know themſelues wel enough. And it is growne into a Prouerbiall kinde of ſpeech, I know it as well as my ſelfe. Whereas in truth there is nothing wherein we are more ignorant. An euident argument whereof is that pride and ſelfe-pleaſing, that naturally is in vs all. If thou haddeſt once ſeene what an vgly & deformed face thy heart hath, if thou kneweſt what horrible filthines and corruption were incloſed in thy heart, this would humble & abaſe thee, both before God and man; this would bring thee quite out of heart, and conceit with thy ſelfe, and make thee according to the Apoſtles pre- Phil. 2. cept, *thinke thy ſelfe worſe then any other.* But alas, how ſwell we in a conceit of our owne excellency? how

how ſtretch wee out our plumes? how deſpiſe vve others in regard of our ſelues? vvhen yet if vvee throughly ſaw the cloſe corruptions of our owne hearts, we ſhould thinke the vvorſt better then our ſelues. Yea, in our very prayers, ſpeaking to God, how farre are vve from the true humbling, bowing, and proſtrating our ſpirits before the Lord? Whereas if vve ſaw and felt our pouerty and miſery, vve ſhould ſpeake to God, as the poore beggerly wretch doth to the rich man. *The poore man*, ſaith *Salomon*, *ſpeaketh ſupplications*. Prou. 28.23. When a man comes abroad with his face full of ſpots, it is a ſigne that he knowes not of them, that he did not vſe the Looking glaſſe before he came out: A farre more certaine ſigne it is, that as yet we haue not in the Law ſeene the faces of our hearts, when we can ſo boldly and impudently come both into Gods and mans preſence, with groſſe corruptions vnwaſhen out. When *Iob* ſavv in Gods glory as in a glaſſe, his owne corruption, how was hee preſently meekned? then he layes the hand on the mouth, abhorres himſelfe in duſt and aſhes, and vilifies himſelfe to the full. Iob 41.5.6. *Peter* alſo vpon like occaon cries out, *Depart Lord from me, I am a ſinfull man*. Luke 8.5.6. According to our humility is our knowledge of our ſelues. The more vve ſee our corruption, the greater will be our humilitie. When *Paul* ſaw the filthy puddle of concupiſcence that was in him, then vvas hee throughly taken downe indeed. Before, he ſeemed to bee aliue to himſelfe, but this ſo gaſtly a ſight of the filthy viſage of his owne heart, as at his firſt conuerſion it almoſt ſtrucke him dead, ſo long after it made him cry out, *I am carnall: Miſerable man that I am.*

Our great pride therfore argues great ignorance, our litle humility, but litle knowledge of our own hearts.

The vſe. 1. Let vs not beare out our ſelues too much vpon any mans iudgement. For if wee know not our ſelues, and ſo may bee deceiued in our ſelues, much leſſe then can others know vs, and ſo, farre more eaſily may they bee deceiued in vs. 1. Cor. 4. 4. *I iudge not my ſelfe*, ſaith the Apoſtle, *for though I know nothing by my ſelfe, yet am I not thereby iuſtified.* He that iudgeth me is the Lord, who is greater then our hearts. Euen the beſt haue many ſecret faults, which they ſpie not, & therefore haue need to pray: *Lord cleanſe vs from our ſecret ſins.* Though our owne hearts condemne vs not, yet may we not pleaſe our ſelues therein, but ſtill dread we the ſecret deceit of our harts, ſo vaſt gulfes, that the bottome can hardly be ſounded. As *Socrates* in reading a Booke gaue this cenſure; thoſe things which I vnderſtand, are good, ſo alſo, I thinke, are thoſe things I vnderſtand not: ſo in iudging of our hearts, contrarily; that which I haue found out, & doe diſcerne in my heart is exceeding ill; ſo I thinke is that alſo which as yet I doe not diſcerne. By that litle wee haue already found out: ſhould we iudge of the reſt.

II. Here is comfort for Gods children, who ſeeing their owne corruptions, are exceedingly caſt downe, and affrighted with ſo fearefull a ſight. But wee muſt learne to diſtinguiſh betweene corruption *ſeene*, and the *ſeeing* of corruption. The corruption which we ſee, offereth matter of diſcomfort; but the ſeeing of corruption yeeldeth great comfort. For here the Prophet telleth vs, that no man can know

it,

it, namely, of himſelfe, and by the light of his owne reaſon onely. An argument therefore that God hath annoynted thy eyes with ſpirituall eye-ſalue, is, when he hath thus enabled thee to ſee thy own corruption. Comfort thy ſelfe then in this worke of Gods mercy, and aſſure thy ſelfe that that God who hath giuen thee to ſee, will giue thee alſo in time, to ſubdue thy ſeene and diſliked corruptions.

III. This muſt teach vs to trauell with our owne hearts, in bringing them to a ſight of their owne corruptions. If we bee admoniſhed of ſome man, with whom we conuerſe, that he is falſe and hollow, how will we labour to finde him out, and detect him? The Scripture hath giuen vs warning of our owne hearts, that they are deepe and deceitfull beyond all meaſure. Doth it not then ſtand vs in hand to labour to finde out this deceit and wickedneſſe? What a ſhame is this, that man who flyes vp into the heauens, and deſcends downe into the deeps, & knowes all other things ſhould yet onely not know himſelfe that hee ſhould dig into the belly of the earth for gold & ſiluer, and ſhould not dig into his owne heart to purge out the droſſe which hath corrupted all that gold which grew there at the firſt?

Here none may diſcourage himſelfe with theſe words, *Who can know it?* for they argue not an vtter impoſſibilitie, but an exceeding difficultie. Which ſhould ſharpen our deſires and endeauours, for the getting of this knowledge.

For firſt, there are certaine diſcoueries, whereby euen others may come to the knowledge of our hearts in ſome meaſure. And ſecondly, in the word

of God there are infallible Notes, whereby examining our hearts, wee our ſelues may know them, when others cannot ſo well.

Meanes of diſcouery.

For the firſt. There are ſixe more eſpeciall meanes of tryall, and diſcouery of our hearts.

1. Diſcouery, by the Word.

1. Is *the reuelation of Gods word*, whether the Law or Goſpell. For wheras corruption lay a-ſleepe in vs before the ſound of the word awakens and inrages it. *When I would haue healed Iſrael*; namely, by the admonitions and rebukes of the word, *then the iniquitie of Ephraim was diſcouered*, ſaith the Prophet. Before the Law came, *Paul* felt ſinne more quiet, as if it had beene dead: but ſayes he, *when the Law came, then ſinne reuiued.* The like our Sauiour ſhewes of the Goſpell, that when it comes, it ſets men together by the eares, onely becauſe it worketh vpon their corruption, which being by this meanes exaſperated, ſhewes it ſelfe.

Hoſ. 7. 1.

Rom. 7. 9.

Luke 12. 51.

2. Diſcouery, by Affliction.

2. Is *affliction*, both priuate and perſonall, as alſo publike in the perſecution of the Church. The Sea, vvhen it is calme vveather, is as ſtill and quiet as any riuer: but let the winds once riſe, and you ſhall ſee a difference: Then you ſhall ſee nothing but raging and ſtorming, and foming out mire & dirt. In peace wicked mens corruptions lye hid, then they will carrie themſelues to God and man more moderatly: but let God lay affliction on them, and then as Sathan falſely charged *Iob*, ſee if they will not ſpit the very poyſon of their blaſphemy in the face of God himſelfe. Yea, the regenerate man himſelfe vvould hardly thinke there were ſo much infidelitie, impatiency, frowardneſſe, rebellion, faint-heartednes, loue

of

of the world, and such like corruptions, as hee shall finde and feele experience in the day of affliction. Therefore doth *Iames* call afflictions, temptations, because they serue to try what is in vs, and to discouer the hidden corruption of our hearts. As *Moses* telleth the Israelites, God therefore humbled them with want, to proue them, and to know what was in them, that is, to make knowne. Here was the tryall of *Abrahams* sound heart, when God laid that crosse vpon him, that grieuous commandement of killing his onely sonne with his own hands; *Now I know*, saith God, *thou feareſt me*, that is as *Austen* expounds it: Now I haue made it knowne: For God is said to know, when he makes vs to know: and in such speeches, hee tels vs of his owne working of knowledge in vs, not of his owne knowledge. So we say a *ioyfull day*, and *sad weather*, onely because of the effects in vs. For did not God know before that *Abraham* feared him? yes well enough. But *Abraham* did not know it before so clearely and certainly; For by meanes of this tryall he came to know himselfe. For vsually man thinketh he can doe that which indeede he cannot: and contrarily. It is then as if God should haue said: Now haue I made the world and thine owne conscience know thou feareſt me: Now I haue giuen thee a thorow tryall of the integritie of thine owne heart. Here also was the tryall of *Iobs* good heart. Though in prosperity hee had tryall of it by his many good workes, vvherein he vvas as rich as in his other riches, yet wee see how slanderously the Diuell impeached it as mercenary; *Doth Iob serue God for nought?* Therefore that he might haue

Iames 1. 3.

Deut. 8. 2.

In Psal. 44. Dicit sibi innotescere, quod facit tibi innotescere: Opus suum tibi dicit, non cognitionẽ suam. Dicimus plerumq; lætus dies quando serenus est; nunquid ipse dies gaudet? sed gaudentem dicimus quia gaudentes nos facit. Sic & deus cognoscere dicitur quando cognoscentes nos facit. Dicit ad Abr. Nunc cognoui: Antea non cognouerat? sed ipse Abr. antea non cognouit, quia ipsâ tentatione ipse sibi innotuit. plerumq; enim putat homo se posse, quod non potest, &c.

a more thorow proofe of his integritie, all his outward proſperitie was taken from him. And then how meeke, how patient was hee? no murmuring, no grudging, but *the Lord hath giuen and taken, bleſſed be his name.* Hee did not then ſay (as *Chryſoſtome* excellently notes) How ſhall the poore doe, that were wont to bee cloathed with the fleece, and to bee fed with the fleſh of my cattle? If not for my ſake, yet for ſuch poore ones, my flockes might haue beene ſpared. And ſo *Iobs* graces ſhined more gloriouſly when his houſes were ouerthrowne, then when the doores of them were ſet open for the poore to enter in; when his flockes were ſtolen from him, then when the poore were ſuſtained by them: For then hee ſhewed loue to men, but now hee ſhewed a more ſpeciall kinde of loue and obedience to God. For as in the Olympicke games, the people might farre better iudge of the feature, and elegancy of the fencers bodies, when they were naked, then when their cloathes were on: ſo may wee then beſt iudge of our ſelues, when God hath ſtript vs ſtarke naked of all the garments of our outward glory and proſperity.

Hom. 1. ad pop. Ant.

But a farre more excellent tryall are the common afflictions of the Church in perſecution. For as the Apoſtle ſpeaketh of hereſies, ſo is it true alſo of perſecutions, that they *muſt needs be, that the approued may bee made knowne.* To this purpoſe excellent is the ſpeech of old *Simeon* to the Virgin; *That Childe is appointed for a ſigne, to bee ſpoken againſt, that the thoughts of many hearts may bee opened.* Therefore Chriſt muſt bee contradicted, and oppoſed by the high

1. Cor. 11. 19.

Luke 2. 34.

high Prieſts and Gouerners of the people, that ſo the hidden hypocriſie of thoſe which before followed him, and cryed *Oſanna*, might be detected, as alſo thoſe their peruerſe and vnſound thoughts of cleauing to Chriſt, if he had proued a temporall King, and had brought temporall felicitie. Loe then a knife to open the hearts belly, the knife of perſecution. Here was the triall of *Nichodemus*, and *Ioſeph* of *Arimathea*, with whom it fared in their affection to Chriſt, as with *Ioſeph* ſonne of *Iacob*, in his affection to his brethren: When he ſaw them in anguiſh and diſtreſſe, then hee could conceale his affection no longer, but cryed out, *I am Ioſeph your brother*: For a *brother*, ſaith *Salomon is borne for aduerſitie*; namely, then to diſcouer his affection, if hee haue any. So when theſe two ſaw the vniuſt and cruell dealings of the Prieſts with Chriſt their elder brother, then though before they were but cloſe Diſciples, and one could hardly tell what to make of them, yet then they manifeſted themſelues; then their loue, their zeale, and harty affection to Chriſt brake forth. For as *Salomon* diſcouered the true mother from the falſe, by taking a ſword to cut the childe in two: ſo doe perſecutours diſcouer true Children of the Church from falſe, when by the ſword of perſecution they ſtrike at their Mother. O there bee many of vs in theſe dayes of peace, that make great ſhowes: when the Fanne comes it ſhall appeare whether wee be chaffe or wheat. The houſe built on the ſand carries as good a ſhow as the houſe built on the rocke, and in a cleare Sun-ſhine day gliſters as gallantly; but the windes

Pro. 17. 17.

windes and tempeſts when they are vp, will quickly ſhew the difference. When a Seruing-man followes two men walking together, we cannot tell who is his Maſter, till they part: ſo when the Goſpell, and outward proſperity goe together, it is hard to iudge whether of them we follow, till God make a ſeparation of them by perſecution. A Wolfe may fayne himſelfe to be a ſheepe by wearing a ſheeps skinne; but let his fleece bee ſhorne, it vvill neuer grow againe, and thereby he will eaſily bee diſcouered to be no true ſheepe: for the true ſheepes wooll will grow againe after ſhearing: And ſo will Chriſts ſheepe, after they haue beene ſhorne by perſecution. So a Parrot can counterfeit mans voyce, but let it be beaten, and then it will fall to its owne naturall voyce.

Now as by affliction wee may iudge of our hearts for the time *preſent*, what they *are*, ſo alſo for the time *to come*, vvhat they *will be*. For *impatience* in *preſent aduerſitie*, argues there wil be *inſolencie* in *future proſperitie*; and ſo diſcouers that *deceit* whereof vve ſpake; namely, that if vve vvere in a more plentifull and richer eſtate, we vvould bee better, then now we are. Chap. 20.

3. Diſcouery, by Proſperity.

3. *Tryall* is by proſperity, nothing inferiour to the former by *aduerſitie*: For as ſome like Snailes puſh out their hornes till they bee touched: ſo others with *Ionathan* follow the chaſe vvell, till they come vvhere honey is. Nay, many there are whom affliction hath not detected, that peace and proſperitie hath. The Parable of the Sunne and the Winde is knowne. Some of thoſe in *Queene Maries* dayes, vvho

who kept their garments of faith and good conſcience faſt on, for all the ſhaking of the boyſterous windes, which then raged moſt fiercely, yet afterward by the flattering raies of that ſweet ſun-ſhine which followed, were tiſed to vnbutten themſelues, and throw off their coates, at leaſt, to weare them more looſely. How chaſte was *Dauid* in his afflictions? If an hundred *Bathſhebaes* had then met him in the wilderneſſe, hee would not much haue beene mooued. But wee know afterward, when hee was at reſt in his Kingdome, how fearefully hee was foyled. So that, that which once thoſe women ſang of *Saul* and *Dauid*, by way of ioy and congratulation, may we as truely ſing of theſe two trials, by way of mourning and lamentation. Aduerſitie hath ſlaine his thouſands, Proſperity tenne thouſands. Theſe two of all others are the foreſt trials and haue greateſt force of detecting; eſpecially, when they come both together, as in the three children; who at once were tryed, both by the ſweetneſſe of the muſicke, to enchant their ſenſes, and by the terrour of the fire to affright and aſtoniſh their hearts. Dan. 3. 5. 6. And ſo haue many holy Martyrs beene tryed both wayes, both by the threatnings, and by the faire and large promiſes of their aduerſaries. Contrary to that God gaue in charge to *Laban*, to ſpeake neither *euill* nor *good* to *Iacob*, that is, neither by flattery, nor force to goe about to bring him backe againe. Gen. 31. 24. And this argueth notable ſoundneſſe indeed, when in both theſe trials together, we can acquit our ſelues. As in the Baptiſt, neither ouercome with *Herods* priſon, nor with the peoples conceiting

ceiting of him to bee the *Meſſias*. In *Paul* and *Barnabas* alſo, ſtanding out both againſt the prepoſterous affection of the *Lycaonians* when they would haue Deified them, and againſt their diuelliſh rage, when they would haue ſtoned them. In *Daniel* likewiſe, whom neither the *Lyons* denne, nor the Kings fauours and honours could any whit corrupt. Good gold put it into the fire, and there it will bee purged and refined: into the water, and there likewiſe it will ſhine brighter. So a good man, when hee is in the furnace of affliction, there he will leaue much of his droſſe behinde him: and when hee flouriſheth in outward bleſſings, they, together with his inward graces, ſhall bee as a iewell hung vpon a golden earing; he will verifie *Salomons* Prouerbe, *The crown of wiſe men is their riches*. But the vnſound Chriſtian is like to clay. It will quickly bee ſcorched, and dried vp in the fire; and it will ſoone melt away and bee diſſolued in water. As affliction would diſcouer his infidelitie, diſtruſt in God, impatience, rebellion, &c. ſo a proſperous and flouriſhing eſtate will bewray his pride, inſolency, contempt of, and cruelty againſt his poore brethren, beſides his wantonneſſe, voluptuouſneſſe, vncleanneſſe; all which lay ſmothered in affliction like as poyſon doth in the Snake, while hee is benummed with cold: Let a man handle a Snake then, and hee ſhall not feele his ſting; ſo one would thinke it were a harmeleſſe creature: but bring him to the fire, and then touch him when hee is well warmed, and thou ſhalt know he hath a ſting, So oftentimes many corruptions, as cruelty, ambition, luxury,

Multorum, quia imbecilla ſunt, latent vitia: non minus auſura cum illis vires ſua placuerint,

are

are as it were benummed, and frozen in men with the cold of pouerty, obſcuritie, and other ſuch like pinching croſſes. Their wickedneſſe is an vnfolded, an implicite wickedneſſe, like ſome peſtilent fruit in the bud, or bird in the ſhell. But let the heate, the warmth, the ſun-ſhine of honour, riches, authoritie, once open a way to their wickedneſſe, and furniſh them with meanes and occaſions of doing wickedly, and then they will vnfold their naughtineſſe at large, and fully ſhew themſelues what they are. What an humble man was *Saul* before hee was King, and in the firſt beginnings of the Kingdome? but afterward being confirmed in his Kingdome, what a tyrant proued he? therefore, it is ſaid that *Saul* raigned but two yeares, becauſe after the two firſt yeeres, though hee held the gouernment ſtill in his hands, his deceitfull heart was diſcouered, and hee did no longer raigne, but tyrannize. So was it with *Nero* alſo, for the firſt fiue yeeres, whom rule and domination diſcouered to bee a very monſter of nature. So truely it is ſaid, that in place of rule and gouernment, a man may quickely ſhew himſelfe what he is. Strong drinke tryeth the braine; and hard meate the ſtomacke. When wee cannot drinke of the wine of outward felicitie, but wee grow drunken and giddy-headed, and begin to play *Rex* it is a ſigne wee haue weake braines. When wee know not how to *digeſt* our felicity, but it cauſeth a kinde of windineſſe, a riſing and ſwelling of pride and ambition in our mindes, this argueth exceeding great imbecilitie; And ſurely, thus it is with moſt. They are of ſuch a diſpoſition, that

quam illa quæ cum fœlicitas aperuit. Inſtrumenta illis explicandæ nequitiæ deſunt: ſic tuto ſerpens, etiam peſtifera, tractatur dum riget frigore: non deſunt illi venena, ſed torpent. Sic torpens multorũ crudelitas, ambitio, luxuria, vt paria peſſimis audeat, fortunæ fauore deficitur. Eadem velle eos cognoſces, da poſſe quantũ volunt. Sen. *Epiſt.* 42. 1. Sam. 13. 1.

Magiſtratus indicat virum.

τὸν ὄλβον κατασκάλλει. *Pind.*

that being asked what they would bee, if they had abundance of riches and honours, they might truely returne that anſwere, *Tell me if thou wert a Lyon, what wouldeſt thou bee:* which in effect is as much as to ſay, that they would be as cruell as the Lion. This is an euident diſcoueryofa corrupt heart. Now as the enioyment, ſo alſo the poſſibilitie and hope of enioying theſe outward profits and pleaſures, is no ſmall tryall. Many can no ſooner heare ſweet words and flattering promiſes of preferment and promotion, as it were the melody of *Nebuchadnezzars* inſtruments, but ouercome therewith, they preſently fall downe, and worſhip the Babyloniſh Idoll. *Demas*, though he had continued a while in ſuffering with *Paul*, yet when the world, like a ſtrumpet, preſented her ſelfe in all her glory to his eye, bewitched with her beauty, he left *Paul* and the hopes of the world to come, and *imbraced this preſent world.* *Moſes* contraily, though hee might eaſily haue aduanced himſelfe, being the adopted ſonne of the King of Ægypts daughter, yet he relinquiſhed all his hopes in the Court, and forſooke all his poſſibilities of preferment, and claue to the afflicted Church of God. Among the many grieuous trials of thoſe Worthies in the Old Teſtament, it is worth the marking, how the Apoſtle hath ioyned together the triall by the offer of proſperitie, with the foreſt trials of perſecution. *They were ſtoned, they were hewen aſunder, they were tempted, they were ſlaine with the ſword*, Loe how the Apoſtle rankes the tempting and alluring words of the aduerſaries, promiſing the Martyrs if they would

Saperogare ſoles qualis ſim Priſce futurus, Si famlocuples, &c. Dic mihi ſi fias tu Leo, qualis eris. Mart.

2. Tim. 4.

Heb. 11. 37.

would recant, aboundance of theſe earthly things, among their bloody and boyſterous deeds, how he yoakes their tycing tongues, with their terrifying ſtones, ſawes, ſwords, If then in ſuch a caſe wee can ſay with *Daniel*, *O King keepe thy gifts to thy ſelfe:* and with the Fig-tree and Oliue, *ſhall I leaue my ſweetneſſe, my fatneſſe to raigne?* if for the conſcience of the truth, wee can neglect proffered profits, the tryall is as ſound, as if we had endured the tortures of the racke.

Dan. 6. 17.

Iudge. 9. 11.

IV. Tryall is by the *inequality of carriage*. It is hard for an hypocrite ſo to carry himſelfe, but at ſome time or other, hee ſhall doe or ſpeake ſomething, which in no ſort can ſtand or conſent with his ſhewes of godlineſſe. Though luſt, couetouſneſſe, and other of his ſinnes are neuer ſo cloſely couched within his heart, and he make fayre ſemblance of a chaſt and contented minde, yet he will bee blurting out now and then, ſome words or other, which may yeeld ſhrewd ſuſpitions and preſumptions of his vnſoundneſſe, or elſe his very geſtures and countenance will bewray him. For euen out of theſe ſmaller things greater may bee gathered. As the verball lye, or lye of the mouth is diſcouered by the diſagreement of the lyars mouth with it ſelfe, whence wee ſay, lyars had neede haue good memories, leaſt the latter part of their tale contrary the former: ſo alſo is the reall lye, the lye which the hypocrite telleth in ſome of the actions of his life, carrying a ſhew of godlineſſe, by the diſagreement of his life with it ſelfe. For doe but compare one action with another, one part of his life

4. Diſcouery, inequalitie of carriage.

Libidinoſum qui ſuacallidè vitia tegit interdum turpis ſermo demonſtrat, & auaritiam latentem intrinſecus parnulæ rei cupido ſignificat. Minoribus enim maiora mõſtrantur, vultuque & oculis diſſimulari non poteſt conſcientia, dum luxurioſa & laſciua mens lucet in facie & ſecreta cordis nutu corporis ac geſtibus indicantur. Hier. ſup. Ezech. l. 3. cap. 9.

with another, his cariage here with his cariage there, and you ſhall ſee they agree like Harpe and Harrow.

Acts 8. 20. Thus was *Simon Magus* diſcouered; *Philip* tooke him for a good Chriſtian, becauſe of his Baptiſme, profeſſion, hearing, &c. But all theſe were afterward proued to bee lyes, becauſe of the contradiction of thoſe words; Here is money for the gifts of the holy Ghoſt. Theſe things doe not well agree; to bee baptiſed, to profeſſe, to ioyne ones ſelfe with the Church, and to deſire ſpirituall Graces for lucres ſake. After then *Peter* had once heard thoſe words come from him, he ſmelt him out preſently; Away, thy heart is not vpright: *Thou art ſtill in the gall of bitterneſſe.* Thus many in ſome companies are holy, in conuerſing with their betters carry themſelues well; but in other companies, or conuerſing with their equals or inferiours, are nothing the ſame men. Some, among ſtrangers, by their ſpeeches and carriage, for the time, purchaſe a good opinion, who yet palpably lay themſelues open among ſuch where they are daily conuerſant. This then is a ſure prooſe of a ſound heart, when we walke with ſo euen a foote, that howſoeuer it cannot bee but wee muſt haue experience of humane frailtie, yet we neuer breake out into ſuch wicked and wilfull courſes of falſhood, vniuſtice, or ſuch like, which doe giue the lye to all our former profeſſion and practice, becauſe they cannot ſtand in any ſort with the truth of Religion. Nay, rather in our particular actions we ſo carry our ſelues, that one action may bee as it were a commentary to interpret the ſincerity of the other, in caſe there might bee occaſion

occaſion to donbt thereof. As *Chryſoſtome* noteth in thoſe Miniſters that ſupplicated to the Iudges for thoſe that had offered diſgrace to the Emperours Statues. When the Iudges ſeemed more difficult then they vſed great liberty and boldneſſe of ſpeech, and ſpake roundly to them; but when once they became flexible, and yeelded to their requeſt, then they fell downe and kiſſed their knees and hands abundantly: ſhewing both true courage and boldneſſe, and true meekeneſſe and mildneſſe. Here both their actions were as a commentary each to other. Did any man doubt of their liberty of ſpeech, whether it were not malepart ſaucineſſe and preſumption? Their humilitie in kiſſing the Iudges knees, was enough to free it from that ſuſpition. Againe, might their humbling of themſelues at the Magiſtrates feete, ſeeme to ſauour of too baſe and ſeruile a ſpirit? their former truely miniſteriall boldneſſe ſufficiently alſo acquitted them of this imputation. Thus when there is ſo ſweet a proportion, and godly a harmony betwixt our actions, that they are ſo farre from confuting or confounding one another, that they anſwere one for another, iuſtifie and approue one another. This is a good triall of our vprightneſſe indeede.

Hom. 1. ad pop. Ant.

5. Is when thoſe are taken away which are our chiefeſt proppes and ſtayes to vphold vs in godlineſſe; If then we, wholly, or in part, goe backe, it argueth vnſoundneſſe. Thus were the Iſraelites detected by *Moſes* his abſence in the Mount: For then they fell to Idolatry. So *Ioaſh* was a good King as long as *Iehoiada* liued; but after his death hee

5 Diſcouery, remooual of our chiefeſt ſtayes in godlineſſe.

Exod. 32. 1.

2. Chr. 24. 17.

ſhewed himſelfe what he was. So alſo the Iſraelites, while God continued a good Iudge among them, were in ſome good order: yet *when the Iudge was dead, they returned, and did worſe then their Fathers.* And ſo all the time of *Ioſhuaes* gouernment, and the good Elders that ſuruiued *Ioſhua*, they kept themſelues within ſome compaſſe. But together with them dyed all the Iſraelites goodneſſe; *Another generation aroſe, which knew not the Lord:* So ſtrangely were they changed. And ſo wee ſee it is in many places from whence the powerfull Miniſterie hath departed; how many that before ſeemed very religious haue then growne looſe and licentious? Children of good hope, vnder good Parents and gouernours, haue afterward proued moſt vngracious and vngodly wretches. Sober and modeſt Maides, vnder the ſtraighter gouernment of Parents, comming vnder the milder gouernment of Husbands, haue proued but bad Wiues: And good Wiues, during the watchfull eye of the carefull and conſcionable Husband, haue proued afterward but wilde and wanton Widowes. So many, remouing out of religious families into ciuill, and out of ciuill into prophane, haue left behinde them all their religion and ciuilitie, and growne openly prophane and diſſolute. Here then will be a good tryall of our ſoundneſſe, if in the abſence and loſſe of our gouernors, vve ſtill continue the ſame that in their preſence, performing that which *Paul* wiſheth the Philippians, namely, that whether he came among them, or were abſent from them, yet they would ſtill hold out in their good courſes.

Iudg. 2. 18. 19. & 8. 9. 10.

Phil. 1. 27.

6. Tryall

6. Tryals are fit occaſions to prouoke, and as it were tappes to giue a vent to corruption. Many are inwardly full of corruption, but they ſhew it not, onely for want of occaſion. As a full veſſell, vnleſſe it be tapped, cannot ſend forth the liquour it hath within. And this aſſuredly is a notable tryall of the ſoundneſſe, and diſcouery of the vnſoundneſſe of our hearts. Nothing for a man to bee chaſte, when no prouocation to vncleanneſſe; to bee temperate at a leane and poore table, where he cannot otherwiſe chuſe. Here is the tryall of chaſtitie, when with *Lot* wee can bee chaſte in *Sodome*: of temperancie, when with *Timothy* we can liue temperatly in *Aſia*, among the luxurious Epheſians. Here was the tryal of *Ioſephs* chaſtitie, that though the occaſion were offered by his owne Miſtreſſe to doe the deede, in ſuch ſecrecy and ſecurity, yet the feare of God ouer-ruled him. Here was the tryall of *Dauids* right loyall and faithfull heart to *Saul*, that though he had him at the aduantage in the caue, yet he ſpared his life. Many ſeeme to bee meeke and moderate men, while they are well dealt with. But let ſome iniury bee offered them, and the contrary will appeare. And indeede there is no tryall of meekneſſe and patience, till we be prouoked by iniuries. It is no tryall of fidelity in a ſeruant not to filch when his Maſters eye is on him; but when opportunity ſerues his turne to play the thiefe, when hee could purſe his Maſters money without his knowledge, then to bee faithfull, is true faithfulneſſe indeede. Thus the ſoundneſſe of euery vertue is made manifeſt. For that wee are indeed, which wee are in temptation.

6. Diſcouery, fitneſſe of occaſions to prouoke corruption.

1. Tim. 5. 23.

Gen. 39. 7. 8.

1. Sam. 24. 7.

By this meanes was ſome vnſoundneſſe detected in *Ezechiah*, when in his tryall by the Babyloniſh Em-
2.Chro.32.31. baſſa lours preſence, the Lord left him, *to try him*, ſaith the Prophet, *and to* (know) *all was in his heart*. The heart then may know it ſelfe, if it obſerue how it carries it ſelfe in temptation. So it is ſaid, the Lord
Iudg.3.4. ſuffered the Canaanites to remaine among his owne people, to proue them whether they would obey his commandements.

VII. Diſcouery, by Affections.

7. Tryall is by our affections: For vpon what our heart is ſet, that is our treaſure. Our great ioy
Matth.6.21. when things goe currant with vs in the world, according to our hearts deſire, and ſmall ioy in things ſpirituall, ſhew plainely what kinde of hearts wee haue to God-ward: Whereas *Dauid*, becauſe he had
Pſal.4. made Gods fauour his inheritance, reioyced more in it, then the worldlings in all their aboundance of corne and oyle. Our fretting likewiſe and grieuing at the loſſe of theſe outward things, is an argument of our voluptuouſneſſe, and loue of earthly delights, and ſhewes plainely that wee haue laide vp our treaſure on earth. Whereas *Iob* becauſe
Iob 1.21. hee had made God his portion, could bee quiet at the loſſe of all at one blow. So our great anger for ſmall iniuries done to our ſelues, and ſtill patience in the greater wrongs done to God, ſhewes what is the account wee make of Gods glory. Heere was a notable tryall of *Dauids* ſincerity; Who was as a
2.Sam.16.10. man deafe and dumbe, and wholly ſenſeleſſe at *Shemeis* priuate reproaches of his owne perſon; but not
2.Sam.17.26. ſo at *Goliahs* publique reuilings of God, and his Church: There how full of life and ſpirit, and holy impa-

impatience did hee ſhew himſelfe to bee? The like might bee ſhewed in our other affections. Of them then take we through notice, if we will rightly iudge of our owne hearts. Doeſt thou feele that Chriſt is thy greateſt ioy, ſin thy greateſt ſorrow, that when thou canſt not feele the preſence of the ſpirit in thy heart, thou goeſt mourning, notwithſtanding all other comforts? aſſuredly as the holy Martyr ſaid, *If thou wert not a wedding childe, thou couldeſt neuer ſo heartily mourne for the abſence of the Bridegrooms.* But alas, if we examine our ſelues by this note, how much imperfection ſhall wee diſcouer in our ſelues? How ſtrong are our affections both of ioy and griefe, in things earthly? how weake in things ſpirituall? who findeth that hee mourneth for his ſinnes, as for the loſſe of his firſt borne? *Dauid* at *Abſaloms* death could cry out in *naturall* ſorrow, *O Abſalom, Abſalom, would to God I had dyed for thee:* But not at *Vriahs* death, in *godly* ſorrow, *O Vriah, Vriah, would to God I had died for thee.* And ſo much for theſe ſeauen meanes of the diſcouerie of our hearts.

Zach. 12. 10.

2. Sam. 18. 33.

CHAP. XXXVIII.

Of certaine notes which the word of Gods giueth of an vpright heart.

Two marks to try the hearts ſincerity, as

AFter this diſcouery by the meanes, we muſt lay our hearts to the rule of the word, and examine them by thoſe notes which there are giuen of an vpright and ſincere heart. And thoſe are many: I will name onely fiue.

1. Humility.

1. A ſincere heart is an *humble* heart. An hypocriticall heart is alwayes proud, and vaine-glorious: As in the Phariſees, *Math. 6.* And therefore our Sauiour ſaid to them, *How can yee beleeue, when yee ſeeke glory one of another?* And ſo in *Simon Magus* ſeeking his owne prayſe and profit, in the deſire of the Apoſtolicall gifts: Whom therefore *Peter* told, that his heart was not vpright before God. In *Iehu* likewiſe we may diſcerne the ſame ſpirit, when he ſaid to *Ionadab. Is thy heart vpright, as mine?* preferring himſelfe before *Ionadab*: Whereas ſincerity is alwayes better conceited of another, and very fearefull and ſuſpitious of it ſelfe. And ſo it will make a Chriſtian when he ſees another, ſpecially a *Ionadab*, to ſay to himſelfe, Is my heart vpright, ſo as is his? Againe, *Come*, ſaies he, *and ſee what zeale I haue for the Lord of hoſts.* Yea, but ſincere zeale deſires not to be ſeene of any, ſaue him who ſeeth in ſecret. The Phariſees deſire to bee ſeene of men, becauſe they ſeeke the prayſe of men. Their lampes will not burne without this oyle. Wind mils they are, which will not

Iohn 5. 44.
Acts 8. 18.

2. King. 10. 16.

not turne about to do any good ſeruice, without the winde of mens prayſes. Hence it is that they haue little zeale in prayer, vnleſſe it bee in publike, that ſo oſtentation and vaine-glory may warme their hearts. As in faſting once it fared with one that in the Monaſtery could faſt, whole daies together with eaſe, but in the deſart hee could not hold out vntill noone, but his belly would craue preſently. Whereof when he demanded the reaſon, this anſwere was returned him, that in the Monaſtery the prayſe of men was in ſtead of meate to him, he fed there vpon it, which ſuſtenance failing him in the deſart, his faſting ſtrength alſo failed. But vnto ſincerity, her very obedience it ſelfe is meate and drinke, *Iohn* 4 34. In other works, the worker muſt haue meat, or elſe he will not hold out in his work, But vnto ſincerity, her very *workes* is her *meate*. Hypocriſie, which is ſoone tyred at this worke, without the refreſhment of humane prayſes, well may it ſeeke for publique theaters: But ſinceritie hides it ſelfe in the cloſet, and as in prayer, ſo in all good duties ſhuts the doore.

And as the ſincere heart is humbled in regard of the end whereat it aimes in doing any good, namely Gods glory, not daring in any thing to ſeeke it ſelfe; ſo alſo in the manner of doing, not daring to truſt it ſelfe, but affected with a through ſenſe of it owne infirmitie, it reſteth it ſelfe wholly vpon the power of God, to be perfected in her weakeneſſe. *Peter* therefore in that wherein his heart was vnſound, and deceitfull, ſhewed this ſpirit of pride, and vaine confidence in himſelfe. For hee could not thinke that ſtrength wherby he thought to ſtand was of Chriſt;

becauſe

becamse Christ flatly denyed him his strength, and *Peter* neuer prayed for it. And yet loe how confident he was? *Though all men, yet not I*; as though there had beene more in him, then in any other. Yea hee contradicted Christ, admonishing him of his frailty, and as *Marke* notes, the more Christ warned him, the more confident and peremptory he was.

Lastly, after the doing of euery good thing, sincerity still remaines humble, & when men would Deifie vs, it will not accept of any such honours, but sends them backe to the Lord, as in *Daniel*, & the Apostles. And thus, if we be sincere in all things we doe, there must bee humility, *preposed* in regard of the *end* wee must looke at; *opposed*, in regard of the *manner* of doing; *imposed*, after we haue done, as a curb to restraine vs lest we reioyce not in the Lord but in our selues.

Dan. 4. 30.

Acts 3. 12. & 14. 9.

Nisi humilitas omnia quæ bene facimus & præcesserit & comitetur, & consequatur, & præposita quam simus & opposita cui adhæreamus & imposita qua reprimamur, &c. Aug. Epist. 5. 6.

Obiect. But this is a hard saying, will some say and if the case bee thus, who then can be sincere? for who is there that is not tainted with pride, if not in all, yet in some of these three respects?

Ans. It is one thing for a mans eye to glance towards a thing, another thing to fixe and fully to settle it selfe vpon it. Thoughts of pride and vaine-glory may *rush* into the heart of a sincere Christian; they *rest* onely in the heart of an hypocrite, who is set on worke onely by them in all his actions, and seekes onely to giue contentment to them.

I adde further, if sincerity be not humble in this first kinde of humility, yet at the least it is humble in an *after-humility*. If it haue been ouer-seene in the doing of any thing in pride, it is twice as humble afterward, because it was not humble. A notable difference

rence betwixt ſincerity and hypocriſie. There may be ſome kind of humility in hypocriſie, and of pride in ſincerity: but hypocriſies humilitie is followed with pride, and ſincerities pride with humility. This latter humility is the better. And heere onely it is ſeemely for vertue to come behind vice. Hypocriſie is proud becauſe it is humble: Sincerity is humble becauſe it is proude. *Epaminondas*, a Thebane Captaine, the day after the victory and tryumph, went drouping and hanging downe his head: and being asked why he did ſo, anſwered: Yeſterday I felt my ſelfe too much tickled with vaine-glory; therefore I correct my ſelfe for it to day. The ſame is the ſpirit of the ſincere Chriſtian, of the true Iſraelite. As you may ſee in the example of *Ezekiah*, of whom it is thus written; *His heart was lift vp, notwithſtanding Ezekiah humbled himſelfe after his heart was lift vp.* In a ſincere heart there muſt be either the *fore-humilitie* or the *after-humility*, which is the more ſeuere of the two; either the directing *humilitie*, for the right manner, or elſe the *correcting-humility*, for the erroneous manner of doing. If wee can follow the ſwing and ſway of our owne proud and vaine glorious affections, without all reſpect of Gods glory, and yet neuer bee truely humbled afterward: this is palpable hypocriſie, wee haue not ſo much as the leaſt dramme of ſincerity: Which is many times more humbled for ſuch mixtures, and defilements of good workes, then for ſome workes ſimply euill in themſelues.

2. Chron. 32. 25. 26.

2. The ſincere heart is a *good* and *honeſt* heart as our Sauiour calles it. The honeſt heart is that which cheriſheth an vniuerſal hatred of all ſin, without

2. The good and honeſt heart.

out exception, and carryeth a conſtant purpoſe, and reſolution in nothing willingly to ſin againſt God, but to endeuour it ſelfe to the vtmoſt, in euery good way of Gods commandements. Whatſoeuer it ſhall know to be a ſinne, it will not purpoſely and deliberately doe it for all the world, it will not *detaine the truth in vnrighteouſneſſe*. This note the Prophet *Dauid* giueth: For hauing ſaid, *Bleſſed are the vpright in their way*, hee teacheth vs to diſcerne them by this note, *Surely they doe no iniquitie*. And in another place, he oppoſeth ſuch as walke in any crooked wayes, to the vpright in heart. *Doe good O Lord to thoſe that are vpright in heart: but thoſe that turne aſide by their crooked wayes, &c.* It is the property of an hypocrite, to diſpenſe with his conſcience, at leaſt for ſome one ſpeciall beloued ſinne. As *Iob* among other his characters makes this one, that he *holds his wickedneſſe as a ſweet thing in his mouth, and hideth it vnder his tongue, and fauoureth it, and will not forſake it, but keepeth it cloſe in his mouth*. Now this honeſt heart, as it hates all ſinnes, ſo at all times. Sometimes the vnſound heart will hate ſinne, when there is no benefit by it, but if after it may chance to bee beneficiall to our ſelues, then wee loue it. Here is a notable tryall of ſincerity, to preferre vertue before vice, then when in humane reaſon vertue ſhall be the loſer, vice the gainer. This note diſcouered falſe hearted *Iehu*. He would not downe with the worſhip of the Calues, as well as with *Baals*, and why? becauſe hee thought that would bee dangerous for his Kingdome, if the Iſraelites were let goe to the Temple at Ieruſalem to worſhip. Therefore

Pſal. 119. 3.

Pſal. 125. 4.

Iob. 20. 12.

2. King. 10 29.

for *Ieroboams* policie ſtill preuailed with him. By this note many are detected for vnſound. 1.King.12.26.

1. Thoſe that pretending conſcience of ſmall matters, ſticke not at greater. Like the Phariſees, ſtraining at a Gnat, and ſwallowing a Cammell. Hypocriticall *Saul* ſeemed to make a haynous matter of eating the fleſh of beaſts with the bloud: For vnto the people thus offending, he ſaid; *Yee haue dealt wickedly*; 1.Sam.14.33. but it was nothing with him to ſpill the innocent bloud of worthy *Ionathan* his ſonne: for vnleſſe hee had beene hindered, he had put him to death. Nay, hee was ſo ſcrupulous, that hee would not ſo much as name a guilty man or a ſinner, but in caſting of lots, in ſtead of ſaying, ſhew the nocent or guilty, hee ſaid, *Shew the vpright*, or *innocent perſon*, as *Tremellius* reades. Ver.42. *Cedo integrum: id eſt, declara quis ſit innoxius pro eo quod eſt declara nocentem, ſed euphimiſmo vtitur vt ſolent hypocritæ.* Iun. And yet this man at the ſame time, made no conſcience of cruell and bloudy oathes. The Prieſt in the Goſpell, vvhen he ſaw the wounded man lye halfe dead, he vvent on the other ſide of the Way, fearing leaſt by comming neere vnto him, hee might contract ſome legall vncleanneſſe but he feared not to paſſe by, without all mercy and compaſſion, his poore and diſtreſſed neighbour. The Phariſees would not defile themſelues in comming into the common Hall on the day of preparation to the Paſſe-ouer, but they ſcrupled not a whit to imbrue their hands in the bloud of the innocent Lambe of God. Luke 10.31. Iohn 18.28. In no caſe would they eate in veſſels vnpurified, but the meats which they did eat in thoſe veſſels, were horribly polluted, both with iniuſtice and oppreſſion, in the getting of them; and with intemperancie, and riot in the eating of them. And this

this is the meaning of that of our Sauiour; *Woe bee to you Scribes and Pharisees, hypocrites: for yee make cleane the outward side of the cup and platter: but within they are full of bribery and excesse.* So likewise *Iudas* his thirty pieces at no hand must goe into the treasurie, because it was the price of bloud. What a counterfeiting of holinesse was this, not to suffer the *price of blood* to lye in a *Chest*, and yet to suffer *blood it selfe* to lye in the *Conscience*:

Math. 23. 25. prened. Math. 27. 6. *Qualis hæc innocentiæ simulatio, pecuniam sanguinis non mittere in arcam, & non sum sanguinem mittere in conscientiam?* Aug.

2. This note likewise discouereth such for vnsound, whose conscience is only for the greater matters, the importants of the Law, *Mercy* and *Iudgement*, without any regard of *Mint* or *Annise*, though these also be Gods commandements, and ought to be regarded. A sincere heart is like to the eye, troubled with the least mote: or like a neate spruce man, that no sooner spyes the least specke or spot in his garment, but he gets it washed out: Whereas a nastie slouen, though he bee all to be smeared and besoyled, he can endure it well enough. A delicate Garden may not haue the least weede in it, though the Wildernesse be all ouer-growne with them. And a Boxe of precious Oyntment may not haue the least flye in it, though a Barrell of Pitch haue swarmes of them. A strait shooe cannot endure the least pibble stone, though a wide one may endure a greater. An vnsound Conscience is large, and can swallow downe any thing: The sincere Conscience is strait, and the least bone, though but such as are in little fishes, will stick in her throate. And certainly *hee that is vniust in the least, is vniust also in much.* *Iudas* being vnfaithfull to Christ in the matter of

Luke 16. 10. Iohn 12. 6. & 18. 3.

money.

money, proued alſo at laſt vnfaithfull to him in the matter of his *life* it ſelfe. And *Salomon* tels vs, how hee that will lye ordinarily in common ſpeech, will lye alſo before the iudgement-ſeate, when he is produced as a witneſſe: as contrarily, he that is a true witneſſe bearer there, will not lye in his ordinary diſcourſe. For this I take to be the meaning of that Prouerbe. *A faithfull witneſſe will not lye: but a falſe witneſſe bloweth forth lyes.* If a man be truely faithfull in much, hee muſt needes alſo be faithfull in little. For the ſame God that requires his fidelity in the one, requires it alſo in the other. Saint *Paul* vpon this ground confirmes his ſincerity in a matter of priuate promiſe to the Corinthians, concerning his comming to them, by his ſincerity in the preaching of the Goſpell, a farre greater matter: *God is witneſſe*, ſaith he, *that our word*, that is, promiſe of comming, *towards you was not yea and nay*: Why? *for the Sonne of God*, that is, my preaching of him, *was not yea and nay*. Neglect then of ſmall matters may iuſtly bring our obedience in greater matters into ſuſpition of vnfaithfulneſſe. And therefore in this regard muſt conſcience be made of obedience, euen in the ſmalleſt matters, and that vnto the death, namely, that we may approue our obedience to bee ſound and free from deceit. For in greater matters if we ſhould not ſtand out, all the world would cry ſhame of vs. And here it would bee hard to ſay, whether the ſhame of the world, or conſcience of Gods commandement vrged vs. But in leſſe matters the world rather wil cry ſhame of vs, if wee doe ſtand out: And therfore in our obedience here Gods commandement ſeemeth to

Pro. 14. 5. expounded.

1. Cor. 1. 18. 19.

to carry the greateſt ſtroke with vs.

3. This note diſcouereth thoſe alſo for vnſound, that hauing ſome care of outward conformity, yet minde not the inward reformation of the heart. In this regard our Sauiour cals the Phariſees, *hypocrites*, and reſembles them to painted Sepulchers. Art begins where Nature ends. Nature in the framing of mans body, begins firſt with the heart, and other ſuch inward parts, and then in the laſt place comes to the face, and the outward parts. Thus is it with hypocriſie, which is an artificiall kinde of holineſſe; it begins and ends in the outward face and faſhion of religion: the inward pith, the heart and ſubſtance thereof it cannot attaine vnto. But the heart and the purity thereof, is the ſpeciall thing the ſincere Chriſtian lookes vnto. Gods Iſrael is pure in heart, ſo that though ſometimes the hands be defiled, yet then the heart is not alike polluted: but ſtill the true Iſraelite may ſay, *My heart is awake, though mine eyes ſleepe.* Cant. 5. 2. Whereas the baſe Iſraelite may ſay contrarily, My heart is aſleepe though my eyes be waking, and my tongue bee walking. My heart is foule, though my hand be neuer ſo fine.

3. The plaine and open heart.

3. A ſincere heart is a *plaine* and *open* heart, not deſirous to ſmother, or craftily to conceale it ſinnes, but rather to haue them laid open, and to haue the conſcience rubbed and ranſacked. So that with *Dauid* it cryeth; *Try mee, O Lord, and ſee if there bee any wickedneſſe in me:* Pſal. 139. and with the ſame Prophet, *let the righteous ſmite me.* Pſal. 142. 5. But an vnſound & crooked heart as well as crooked legges, loues to be hid. It hates the light; it cannot away with reprehenſion, but would

would rather eat of the delicates of flatteries, against which the Prophet, prayeth, *Let not my soule eate of their delicates:* Let me not delight in their clawings, but rather in the blowes of righteous reprehensions. Neither in any sort can it indure trial. Guilty *Rachel* durst not rise, when *Laban* came into her Tent, to search for his Idols. On the contrary, as it argued humility in the eleuen Disciples, to suspect the worst by themselues, so also sincerity, that they were not priuy to any such wickednes, when hearing our Sauiour fore-tel the trechery of one of them, they offred themselues, to the tryall, saying, *Master, is it I? is it I?* Psal. 141. 4.

Gen. 31. 35.

Math. 26. 22.

4. A sincere heart is alwayes most seuere against sinne, where nature and carnall respects would teach vs to be mildest: As first to our selues. Indeed sinceritie cannot endure sin in any, in it selfe least of all. An hypocrite will not endure the least sin in others, no not so much as a moat in his brother; so sharpe is hee: in the meane time he can endure a beame in his owne eye; so indulgent is he to himselfe. *Iudah* could adiudge *Thamar* to the fire; vpon himselfe yet, being farre deeper in that transgression, he could pronounce no such sentence. *Dauid* lay snorting in his own sinne, when yet he sentenced a proportionable sin, related in the person of another: Wherein he bewrayed want of vprightnesse. It was said of *Anthony, he hated a Tyrant, not tyranny:* It may as truly be said of an hypocrite, he hateth sinners, not sinnes. For he nourisheth many in him, notwithstanding the rigour of his zeale against other mens sinnes. This is an ill signe, whersoeuer it is. A good heart is ready to throw the first stone at it selfe, being slower in

IV. Greatest seuerity against our owne sins.

Math. 7. 3.

Gen. 38. 24.

2. Sam. 12. 5.

Tyrannum non tyrannidem.

cenſuring others. None can ſay ſo much againſt it, but it ſelfe will be ready to ſay much more.

And as the ſincere man will no more winke at his owne ſinnes then at anothers, ſo neither at theirs to whom hee is tied more by naturall and worldly reſpects, then others to whom hee is not ſo tyed: No more at his owne children then at others, at his own parents then at anothers, at great and rich ones, then at the meaner ones; at friends to whom hee is bound for, and depends vpon in hope of kindneſſe, then ſtrangers that haue no intereſt at all in him. Sincerity is free from partiality. With *Leui* it knowes neither father nor mother, neither King nor Kæſar. This the Phariſees, though Hypocrites, knew well enough when they ſaid; *Maſter, wee know thou teacheſt the way of God in truth*, that is, in ſinceritie, *and careſt not for any mans perſon*, no not for *Cæſars* himſelfe: Tel vs then, whether is it lawful to give tribute, to him or no? Here then was *Ionathans* ſinceritie, when he condemned his owne Father, and that a King, in his proceeding againſt *David*, and defended *Dauids* innocencie. Here was old *Iacobs* ſinceritie on his death-bed, when fatherly affections are moſt liuely, ſo deeply cenſuring *Reuben*, *Simeon*, *Leui*, his owne ſonnes. Here was *Iohn Baptiſts* ſinceritie, that he would not be ſilent, no not at *Herods* inceſt. Here was our Saviours ſinceritie, that his mouth was not ſtopped with the Phariſees good cheare, but euen at their owne Tables laid them out in their owne colours, and entertaines them with as many menaces, as they did him with diſhes of meates. Here was the Benianites vnſoundneſſe, that were readie with the

Math. 22. 16.

1. Sam. 19. 4, 5.

Gen. 49.

Marke 16. 18.

Luke 9. 37, 42.

Iudg. 10. 14.

the ſword to defend in their brethren ſuch prodigious luſts, which they could not but condemne in their iudgements, and in others no doubt would haue bin ready to haue puniſhed with their ſwords. The Prophet ioyneth theſe two together: *Thou art a God of pure eyes: And canſt not behold iniquitie.* So muſt it be with vs, if we will be pure and ſincere in heart, we muſt behold no iniquitie, no not in our ſelues, or thoſe that are neareſt vnto vs. For ſincerity, as it loueth goodneſſe euen in the greateſt enemy, ſo it hateth ſinne euen in the greateſt friend Hab. 1. 31.

V. Reioycing and grieuing for others graces and ſinnes, as well as our owne.

Laſtly, to omit many other notes, ſincerity ſimply reioyceth in goodnes, & in good things themſelues, and the glory of God thence ariſing. Therefore as it grieueth for other mens ſins, ſo it reioyceth in other mens obedience. Many are of a contrary ſpirit: They can be grieued for their owne ſins, but not for other mens. Here it is ſuſpicious, wee grieue not ſo much for Gods cauſe, for the diſhonour our ſins haue done to him (for then wee ſhould grieue alſo at our brethrens ſins, becauſe they alſo ſtaine Gods glory) but for our own ſake, for feare of feeling of ſome euill, procured to our ſelues by our ſin: & ſuch griefe argues rather ſelfe-loue, then any true loue to God. So likewiſe they can be cheared when they ſee Gods glory ſet forth by themſelues in any good work; not alike, when by others: Nay, rather they grieue at thoſe good works of others, if of any marke, wherein they haue had no hand themſelues; Like thoſe Ephraimites that ſaid to *Iptah, Wherefore wenteſt thou to fight againſt the children of Ammon, and didſt not call vs?* But the ſincere Chriſtian, ſo God be truly glorified, Iudg. 12. 1.

though it bee without his helpe, yet reioyceth and giueth thankes, nothing leſſe then if himſelfe had beene the inſtrument. If any good thing be done, he doth not ſtand curiouſly enquiring of the Author; of his iudgement, of his affections; to find out ſomething to imbaſe the Worke; but is glad that any glory is brought to God, or good to his Church, and with thankeſgiuing taketh his part of benefit thereout. Euen as in eating of meates wee aske not where or how it was got, but fall to it; and in the Shambles, the Apoſtle willeth not to enquire whether it had beene ſacrificed to the Idoll or no, but being good meate, and fit to be eaten, without any more adoe to buy it. Thus *Nathaniel* the good Iſraelite, did not ſo ſtand vpon, or ſticke at *Nazareth*, but that hee would goe and try what our Sauiour was. And though the Philippicke Preachers preached of Enuy and Vain-glory, yet for the matter ſoundly; their corrupt manner, what was that to *Paul?* that Chriſt was truly preached, he therein reioyced, and would reioyce. It is not then ſincerities palate, not to relliſh good meate, and well cooked, becauſe we relliſh not the Cooke.

1. Chron. 10. 27

Iohn 1. 47.

Phil. 1. 18.

Thus I haue ſhewed both the meanes to diſcover, and notes to try our falſe hearts by. And of the third illuſtration of the deceitfulneſſe of the heart, namely, by the vnſearchableneſſe thereof, ſo much.

CHAP.

CHAP. XXIX.

Certaine generall vſes ariſing out of the former doctrine of the hearts deceitfulneſſe, or any exhortation to watchfulneſſe ouer, and dealing wiſely, and ſtraitly with our hearts.

HAuing by Gods goodneſſe thus finiſhed the whole doctrine of the hearts deceitfulnes, it remaineth now in the concluſion, that beſides thoſe particular vſes which wee haue already made of ſome of the particular branches of this doctrine, we ſhew alſo the generall which ariſeth from the whole. And they are ſpecially fiue. Vſe 7.

1. If our hearts bee ſuch Deceiuers, it ſtands vs then in hand alwayes to haue our eyes in our heads, and to haue our wits about vs, hauing to deale with ſo notable a jugler, ſo full of cunning trickes and ſleights, continually readie to ſnare vs. We walke in the middeſt of ſnares, not onely neere them, but in the very middeſt of them, incompaſſed with them on euery ſide. Therefore let vs alwayes be ſuſpicious, and iealous ouer our hearts in all places, and vpon all occaſions in our ſolitarineſſe, in our company, in our buſineſſe with men, in our dealings with God, in hearing, praying, meditating; in our dealings alſo with Sathan, in wreſtling with his temptations. When the Philiſtims were going out to warre againſt the Iſraelites, they durſt not let *Dauid* goe with them; they had him in iealouſie, becauſe of the loue hee bare to his owne Countrie. 1. For watchfulneſſe. *Chryſ. hom 15. ad pop. Ant.* 1. Sam. 29.

and therefore put him out of the Armie. Happie were it for vs in our ſpirituall warre with Sathan, if we could as eaſily rid our ſelues of our naughty deceitfull heart, as they did themſelues of *Dauid*. Wee haue farre greater cauſe to ſuſpect our heart, then they *Dauid*. The acquaintance of the fleſh with Sathan, and Sathans intereſt in the fleſh, is greater then the Iſraelits in *Dauid*. Beſides that, they neuer had any experience of *Dauids* deceitfulneſſe, and vnfaithfulneſſe, as wee haue had of the fleſhes: Therefore I ſay it were well, if wee could wholly caſhire this treacherous and perfidious fleſh. But ſince it ſtickes ſo cloſe, as that wee cannot poſſibly be ſhift of it, therefore we muſt alwayes haue an eye ouer it; euen as we would haue ouer an vntruſtie pilfering ſeruant, who not obſerued, will filch. For certainly ſuch is the deceitfulneſſe of our hearts, that if our eye be neuer ſo little off them, off goes the yoke of the Lord preſently, and they breake out into ſome vnlawfull libertie or other. Keepe wee then our hearts, as *Salomon* counſels fenced, with a double guard, as the Gaoler his cloſe priſoner. See the doores be faſt locked: Yea, looke to the windowes, as *Iob* did. If there bee any open paſſage, this Deceiuer will either let in ſome body to him, which ſhould not come in, or elſe he will out himſelfe. If wee fall aſleepe and neglect our watch, either the Deuill, and his ſuggeſtions will enter; euen as when the fence of a Vineyard is downe, then the wilde Bore, and all manner of wilde beaſts come in and deuoure all: or elſe our heart itſelfe will wander abroad, like gadding *Dinah*, in the idle rouings

Prou. 4.

Iob 31.1.

of

of her owne vaine imaginations. Thus then ſhould wee thinke with our ſelues euery morning. This day I am to venture into the World, and ſnares euery where lie thicke and threefold; if I take not heed, eaſily ſhall I be caught. For what alas is there wherein my heart is not ready to deceiue mee? I am now going to prayer: My heart will be ready to thruſt in idle and wandring fancies, vnleſſe I watch ouer it. I am now to giue an almes, or to goe to confer with my Chriſtian friends: Pride and vaine glory will foile me, vnleſſe I looke well to my ſelfe. I am now going to deale in ſuch a Controuerſie, with a contentious and wrangling man: My heart will quickly breake out into rage and diſtemper, and my mouth, will ſoone ouer-ſhoote it ſelfe, if I hold it not as with a bridle. I am going to a Feaſt: if I put not a Knife to my throate I ſhall eaſily bee ouer-reached by my deceitfull appetite. If I let looſe the reines to mine owne corrupt heart, I ſhall ſoone offend in exceſſe, either of meate or mirth. I am now to goe forth into the ſtreet: And how many are the temptations ready to incounter mee? Euen euery thing I either ſee or heare. If I ſee my enemy, in what danger am I of wrath, and malice? If my friend flouriſhing, of enuy? if poore, of diſdaine? If a beautifull woman, of luſt? If I heare rotten ſpeech, how ready am I to bee corrupted with it? If reuiling and injurious, how ready am I to be prouoked with it? This is the cautelouſneſſe wee muſt vſe in all our occaſions whatſoeuer: For all places are full of theſe ſnares; the Street, the Houſe, the Board, the Bed, the Cloſet, yea, the Church.

Prou 23.1.

Church, the Pulpit. The exhortation of *Paul* to *Timothy*, *Watch thou in all things*, is needfull, becauſe the heart, deceitfull aboue all things, is alſo deceitfull in all things, euen in the beſt things that may be. And therefore Chriſt bids vs take heed to our hearts, euen in our Almes and Prayers, and other the holieſt ſeruices we can poſſibly performe, for euen in them ſnares will bee ſet for vs. In theſe actions wee had need ſhut the doore of our hearts that our mindes ſteale not away from God. Neuer then truſt thou this heart of thine, that it will bee well ordered, and kept in good frame, though thou carry not alwayes ſo heauy a hand and narrow an eye ouer it; No, if thou looke not thus ſtraightly to it, it will be gone, as a wilde horſe, if a man once let goe the bridle, as hee is walking in his journey: And then when hee is once gone, hee will not bee gotten againe in haſte; but a man muſt ſpend as much time in recouering of him, as would happily haue beene ſufficient to haue diſpatched the whole iourney. So will it fare with thy heart, if once thou let goe this bridle of watchfulneſſe: It will run out ſo farre, that it vvill be long ere thou vvilt catch it againe. It vvill be ſo frozen, that it vvill be long ere thou can bring it to melt. It vvill be ſo looſe, and idle, that it vvill be long ere thou canſt vvork it vnto true deuotion: and thou muſt ſpend as much time, nay more in ſeeking to re-gaine thy heart againe, and to bring it into temper and tune, for the ſeruice of God, then vvould haue ſerued for the good performance of the ſeruice it ſelfe. But aboue all thinges ſee thou truſt not thine heart with ſuch things

1. Tim. 4. 5.

Math. 6.

things as may bee dangerous occaſions to euill. Looke better to it then ſo. Be as fearefull of this, as thou art of giuing a Knife to a Childe or a Sword to a mad Man. Thine eyes cannot bee quicke enough for thy heart then. The mad-man will ſpeake ſometimes ſo ſoberly, and vſe ſuch faire perſwaſions to be vnfettered, and promiſe that he will be ſo quiet, &c. But no ſooner is hee looſe, but hee playes *Rex*, wounds, ſlayes deſtroyes whatſoeuer is in his way, yea, euen him that looſed him: So likewiſe deale our hearts with vs. They can flatter with vs, and O why ſhould we trouble our ſelues ſo much, alwayes to be looking to them? And why ſhould we deale ſo hardly with them, alwayes ſo to keepe them in, as a Bird in a Cage? to hold them ſo ſhort of all liberty? Why? They haue better gouernment of themſelues, then that we need to feare them ſo, &c. But when once they haue got free, then they ſerue vs like the mad-man, ſo that we ſhall rue the time that euer we gaue them liberty.

2 This deceitfulneſſe of our hearts muſt cauſe vs often to renew our couenant with God, and by ſolemne vowes and proteſtations of our repentance, as it were with ſtrong ropes, to binde and hold faſt theſe fugitiues. If a man be knowne to be a common deceiuer, wee will neuer take his word for any thing: but if wee muſt needes deale with him, we will be ſure to haue his hand and ſeale, and the beſt ſecurity wee can get. So wiſe, and wary are we in the matters of this life. Well, thy heart is farre more cunning to deceiue thee, then the craftieſt fox that is, to ouer-reach his neighbour. Be not now ſo

1. Vſe. To bind our ſelues to God by couenant.

so simple as to beleeue euery sigh, euery wish and Word, euery motion, and inclination of thy heart. For how often, as I haue shewed before, doe our hearts deale like *Zarah* when hee was to bee borne, make many good proffers of comming forth out of their sinnes, as it were the darknesse of the wombe, into the light of grace, but they recoyle presently? Euery slight occasion is in steade of a *Perez* vnto them. And yet loe the sillinesse of men; to beleeue their hearts that are so light of faith. They thinke verily when they feele some fit of good affection, O now I haue got the victory, sinne shall neuer so preuaile against mee as it was wont; when yet the same houre, it may be, sets them in a worse taking then euer before. *Saul* though affected with *Dauids* apologie, he acknowledged both *Dauids* innocence, and his owne injustice, and though with teares, with good words, *My sonne Dauid*, with good prayers, *The Lord render thee good*, he witnessed good will to *Dauid*, yet for all this *Dauid* trusted him not, but kept himselfe in the hold still: For shortly after *Saul* was hunting after him againe. And though then also he seemed to relent, and promised *Dauid* peace: *Come againe my sonne* Dauid, *I will doe thee no more harme*; yet for all that *Dauid* hearkened not: For what heed is to bee taken to a false and fickle hearted mans words? Our hearts being as fickle and inconstant in their relenting affections towards the Lord, as *Sauls* was toward *Dauid*, should wee trust them any more in such fits, then *Dauid* did *Saul*? No: but since euen the strongest bonds are too weake to hold such slippery

Chap. 11.

1. Sam. 24. 17, 18, 19.

Verse 23.

1. Sam. 26. 21.

hearts

hearts', that they ſlide not out of our hands, therefore cauſe them to enter into ſolemne Couenant with the Lord, as thoſe in *Nehemiah*, *Ezra*, and the *Chronicles*. Thus did *Dauid*, *I haue ſworne*, ſaith hee, *and will performe it, that I will keepe thy ſtatutes*. In euill things, to which we are prone by nature, we can bind our ſelues by oaths & vowes, when we feele our ſelues diſpoſed vnto them as to reuenge, when the injurie is freſh, and our hot blood is vp: how much more then ſhould wee doe the like in good? The Deuill ſees that wrath is a fire ſoone out; therefore hee will nouriſh it with an oath: how much more ſhould we nouriſh the fire of zeale and good affections, which haue no fewell from within vs, as anger hath, and ſo are farre more eaſily extinguiſhed? How much more I ſay ſhould wee maintaine, and vphold in our ſelues all good things with this prop of an oath, and couenant-ſtriking with the Lord? And heere ſee that thou regiſter, and record in thy Accounts-booke this thy Couenant, that ſo when thy deceitfull heart ſhall bee offering to ſtart aſide, and giue thee the ſlippe, thou mayeſt preſently recall it, and keepe it in with putting it in minde of this Couenant. What? Didſt not thou on ſuch a time, when thou wert humbled vnder the hand of God, and haddeſt ſome good deſires kindled in thee by his Spirit, didſt not thou then ſolemnely giue thy faith to God, and by the ſtraighteſt bonds of thy vow and oath, firmely knit thy ſelfe vnto him, and wilt thou ſo ſoone be offering to make eſcapes from him? Haſt thou ſo ſoone forgotten thy Couenant? Thou falſe fugitiue: But yeſterday waſt thou

Nehem. 10. Ezra 10. 3. 2. Chron. 15. 12 Pſal. 119. 160.

Chryſ. hom. 3. ad pop. Ant.

thou brought home to thy Maſter, then thou humbledſt thy ſelfe vnto him, ſoughteſt reconciliation, promiſedſt more faithfull ſeruice. And yet art thou now offering ſo quickly to take thee to thy heeles againe?

3 Vſe, for wiſdome to apprehend all good opportunities.

3. This deceitfulneſſe of our hearts muſt teach vs wiſdome, to take them at the vantage, when at any time wee find them in a good moode, in any ſort well affected, or diſpoſed to any good dutie. Thou haſt this Wiſedome in the things of this life: Hauing to deale with a light, and inconſtant man, when thou findeſt him in the good vaine, then thou wilt bee ſure to lay hold of that opportunitie, and to take him then at his word. For thou knoweſt, that if thou ſhouldeſt let him goe on neuer ſo little longer, within an houre or two, hee would be of another minde. Aſſuredly thy heart is farre more variable and vncertaine, then the fickleſt man that can bee. Doeſt thou then feele at any time; that thy heart is warmed with good motions, inlarged with good affections, lift vp to Heauen in ſpirituall Meditations, doeſt thou feele any ſparkles of the heauenly fire? Take thou the Bellowes preſently, blow till they flame, cheriſh, and make much euen of the ſmoking Flaxe; Now is the time for thee, now I ſay, in this floate of good affections, when thy heart is ſo well prepared, to fall to Prayer, to confeſſion of thy ſinnes, to reading, to all the good exerciſes of repentance and inuocation, and in a word to the doing of that good worke for the which motions and deſires are riſen in thy minde. For how often haue the beſt of vs beene beguiled here?

hre? to thinke we ſhould do afterwards that which in preſent wee purpoſed and deſired, and within an houre or leſſe all our heat is gone, our affections are growne chill and coole, our hearts heauy, our ſpirits drowſie and dead, and ſo our ſelues wholly diſabled, for the doing of that wee thought. And why? becauſe we ſtrucke not the iron whiles it was hot, wee held not our hearts faſt, when we had hold of them, we vſed not the meanes to keepe them ſtill in good frame and temper. And ſo all our good thoughts vaniſh and come to nothing. Excellently *Dauid*, *My heart, O God, is prepared.* What? ſhall I ſuffer now other occaſions to call mee another way? No: for then all that life and vigour which now I feele, will be gone: but *I will ariſe, and giue thankes*, and ſo I will ariſe and pray, ariſe and confeſſe, &c. Oh if wee would goe to prayer in this ſpring-tide, as it were of good affections, how then, as the Prophet ſpeaketh, ſhould we *powre* out a prayer? how would the riuers of repenting teares ouer-flow? whereas, neglecting this occaſion, our prayers come but *droppingly* from vs afterward in the ebbe of our affections. It cannot be ſpoken how little a thing wil diſtract and vnſettle our hearts. They are like to glaſſes, that will be hurt with a little breath, and vnto Muſicall Inſtruments, that will be put out of tune with the leaſt diſtemper of the Ayre. And therefore we had not need to pretermit the opportunity when we feel them wrought vpon in any ſort by the holy Spirit of God. What good impreſſions would they not receiue then, being ſo ſoft and tender? Whereof afterward they will not be capable, being returned to their former hardneſſe?

Pſal 57.7.

Eſay 26.16.

neſſe? Doe then good thoughts and deſires offer themſelues? Doe ſuch gueſts ſeeke lodging in thy heart? Oh welcome them in the kindeſt manner, lay hold of them, and by thy kind and reſpectiue vſage of them, conſtraine them, as they once our Sauiour, Luke 24.29. to ſtay ſtill with thee. What is this kind entertainment wee are to ſhew them, but the entertainment of our prayers, reading and conferring of the Word? If wee would doe ſo, after once good affections are entred into our hearts, we ſhould euen locke vp the doore vpon them, that they could not get out again, ſo wee ſhould haue more of their company then now wee haue; inſtead of viſiting vs now and then, they would become daily gueſts, and ordinarie Reſidentiaries with vs. *Salomon* bids vs *eſtabliſh our* Prou. 20.18. *thoughts by counſell*. This Prouerbe hath his truth euen in holy and ſpirituall thoughts, the which alas will ſoone faile, vnleſſe we ſettle and confirme them in our hearts, and after the ſpirit hath once entred them into vs, doe ſo pegge and hammer them in, and driue them downe ſo deepe, by the vſe of good meanes, as that wee may not eaſily loſe them afterward. At the firſt riſing then of a good thought, pray with *Dauid*, becauſe thou feareſt the deceitfulPſal. 86.11. neſſe of thine heart, *knit my heart*; this falſe fickle fugitiue heart alwayes ready to ſteale from thee, knit it O Lord, and tie it faſt *vnto thee*, that as it is now with thee, ſo it may ſtill remaine with thee. And againe, with the ſame Prophet, in the behalfe of his people, when they were ſo well diſpoſed in their 1. Chron. 29.18 cheerefull Offering to the Temple, *O Lord keepe this for euer, this frame of the thoughts of thy ſeruants hart.*

And

And frame his minde towards thee. This Counsell-taking with God in prayer is the only remedie against the deceitfulnesse of our hearts, for the preseruing and establishing of all good thoughts and desires.

4. The deceitfulnesse of our hearts must cause vs daily to keepe an audit in our own conscience, euer and anone calling them to their accounts. A trustie seruant, an *Eleazer*, we will let go on, and reckon but seldome with him: but a *Gehezi*, one that is but of slippery fidelitie, had need be reckoned with euery day. The miserable experience then which we have had of the falsenes of these hearts, so often deceiuing vs, must make vs to be very strait & seuere in examining of them. *Salomon* not obscurely intimates this to be the cause of our hearts deceitfulnes, that we do not take this paines of a strict triall: *Euery mans wayes are pure in his own eyes: but the Lord tryeth the hearts*, & so sees their secret deceit, which we perceiue not, because we try not. Let vs neither therfore let reckonings run on, but euery day let vs make all euen, let vs chastise our selues euery morning, examine our selues euery euening, euen in the still silence of the night, as wee lye waking on our beds. In the matter of disbursement of money, for the repayring of the Temple, *Iosiah* gaue charge that no reckoning should bee made with them into whose hands the money was deliuered: *for* (saith hee) *they deale faithfully*. Indeed if our hearts dealt faithfully with vs, we also might spare this labour of daily counts-casting: But because both the Word of God, and our owne experience haue sufficiently discouered their vnfaithfulnesse; therefore wee contrarily must say,

1. V. Vse, for strait examination of our hearts.

Prou. 21. 2.

2. Kings 22. 7.

Let

Let there be daily, yea, hourely reckonings kept with our hearts, for they deale exceeding vnfaithfully. The Muſician, becauſe his inſtrument quickly growes out of tune, euen whiles he is playing, therefore euen then he will be tuning of it, as ſoone as he ſpies the leaſt iarring in any of the ſtrings: So muſt we intermixe the correction and amendment of our hearts, (which is done by ſtrict examination) together with their vſe and imployment, and not to bee like the fooliſh mower, that ſtill mowes, and neuer whets his Sythe.

V. Vſe, for exhortation to ſinceritie.

Laſtly, ſince all our hearts naturally are ſo full fraught with guile, being ſo immeaſurably and vnſearchably deceitfull, as here the Prophet teacheth; it muſt cauſe vs in the heartie bewayling and confeſſing of this corruption, to ſtriue for the contrary grace. Wee, that by the mercy of God profeſſe religion more ſincerely, are ready to think our ſelves wronged, if wee be called hypocrites and deceitfull people. No let vs make vſe of ſuch imputations and profit by the raylings of our enemies: For they lay no other imputation on vs then here God himſelfe doth, ſaying, *The heart of man*, without exception of any, *is deceitfull*. So that the heart, euen of the moſt holy and regenerate, is ſtill in part deceitfull, as in part it is wicked. Let vs not then deny that in our ſelues, which the God of Truth hath laid vpon vs: but let vs rather ſearch out this priuy and cloſe hypocriſie of our hearts; and hauing found it, purge them of it: Praying with the Prophet, *Renue a right ſpirit in me*, labouring for that ſame truth in the inward parts which God ſo loueth, that ſo wee may

Pſal. 51.

with

with *Apelles*, be *approued in Chriſt*, and with *Nathaniel*, true Iſraelites, in whom is no guile, euen the *Iſrael of God*, pure in heart. The which that we may attaine vnto, I will heere ſet downe certaine, both *meanes* and *motiues*.

Rom. 16.
Iohn 1.
Gal. 6.

CHAP. XXX.

Motiues vnto, and meanes of Sinceritie.

THe *Motiues* to incite vs vnto ſinceritie and ſingleneſſe of heart are many, and powerfull, throughout the whole Booke of God, ſome whereof I will vrge at this time.

1. Sinceritie is the *Girdle*, whereby all other graces are tied cloſe vnto vs: So the Apoſtle in the deſcription of the ſpirituall armour, calls it *the girdle of truth:* And therefore here alſo is true that we ſay, *vngirt, vnbleſt.* Hee is but a looſe man; that wants this Girdle. Let his Gifts and Graces be neuer ſo excellent, yet they ſit but looſe about him, when a ſtorme comes they will eaſily be ſhaken off. *From him that hath not, ſhall be taken away that hee hath.* From him that hath not the gift of *ſincere ſanctification*, ſhall be taken away theſe common gifts of an *ouerly* and *ſuperficiary illumination*, yea, his ſhowes alſo of true Sanctification: not onely that hee *hath* ſhall be taken away, but that alſo which he *ſeemes to haue*. The Fig-tree that onely made a ſhew with leaues hauing no fruit, in the end, being curſed, loſt the

Ephes. 6. 14.
Mat. 13. 12.
Luke 8. 18.

leaues too, wherewith it deceiued our Sauiour, and wholy withered. Gods gifts in an vnſound heart, contrary as it were to their own nature, being peruerted to wrong ends, doe euen ſigh vnder our abuſe, and God hearing their groanes, giues them the wings of the Eagle, to flie away from ſuch injuſt poſſeſſours. How fearefull are the examples of many vnſound profeſſors, who notwithſtanding all their goodly flouriſhes, haue yet vaniſhed at laſt? they haue beene ſtript ſtarke naked of all, their right hand hath forgot it skill, their right eye hath beene darkened, their arme withered, they haue mouldred away, and become meere nothing, vnſauoury Salt, fit for nothing but the dunghill. Chriſt hauing told the Church of *Sardis* that her graces were ready to die, giues this reaſon thereof: *For I haue not found thy works perfect before God.* Therefore they are readie to die, becauſe tainted with the infection of Hypocriſie. Had not *Iudas* many excellent graces of Prayer, Preaching, Miracles? &c. yet, foraſmuch as they wanted the Salt of Sinceritie to preſerue them from putrefaction, both he and they miſerably rotted, and came to fearefull deſolation: His heart became a Stie and Stable for Satan to lodge in, and to beget that monſtrous conception of barbarous and trecherous villanie; So that what the Pſalmiſt ſpeaketh concerning the wicked mans temporall eſtate, may truly be ſpoken concerning the Hypocrites ſpirituall eſtate, *I ſaw him like the freſh lawrell, ſpreading himſelfe, and flouriſhing: but loe the root being corrupt with Hypocriſie, hee could not hold out.* Inquire for him, and for his many graces, his great knowledge, his burning

Mar.11.20.

Pſa.137.5
Ezech.11.17.

Reuel.3.2.

Pſal.37.35,36.

ning zeale, his forward alacritie, &c. and loe their place cannot be found. The bodie when the ſoule is once gone, may not long ſtay aboue ground; it muſt needs be buried: So the Hypocrites graces wanting ſinceritie, which is the very ſoule & life of all grace, they are but a ſtinking carrion, and what ſhould an odious and vgly lothſome carkaſſe doe, but bee throwne into the pit? Standeth it vs not then in hand to looke to our ſelues, that we be vpright in heart, if we would enioy the ſweet comfort of our finall perſeuerance? For, as excellently *Bradford*, the way of Chriſt is the ſtraight way, and ſo ſtraight, that as few can find it, and few walke in it, ſo none can halt in it, but muſt needs goe vpright. For as the ſtraightneſſe will ſuffer no reeling to this ſide or that ſide: ſo if any man halt, hee is like to fall off the bridge into the pit of eternall deſtruction. An vnſound horſe that hath ſome ſecret fault, may carry as good a ſhew as the ſoundeſt, and at the firſt for a mile or two will trauell as freſhly and cheerefully as any, but at length he tires and giues ouer. So is it with an vnſound and deceitfull Chriſtian: Notwithſtanding all his faire beginnings, and hopefull entrances, yet hee continues not. Let an Apple ſeeme neuer ſo beautifull, if it be rotten at core, it wil quickly putrifie. The houſe built on the ſand cannot ſtand alwayes: If a tempeſt ariſe, downe it goes, it fals, and the fall thereof is *great*, like that of Ieruſalem, which, though it were a moſt glorious and goodly Citie, yet it was wholly ruined, and leuelled with the ground, *not a ſtone left vpon a ſtone*. So great is the fall of theſe ſandy Chriſtians, that it euen aſtoniſheth them that knew them

In Epiſt.

Math. 7.

Luke 19.44.

before, when they ſtood flouriſhing in their pride and beautie. So that here alſo we may tranſlate thoſe words of the Prophet from the outward goods, and apply them to the inward graces of the wicked: *Oh how horribly and ſodainly are they conſumed? Thou haſt ſet them,* and their graces too, *in ſlipperie ground: As a dreame they vaniſh, &c.* And as they in the Prophet lament *Tyrus* and *Sidon*, with the like lamentation may wee bewaile the pittifull ruines of the vnſound Chriſtian. *Thou haſt beene in Eden, the garden of God, as one of the faireſt trees thereof: euery precious ſtone was in thy garment, the Ruby, the Topaze, the Diamond, &c. But alas, alas, theſe great ones that were cloathed with Purple and Silke: For in one houre are all theſe riches come to deſolation.* Yeſterday flouriſhing like one of the gallant Lillies, putting downe *Salomon* in all his glory, and alas to day caſt into the fiery Ouen of Hell. The many gourds of excellent graces ſprouted vp ſodainly and grew mightily, and vnder their ſhadow yee ſat reioycing: but alas, with *Ionas* his ioy! For the worme of a deceitful heart in one night hath as ſodainly conſumed them all: So that now yee are worſe then euer before; as *Ionah*, after the periſhing of his gourd, troubled not only with the Sun, but alſo with the Eaſt-wind. The winds of the Deuils temptations ſhall be let looſe, more fiercely to inrage the ſcorching Sunne of thine owne concupiſcence and corruption, free liberty ſhall be giuen to thy formerly reſtrained corruption; and foraſmuch as thou waſt alwayes a Sow, power of re-entrance ſhall be granted to the impure ſpirit, with the company of ſeuen worſe; that as once he did thoſe Gadaren Swine, hee may

Pſal. 37. 19.

Ezek. 28. 13.

Reuel. 18. 16.

Math. 6. 30.

Ionah 4. 6, 7, 8.

may carry thee head-long into the filthy and myrie Sea of thine owne fleſhlineſſe, there to wallow and tumble as before thy clenſing, God hath threatned, and hee will be as good as his word, to ſpue out the luke-warme out of his mouth. Thinke not now that God will bee like thee, that as thou eateſt vp thy vomit, ſo hee will his, and ſuffer thee, after thou art once vomited to come into his ſtomacke againe. Nay, becauſe hee ſaw thou waſt ſuch a Dogge that thou wouldſt returne to thy ſinne, which thou hadſt vomited, therefore hath he ſpued thee out for euer: to teach thee by his example in ſpuing thee out, how thou ſhouldſt haue ſpued thy ſinne out, namely without a deſire of euer returning to it againe, as the Iſraelites to their forſaken Egypt. Such Iſraelites, that after their departure from Egypt, carry yet a diſpoſition of returning, in the wildernes muſt they die, into Gods reſt neuer muſt they enter. O miſerable caſe of the Hypocrite, which is ſo deſperate, and irremediable! The fall of the ſandy houſe, ſaith our Sauiour, *is great*. Her ein great, becauſe ſo quaſhed in ſhiuers, that it cannot be reared vp againe, and the curſe of God is ſuch vpon it, being falne, that like Iericho and Ieruſalem it is irre-edifiable. *With my whole heart haue I ſought thee*, ſaith *Dauid*, *ſuffer mee not to wander from thy Commandements*. Inſinuating thereby, that ſuch as doe not ſeeke God with their whole heart, that is, in ſingleneſſe of heart, vnfainedly, God will ſuffer them to wander in crooked blinde wayes, and that fearefully and irreturneably. To the like purpoſe is that in the ſame Pſalme: *Let my heart be vpright in thy ſtatutes, that I may neuer be*

Reuel. 3. 16.

Math. 7. 27.

Ioſh. 6. 26.

Pſal. 119. 10.

Pſal. 119. 80.

aſhamed. Thoſe then that are not vpright in heart, God owes them a ſhame, and will aſſuredly pay it vnto them. Is it not a ſhame for a man in good trade to proue Bankerupt, and turne begger? Will he not bee aſhamed to looke any body in the face, that knew him before? So ſurely is it with the deceitfull Chriſtian, when hee is thus falne away; being now made a miſerable ſpectacle, and as it were a monſter to bee pointed at with the finger, that as the true Iſraelite is noted out with a *Behold*, for *imitation*, *Behold a true Iſraelite in whom is no guile*, ſo he with a *Behold*, for *deteſtation*, *behold the man that tooke not God for his ſtrength.* What a ſhame is this, when it will be ſaid, was not this the great Profeſſour, the earneſt Preacher? And loe now with *Demas*, he hath imbraced the preſent World. Did not *Adams* Apoſtaſie fill his face with ſhame? Howſoeuer ſometimes this kinde of men haue faces of Wainſcot, and foreheads of Braſſe, yet their Conſcience, I dare ſay, is aſhamed to ſee God diſcouer their filthy nakedneſſe, by taking away their very ſhewes of Grace, and bringing their ſecret wickedneſſe to light. I conclude then this firſt motiue with the wordes of our Sauiour, whoſe it is: *Take heed of hypocriſie. For there is nothing hid that ſhall not be reuealed, nor couered, that it ſhall not be knowne.* How righteous, O Lord, is this thy iudgement vpon Hypocrites? They *are* not that they *ſeeme*, and *are thought* to be; therefore at laſt they ſhall *ſeeme*, and *be thought* to be that they *are*.

Iohn 1.47.

Pſal. 52.7.

Luke 12.1,2.

2. Sinceritie is the higheſt perfection attaineable in this life. That which is wanting in the meaſure of

of obedience and holineſſe, is made vp in the truth and ſoundneſſe thereof. Therefore *Peter* being aſked of the *meaſure* of his loue to Chriſt, *Loueſt thou me more then theſe?* anſwereth onely concerning the *truth*; being asked of the *quantity*, anſwereth onely concerning the *qualitie*, *Lord, thou knoweſt that I loue thee.* For the quantity, it matters not ſo much with thee: None loues thee ſo much as he ought: but for the ſincere quali ie which is all in all with thee, as for that, I appeale to thy ſelfe. Hence it is that where the Scri ture ſpeaketh of perfection, it is to be vnderſtood of ſinceritie in the feeling of imperfection, and in an earneſt deſiring, and aſpiring after perfection. Thoſe that in one place are ſaid to bee perfect, in another, by way of expoſition, are ſaid to be vpright.

1 Ioh. 21.15.

1. Chron. 12.33. afterward, verſe 38.

3. Where ſinceritie is, there God both *couers* and *cures* all other infirmities. As hypocriſie drowneth many excellent Graces, and cauſeth God to take no notice of them; ſo contrarily ſinceritie many groſſe infirmities, and by drawing the eye of God to it ſelfe, cauſeth it to winke at them. How many infirmities ſcaped from the good Prophet *Dauid?* His numbring the people, his counterfeiting madneſſe, his colluſion with *Achiſh*, his raſh anger, and furious ſwearing and vowing the death of *Nabal*, and his vniuſt dealing with good poore *Mephiboſheth*. Theſe things were ſinnes, yet ſinceritie was a vaile vnto them. Becauſe ſinceritie was not ſo ſhaken in his other ſinnes, as in his murther and adulterie: God that tooke ſome ſpeciall notice of this laſt, would take none at all of the other.

The heart of *Dauid*, ſaith the Scripture, *was vpright in all things, ſaue in the matter of Vriah.* When at *Hezekiahs* Paſſcouer, there had beene ſomewhat in ſome of the people their reparation, yet *Hezekiah* charitably preſuming of the ſinceritie, and honeſtie of their hearts, prayes thus for them; *The good Lord bee mercifull to him that prepares his whole heart to ſeeke the Lord God, though hee be not clenſed according to the purification of the Sanctuarie.* Lo how ſincerity preuailed againſt the defect of legall purification, being more powerfull to draw Gods bleſſing, then the other his curſe. Some of *Aſaes* infirmities hauing beene mentioned by the Holy Choſt, as that the high places were not taken away, yet the concluſion is, *Yet his heart was vpright towards the Lord all his dayes.* Lo how all other his infirmities are couered with the Mantle of ſincerity. Contrarily in *Iehu*, wee may obſerue, how the Holy Ghoſt after a large deſcription of many excellent things done by him, doth at laſt as it were draw a croſſe line, and blot out all ſpoken before with this concluſion; *But* Iehu *regarded not to walke in the Law of the Lord with all his heart.* Lo how all other his graces are buried in the graue of an vnſound heart: Great *vertues* not ſweetned with ſinceritie, are no *ornaments* vnto vs: And great *infirmities*, not ſoured with hypocriſie, are no great *deformities.* Thoſe God *acknowledges* not, theſe God *imputes* not.

1. Chron. 30. 15, 16.

1. Kings 15. 14.

2. Kings 10. 31.

4. Neither doth God couer onely, but in time cure alſo ſincerities imperfections; giuing it ſtrength and daily exerciſe of grace to preuaile againſt them. *For the eyes of the Lord behold all the earth to ſhew him-*

2. Chron. 16. 9.

imſelfe ſtrong with them that are of vpright heart. Howſoeuer they may be weake in themſelues, yet they ſhall feele Gods ſtrength perfecting it ſelfe in their weakneſſe. For as it is in the *Pſalme, with the vpright thou wilt be vpright*; thou wilt not faile him in his need. No, *The Lord is neere to them that call vpon him, that call vpon him in truth*, he is neere with the powerfull preſence of his Spirit, to help them in all their needs, to releeue and ſuccour them againſt all their infirmities and temptations. Whereupon the Pſalmiſt prayes: *Doe good, O Lord, to them that are true in heart*; yea, and aſſures vs out of his owne experience that *God is good to Iſrael*, euen in the middeſt of affliction and temptation, but what Iſrael? *to the pure in heart.* And *Paul* promiſeth ſuch as are *ſimple to euill*, that is ſincere-hearted, that they ſhall not alwayes be held captiue vnder their infirmities, but at length Sathan ſhall bee trod vnder their feet. It is the wont of the Lord to reward the ſinceritie of a little grace, with abundance of great graces. *Nathaniel*, before his comming to Chriſt, could haue no great knowledge, yet being a true Iſraelite, void of guile, Chriſt further inlightens him, giues him the ſight of the true *Meſſiah*, not onely bodily, but ſpirituall, indues him with true faith, and promiſes him ſtill greater matters. Alas, the weake and dim knowledge that the poore Eunuch, and *Cornelius* had in the myſtery of godlineſſe: yet becauſe according to the poore meaſure of knowledge they had, they worſhipped God ſincerely, an Euangeliſt was ſent to the one, and both an Angell, and an Apoſtle to the other, bringing the reward of their ſince-

Pſal.18.15. Pſal.145.18. Pſal.125.4. Pſal.73.1. Rom.16.19,20. Iohn 1.49,50. Acts 8.10.

sinceritie in their hands, the clearer light of the Gospell, and a fuller largesse of spirituall gifts. For as the curse of God is vpon hypocrisie, to decrease and destroy a great deale, a great stocke of grace; so the blessing of God is vpon sinceritie, to increase the little stocke, the two Mites, the graine of Mustard seed of sinceritie. So that as in the outward estate, so also in the inward, it is true which the Prophet speaketh of the true child of God. *A little vnto the righteous is better than great riches to the wicked.* For as Gods curse blowes vpon the great Reuenues of wicked men, so that they often fall into decay, and are forced as the Psalmist saith, to come and borrow, euen of the godly man, who is poorer, that is, hath not so much as they: so also it is in the spirituall riches of the Hypocrites graces, compared with the vpright Christians. Their great Gifts they haue prosper not: in the time of their trouble they are glad to borrow as it were of poore men, to craue comfort and reliefe of meaner Christians, not so richly gifted as themselues: like as the foolish Virgins in the Parable, for all the great blaze of their Lampes, were faine to beg Oile of the wise. Hence it is that the vpright mans little portion of grace, is better then the greater share of the Hypocrite; because it thriues in his hands, and by his good husbandry quickly rises; the secret curse of God, as a Moath, eating vp, and wasting the other. Is not a little Spring better then a great Pond? Yes. For in Summer, when the great Pond is dried vp, the little Spring still holds out and does vs seruice. So is it with the graces of sinceritie. Though they are but little

Psal. 37. 16. Verse 21.

Matth. 25. 8.

little, as the Oile in the Cruſe, and the Meale in the Barrell of the *Sareptan* Widdow; yet they haue ſuch a ſpring, that as ſhee held out in the Famine, when many of better eſtate, in all likelihood periſhed: ſo when the proud Hypocrite, that had ten talents, is broken, and hath brought his ten talents to none, yet the humble ſincere Chriſtian, that had but two talents continues ſtill, and hath brought his two to foure, his fiue talents to ten. And what is the reaſon of this increaſe? Euen his ſinceritie. *Becauſe thou haſt beene faithfull*, ſaith our Sauiour, *in a little, I will make thee ruler ouer much.* Surely *Dauid*, as all other Chriſtians, had no great ſtocke to begin withall: for *the kingdome of heauen*, in the firſt beginning, is but as a *graine of Muſtard-ſeed*: yet in ſhort ſpace of time, that his little faithfully imployed, and wiſely husbanded, brought ſo admirable an encreaſe, that the poore Prentiſe got before the richeſt Merchants in this kinde, euen the Teachers themſelues, and the graue Sages, and ancient Fathers, that had of a long time *knowne him that was from the beginning*, were of his old acquaintance, and *were in Chriſt long before him.* I, the other day a poore puny, a freſh-man, *haue now got more vnderſtanding then all my Teachers*, for all their great reading, yea, *then all my Ancients*, for all their long experience. But how might this come to paſſe? *Becauſe I kept thy precepts*, namely, in ſinceritie. *This I ſaid*, ſaith hee, namely, the grace to remember the Name of God in the night, to make his ſtatutes my ſongs in the houſe of my pilgrimage, &c. *becauſe I kept thy precepts.*

Luke 19.17.

Math 13.

Iohn 2.14.

Rom. 16.7.
Pſa. 119.99, 100

Pſal. 11 56.

5. Sincéritie as it leſſens ſomething our euill, ſo it am-

amplifies and addes to the glory of our good actions, euen ſuch as are but of the lower ſort. There is not the meaneſt action whatſoeuer, which ſinceritie will not ſet a faire gloze vpon, and procure it that grace in the eyes of God, that in ſome reſpects it ſhall bee matchable euen to workes farre greater, in their owne Nature. A poore labouring man that liues by his hands, hauing beene faithfull in that place, and performing ſincere obedience therein to God, may haue as much comfort on his death-bed, as the beſt Miniſter and Magiſtrate, whoſe ſeruice yet is in it ſelfe farre more honourable. Yea, if his ſinceritie in his calling be greater then theirs is in theirs, his comfort alſo ſhall bee greater. For God regards not ſo much the matter, as the forme of our obedience; not ſo much the thing that wee doe, as the affection wherewith wee doe it. Where ſinceritie is, there in the meaneſt workes that are, together with them, the heart is giuen to God. And the more a man giues of his heart to God, the more acceptable is his worke. The Widdowes mite could weigh but light: but her heart weighed heauie. And ſo her heart being put to her mite, gaue it weight aboue the greater, but farre more heartleſſe, largeſſe of the Phariſee Sinceritie is to our workes, as ſpirit is to our bodies, maketh it farre better, then a greater, where there is more fleſh, but leſſe ſpirit. O rare and excellent vertue of ſinceritie, which can make light drammes, and barly cornes as maſſie and ponderous, as the huge talent. Whereas contrarily the want of ſincerity maketh talents as light as feathers. Hypocriſie, ſuch is the filth of it, imba-

ſeth

ſeth the pureſt mettals, and turneth very Gold, yea precious ſtones into ruſtie Iron; Contrarily, ſinceritie in an excellent kind of *Alchymie* turneth Iron into Gold, and as once our Sauiour, water into Wine. Hypocriſie cauſeth the moſt glorious Workes of Almes, Prayer, Preaching, with great indignation to be reiected: Sinceritie the pooreſt works of keeping ſheepe, ſweeping the houſe, &c. with great fauour to bee accepted. Sinceritie then is all in all. A ſincere *Rahab*, is better then an vnſound *Iudas*. As in the naturall bodie, to vſe Saint *Auſtens* compariſon, the caſe of the ſound finger is ſafer then of the blindiſh eye. The finger indeede is but a little ſmall thing, and cannot doe ſuch ſeruice as the eye, it is not of that admirable nimbleneſſe and quickneſſe, nor cannot guide and direct the whole bodie, as the eye doth. And yet it is better to be a finger, and to be ſound, then to be an eye, and to be dimme, and darke, readie to fall out of the head. Better in Gods Family to be a faithfull doore-keeper, and ſo to be ſure to hold our place, then to bee an vnfaithfull Steward, and ſo with him in the Goſpell, to be thruſt out, and come to the danger of begging. When wee come to die, it is not the greatneſſe, or the multitude of thoſe good Workes which wee haue done but the good diſpoſition of an honeſt and ſincere heart, in the doing of them, that muſt then ſtand vs in ſtead. The Pſalmiſt pronounces them bleſſed that are vpright in their way. Hee maketh no choice of the way, he doth not ſay: Bleſſed are they that are vpright in the way of the Miniſterie, or the Magiſtracie, but ſpeaking indifferently of any way allowable

Tutior eſt in corpore digitus ſanus, quam lippiens oculus. Digitus exigua quædam reſeſt, oculus magnifica, multum poteſt; & tamen melius eſt digitum eſſe, & ſanum eſſe, quam oculum eſſe & perturbari, lippere & excæcari In Pſal. 133.

Luke 6.

able by the Word, be it neuer ſo ſimple or meane,
Pſal.119.1. he ſaith: bleſſed are the vpright in their way, whatſoeuer it be; be it but to be a Drudge in a Kitchin, yet hee that is vpright in his way is bleſſed; as contrarily hee that is vnupright in a fairer and more glorious way, as the way of *Apoſtleſhip*, is curſed. God lookes not ſo much to the way, as to thy foot in walking in the way. Let the way be neuer ſo meane, yet no diſcomfort, if thou walke in it vprightly: let it be neuer ſo glorious, yet no comfort, if thou walk in it haltingly. Therefore *Ezekiah* being ſtrucken with that thunderbolt of the ſentence of death, what was his comfort? Euen this, the conſci-
Eſay 38.3. ence of his ſinceritie; *O Lord, thou knoweſt I haue walked with an vpright heart:* This was his onely refuge. Though thoſe good workes he had done were in regard of his calling of the higheſt note, the reſtoring of the true worſhip of God, the purging of the defiled Temple and Prieſthood: yet hee doth not comfort himſelfe with theſe ſo worthy workes; O Lord, thou knoweſt I haue cleanſed thy Sanctuarie, erected thy worſhip, repaired the decayed wals of Ieruſalem, renued the glory and beautie of thy *Sion:* no, but without inſtancing in any particulars he had done, hee mentions onely the manner of doing, his ſinceritie of affection in all his doings, *I haue walked before thee with a perfect heart.* So, how many and glorious were the Workes of *Paul*, his Miracles, his Preaching, planting of Churches, Conuerſion of Sinners, ſuffering of Perſecutions? yet reuiewing his life, What was his chiefeſt comfort?
2.Cor.1.12. Let vs heare himſelfe ſpeake: *This is our reioycing,*

not

not that wee haue caſt out Deuils, healed the ſicke, cleanſed the Lepers, by the thunder of my preaching cauſed Sathan to fall downe from Heauen like lightning; (no none of all theſe were his comfort:) but *that in ſimplicitie, and godly pureneſſe, wee haue had our conuerſation in the world.* Hence it was that the Apoſtles when they returned to Chriſt reioycing in their victory ouer the Deuill were checked, and bidden to reioyce not in any other thing, then in that which euery ſincere Chriſtian though neuer ſo meane and contemptible may reioyce in as well as they, namely that their names were written in Heauen.

Aug in Pſ.130. Non voluit Apoſtolos gaudere ex eo quod proprium habebant, ſed ex eo quod cum cæteris ſalutem tenebant. Inde voluit gaudere Apoſtolos vnde gaudes & tu. Quomodo diſtortum lignum ſi diſponas in pauimento æquali non collocatur, non compaginatur nec adiungitur, ſed ſemper agitatur & nutat, non quia inæquale eſt vbi poſuiſti ſed quia diſtortum eſt quod poſuiſti. Ita cor tuum quamdiu diſtortum, non poteſt collineari rectitudine Dei, & non poteſt in illo collocari, vt hæreat illi, & fiat rectum.

6. The ſpeciall hatred and antipathie that is in God againſt deceitfulneſſe, ſhould bee a ſtrong motiue vnto Sinceritie. There can be no vnion betwixt God and the Hypocrite, in regard of the great diſſimilitude of diſpoſitions. God is ſingle; and hee is double: hauing a heart and a heart, and therefore cannot bee as *Dauid*, a man according to Gods heart. The Hypocrite is crooked, and God is ſtraight: And how will you compact together, and make eeuen, ſtraight and crooked? How can there bee friendſhip betwixt them that are euery way of contrary diſpoſitions? But where there is likeneſſe of manners, there eaſily will hearts be glued and riueted together. Now the vpright in heart are according to Gods owne heart, and therefore as *Salomon* ſayes, *they are his delight.* The Lord ſo loueth the truth in the inward parts, that hee himſelfe with his owne mouth will commend, yea, and admire the true Iſraelites: *Behold a true Iſraelite,* ſaid

Aug. in Pſal 31. Prou. 11. Iob 1.47.

ſaid our Lord of *Nathaniel*. Though ſinceritie lurke with *Saul*, and care not for being beheld, yet God brings it forth to light, and bids others behold it. So true is that of the Apoſtle, that the true Iewes *praiſe is of God*. Was it thought ſuch a matter for *Achilles* to haue the Poet *Homer* deſcriber of his vertues? O the glory then of the ſincere Chriſtian, that ſhall haue God himſelfe the Trumpetter of his prayſes? But hee lothes and abhorres the Hypocrite, euen as the ſtomacke doth luke-warme water, hee diſtaſtes him as much as hee doth the groſſe and open offenders. Therefore it is that hee yokes them with ſuch in their puniſhment. *Doe good, O Lord, to the true in heart: but thoſe that turne aſide by their crooked wayes, them* (that is, Hypocrites) *the Lord ſhall lead away with the workers of iniquitie*, yea, and reproacheth them with their name, when hee inflicts the puniſhment, *Depart yee workers of iniquitie*. Therefore it is alſo, that when he would threaten a man a grieuous puniſhment indeed, hee ſayes, *hee will giue him his portion with Hypocrites*. And indeed the Hypocrites puniſhment muſt needes bee verie grieuous, ſince hee muſt bee ſpued out of Gods mouth. Now the baſeſt places that are, wee thinke good enough to caſt vp our gorge in. So odious is the luke-warme Hypocrite in the eyes of God, that in ſome regard hee can better away with the ſtarke colde Atheiſt, and openly prophane and ſcandalous Epicure: as who would not rather haue an open, then a ſecret and friend-like Enemie. *Chryſoſtome* ſayes well, that ſhee is a worſe woman that in Hypocriſie blurres her face with teares, that ſhee might bee iudged

Reuel. 3. 16.

Magis culpa digna eſt quæ ad oſtentationem & laudem lachrymas fundit, quã quæ corporalis ſtudio pulchritudinis collocatur, ſuſsiſti ioã depingitur. hom. 6. in Mat.

iudged an humbled Penitentiarie, then ſhee that beautifies it with painted colours that ſhee might bee reputed a faire and louely creature. And in the ſame proportion of reaſon, wee may ſay that God more hateth the Popiſh Phariſaicall pining of the bodie by counterfeit Faſting, then the Epicuriſh Pampering of the bodie with Gluttonie and Belly-cheare: So out of conceit is God with Hypocriſie. And this hee ſhewes moſt apparantly, in that hee will not endure hee ſhould come neere him in any ſeruice, or Sacrifice of Prayer or prayſe. For his ſharpe noſe eaſily diſcerneth, and is offended with the ſtinking breath of his rotten lungs, though his words be neuer ſo ſented and perfumed with ſhewes of holineſſe.

7. And as in other regards God thinkes him vnfit to come neere him, ſo ſpecially in the function of the Miniſterie. Some ſuch indeed haue come neere him, as *Iudas* amongſt the Apoſtles, but hee hath often caſt them out with reproach, as vnſauourie Salt, into the Dunghill. Whatſoeuer their other ſufficiencies, and in-ablements may bee, yet their want of a ſound heart makes God hold them vnworthy of this honourable Calling. For this is the ſpeciall thing required of the Diſpoſers of Gods ſecrets, *that euery man be found faithfull:* Therefore when *Simon Magus* would haue been medling here, *Simon Peter* thruſt him away, and told him plainly, *Thou haſt no part or fellowſhip in this miniſtration:* And marke the reaſon why; *For thine heart is not right in the ſight of God.* But though all, with this *Simon*, are not thus kept out, yet God ſhewes his

1. Cor. 4. 2.

Acts 8. 21.

diſlike of them ſome other wayes, either caſhiering them with great diſgrace, or elſe making both them and their Miniſterie vile and contemptible: for the Lord *will be ſanctified in them that come neere him*, if not in the *ſincerity* of their *ſanctification*, yet certainly in the *ſeuerity* of their *condemnation*,

Leuit. 10.3.

8 And as the Hypocrite is thus vnfit for God, ſo alſo for all good men to haue any thing to doe with; ſuch blemiſhes are they, and indeed the very *botches* of any Chriſtian ſociety. *Lydia* deſired *Paul* and *Sylas* vpon no other cõdition to enter into her houſe, then this; if they had iudged her faithfull: And *Dauid* hauing prayed for the ſweet company and communion of the godly; *Let ſuch as feare thee turne vnto me, and ſuch as know thy teſtimonies*, immediately addeth another Prayer: *Let my heart be vpright in thy ſtatutes, that I may neuer be aſhamed.* Inſinuating thereby, that hee ſhould be vnfit for the company of Gods children, vnleſſe his heart were vpright. As therefore in the former ſpeech he prayed for the company of the godly, ſo in the latter, for that which might make him meet for their company, ſo that hee might hold out in that bleſſed fellowſhip without being aſhamed, when in the end for want of ſincerity he ſhould be ſhaken off by his companions: And againe, the ſame Prophet deſcribing what kinde of Court hee would haue when he came to the Kingdome, baniſheth from it the deceitfull perſon, and makes choice onely of the faithfull: *Mine eyes ſhall be to the faithfull of the Land, that they may dwell with me. Hee that walketh in a perfect way, hee ſhall ſerue mee. There ſhall no deceitfull perſon dwell within my Houſe.*

Acts 16.15.

Pſal. 119.79,80.

Pſal. 101.6,7.

9. Againe

9. Againe, Hypocriſie is ſo loathed by God, that he grudgeth it the leaſt ſucceſſe in any thing it goeth about. *Iacobs* ſonnes hauing treacherouſly ſold their brother, would yet couer their ſinne, as with a lie, ſo with a fained hypocriticall conſolation of their mournefull olde Father: But with all their words could they not in the leaſt ſort cheare him vp; They were but *miſerable* comforters, becauſe *fained*. Hence it is that the bleſſing of God is not ſo vſuall, nor ſo large, vpon the labour of Hypocrites, though neuer ſo well qualified, as of ſincere Preachers, though otherwiſe of meaner gifts. *If thou wilt turne vnto mee, thou ſhalt conuert*, ſaid God to *Ieremy*. And this is giuen as the reaſon of *Iohn* the Baptiſts ſo great ſucceſſe in conuerſion of Soules, becauſe he ſhould haue the ſound and powerfull ſpirit of *Elias*. *He ſhall conuert*, ſaith the Angell to *Zachary*, *many of the children of Iſrael to their Lord God*. Why ſo? *For he ſhall goe before him, not in the ſpirit of hypocriſie, but in the ſpirit and power of Elias*. So where the good hand of God is noted in the ſucceſſe of *Eſraes* iourny, this reaſon is giuen thereof, euen *Eſraes* faithfull & honeſt heart to God-ward. *He came to Ieruſalem, according to the good hand of his God that was vpon him. For* Ezra *had prepared his heart to ſeek the Law of the Lord, & to do it, &c.*

Gen. 37. 35.

Ier. 15. 19.

Luke 1. 16.

Eſay 7. 3, 10.

10. Well, but this ſometimes befalls ſinceritie, for its further triall, to be denied ſucceſſe, God forbid yet that any one ſhould be iudged an hypocrite for want of ſucceſſe; this would argue want of charitie and iudgement: but to ſee the miſery of an Hypocrite in the want of ſucceſſe, & the happineſſe of the ſincere profeſſor in the ſame caſe. For the one hath

comfort in the conſcience of his ſinceritie: the other is vexed and tormented with the guilt of his vnſoundneſſe, and taketh this puniſhment as a iuſt rebuke thereof. The vnſound Miniſter, let his paines be neuer ſo great, his preaching neuer ſo profitable, yet, if it take not, hath iuſt cauſe to lay the blame not vpon his hearers, but himſelfe. For well may he thinke with himſelfe: How ſhould I looke that God ſhould grace words comming from a corrupt and impure heart, with the attendance of his holy Spirit? But ſuch Miniſters, as in the want of ſucceſſe, are priuie to themſelues of their owne ſinceritie, they may ſay with *Paul*, 2 *Corinthians* 3.4.5. *If our Goſpell bee hid, it is hid to them that periſh.* Why ſo? *For wee preach not our ſelues, but Chriſt Ieſus the Lord, and our ſelues your ſeruants for Ieſus ſake.* Marke how the Apoſtle alleadgeth his ſinceritie in the diſcharge of his Miniſterie, as a reaſon of comfort, when it preuailed not, aſſuring himſelfe vpon this ground, that the fault was in the hearers themſelues, and not in him, or in his preaching. The Hypocrites ſucceſſe then is either none at all, or comfortleſſe, and ſo as good as none. For all the ioy of his ſucceſſe is daſhed with the conſcience of his owne hypocriſie. Whereas the ſincere Chriſtian as he is vnder the promiſe of ſucceſſe, and ſo often hath it: ſo when for iuſt cauſes God ſees it not fit to accompliſh this his promiſe, being onely conditionall, yet then hath he more comfort in his *ſucceſſeles ſinceritie*, then the hypocrite for his life can haue in his moſt *ſucceſſefull* and *happieſt hypocriſie*. Yea, the ſincere Chriſtian, being a beholder of his ſucceſſe, often carries away all the comfort there-

thereof, when the miſerable Hypocrite himſelfe is left dry and deſtitute. The ſucceſſe of a good worke done in ſincerity, is ſpecially cõfortable to the worker himſelfe, aboue that it is to others. Contrarily that comfort which is in the ſucceſſe of an hypocriticall good work is wholly others, the workman himſelfe hath not the leaſt iot. Hence S. *Paul*, though the falſe Apoſtles were his aduerſaries, and preached of enuie to vex him, and thought little of prouiding matter of comfort for him, yet he reioyced in their preaching, and the fruit thereof. Whereas yet they themſelues, preaching onely of vain-glory and contention, could not haue the leaſt comfort thereby. Phil.1.18.

11 Laſtly, in all dangers, tryals, and temptations: *Sincerity* maketh vs valiant & couragious, begetting in vs the true, manly, generous, and heroicall ſpirits, euen that *Lion-like* boldnes ſpoke of in the *Prouerbs*. It is not put out of countenance with the falſe accuſations of ſlanderous tongues. It throweth them off, as *Paul* did the Viper vnhurt; yea, in a holy ſcorning it laugheth at them, as the wilde Aſſe in *Iob* doth at the horſe & the rider. No, no, the breſt-plate of righteouſneſſe, the brazen wall of a good conſcience feareth no ſuch arrowes. It ſaith with *Paul*, *I paſſe not for mans iudgement. Though mine aduerſary ſhould write a Book againſt me would I not take it vpon my ſhoulder, and bind it as a crowne vnto mee?* ſaith *Iob*. Yea, further ſaith that holy man, *I will tell him the number of my goings*, I will acquaint him with my whole life, & let him picke what hee can thereout, ſo little doe I know by my ſelfe: O the *confidence* of *ſincerity*! Yea, yet further, *I will come vnto him*, not as a guilty trembling Pro.28.1. 1.Cor.4.3. Iob 31.35.36.

bling ſlaue, but *as a Prince*, that being ſtrongly guarded both with armed men, and his Subiects loue; and imboldned with the might and right of his owne power, walks ſecurely, and without feare. O the noble ſpirits of ſinceritie! And indeed euery true Chriſtian, being a ſpirituall Prince, hath the ſpirit of the beſt Prince, as hauing that Princely priuiledge of a double guard, the guard of the Angels without, & of a good conſcience within, the peace whereof, as the Apoſtle ſpeaketh, is in ſtead of a *guard* againſt aduerſary power. Shall now ſuch a Prince, ſo guarded, regard the enmitie of any? feare threatnings of any, though neuer ſo mighty? No. Well may others feare him, as *Herod* and *Saul*, proud Tyrants did; the one *Iohn*, his poore Miniſter, *knowing* ſaith the Scripture *he was a iuſt man, and a holy*; the other *Dauid*, his poore ſubiect for the ſame cauſe: but hee feares none but God; neither yet him ſlauiſhly. *God hath not giuen vs the ſpirit of feare, but of power and loue, and of a ſound mind*, ſaith the Apoſtle; oppoſing the ſpirit of feare to the ſpirit of ſoundnes and ſincerity. And indeed, as there is nothing more *bold* then a ſound conſcience; ſo nothing more *baſe*, or ſooner abaſhed, then an vnſound conſcience deſtitute of this ſincerity. *Eliah* in his rags had the heart to goe meet *Ahab* in his robes, and *Dauid* in the midſt of all his reproches, had the face to profeſſe the Name of God before Kings and Princes, without euer being blanked at their preſence. For, let a man bee neuer ſo much deiected, this ſinceritie will reuiue, and refreſh his ſpirit, and put new life into him. Contrarily *Peter*, when he ruſhed in the preſumption of his deceitfull heart

Phil. 4. 8. σεμνὰ.

Marke 6 20.

1. Sam. 18. 14, 15.

2. Tim. 1. 7.

Pſal. 119.

heart, into danger, without this fence and fortification, how dastardly a coward shewed hee himselfe? See how small a thing daunted him; euen the words of a poore silly Wench. Who yet afterward; clothed with this armour, was so stout and manly, that not the High-priest himselfe, nor all his prisons, nor punishments whatsoeuer, could any thing appall him. So in the afflictions sent by God, O the reliefe that then Sinceritie yeelds within, when all other things faile vs! This causeth vs to lift vp our heads with ioy, when others are at their very wits end for feare. The Hypocrite in peace and securitie, may seeme strong and valorous, but let God by some affliction drag him out, as it were by the eares, from his lurking hole, and conuent him before his Tribunall, and thou shalt not see any thing more abject or heartlesse. Then is that of the Prophet verified: *The sinners in Sion are afraid, a feare is come among the Hypocrites? Who among vs shall dwell with the deuouring fire? Who among vs shall dwell with the euerlasting burnings?* Esay 33.14. But the sincere heart, euen in this case, holds out confident and comfortable. When Christ seemed to set himselfe against *Peter*, and to call the truth of his profession into question, with that threefold pinching demand, *Simon, Loueſt thou me?* Iohn 21.15,16. *Peters* faithfull heart still held it owne, and ouer-came in that wrestling, *Lord, thou knowest I loue thee.* O the boldnes of sincerity, that dares make God the *Iudge*, when he makes himselfe the *accuser*! When *Iob* had against him not onely the Deuill his enemy, pushing at him with his poysoned weapons, but euen his owne friends, scourging him with their tongues,

yea, his owne wife a thorne pricking him in the eye; yea, his own God, miſerably laſhing his naked ſoule with Scorpions, what was it that relieued him againſt all theſe, but the remembrance of his owne vprightneſſe in the courſe of his life by-paſt? And therefore hee ſaid, *Vntill I die I will neuer take away my innocency from my ſelfe. My heart ſhall not reproue me for my dayes.* Who now would want ſuch a companion, ſuch a friend as Sincerity is, and that ſtickes ſo cloſe vnto vs, and yeeldeth ſuch ſweet comfort, euen in our foreſt tryals, and hardeſt ſtraights?

Iob 27.5,6.

Here then happily ſome, feeling the want of this ſo neceſſary a grace, will enquire concerning the *meanes* to attaine thereto.

Meanes to get Sincerity.

The firſt meanes is, for a man alwayes to poſſeſſe his heart with the apprehenſion of Gods preſence, and ſo keepe it in his feare continually, *to walke*, as *Enoch* did *with God*, as being in his eye; and with *Moſes*, ſeeing him that is inuiſible. *Walke before mee*, ſaith God to *Abraham*, *and be vpright*. Firſt, *Walke before me*, ſet thy ſelfe in my preſence, behold my alſeeing eye, that ſeeth in the dark, euen in the darkeſt corners of the heart, and then *be vpright*. This apprehenſion of Gods preſence will quaſh and cruſh euen the very firſt riſings of hypocriticall thoughts. What? God ſees mee, and ſhall I dare to dally with him? If but a man, nay, if but a childe could looke into my heart, I durſt not deale doubly and deceitfully: How then may I dare to doe ſo, when the God of Heauen is preſent and beholds mee? Hypocriſie riſeth from the ſecret Atheiſme of the heart, whereby hee ſaith: *Tuſh, none ſeeth.* And in this regard

Gen. 5. Heb. 11. Gen 17.

17

Ana-

Ananias and *Saphira*, a paire of noble Hypocrites, are ſaid to *tempt God* in their hypocriſie, that is, to make tryall of him, whether he were preſent euery where or no, and ſo knowing all things were able to reueale their hypocriſie. And for the ſame cauſe did *Peter* tell them, that *they lyed not to men, but to the Holy Ghoſt*; becauſe they thought they were out of Gods hearing, and onely *Peter*, and they with him, heard them. Therefore the Church in the *Pſalmes* ſheweth how they were kept in their ſincerity, from dealing falſly in their couenant with God; becauſe they remembred that God would ſearch it, as being the Searcher of the heart. And Saint *Paul* notably ioynes theſe two together, *Wee make not merchandiſe of the Word of God*; we play not the Huckſters with it: *but as of ſinceritie, as of God in the ſight of God ſpeake wee in Chriſt.* It is impoſſible for a man to ſpeake as in Gods preſence and not to ſpeake ſincerely.

Acts 5 9.

Pſal. 44.

2. Cor. 17.

A ſecond *meanes* is, diligently to reuiew all our works of obedience, as once God did his of creation, and to obſerue the peace and comfort of conſcience which we find, when we doe good things with good hearts, as on the contrary the trouble and diſquiet of mind when we doe otherwiſe. And withall when we take our ſelues thus tardy, in a holy indignation to take reuenge of our ſelues, iudging and condemning our ſelues before the Lord. The very thinking of the after-reckonings we muſt come to, when we haue done our worke, will make vs take heed how we do it: For who is there that vſeth for all his actions, at the dayes end, to call himſelfe to a ſeuere examination; as the hard Maſter doth his ſeruants, that

muſt

muſt not needs in the very midſt of his actions reaſon thus with himſelfe? Anone all this which now I doe, muſt very narrowly be looked ouer, if it be not done faithfully and ſincerely, I ſhall ſmart for it then; O the wrings and ſecret pinches which mine own guiltie heart will giue me; yea, the laſhes which by mine owne couenant I am tied to giue my ſelfe, in caſe my worke be found blurred with hypocriſie! It ſtands mee in hand therefore to looke to it, that though my worke, by reaſon of my weake skill, be but mean, yet it may be cleane; though it be not fine, yet it may not be foule, being ſoyled and ſlubbered with the ſlurre of a rotten heart.

A third *meanes*, is true Humiliation of ſpirit. For where this is, there muſt needs be the deniall of our ſelues. And where there is true deniall of our ſelues, there is not hypocriſie; which teſtifieth a man euen in ſeeking God, to ſeeke himſelfe, and in preaching Chriſt, to preach himſelfe. And therefore the Apoſtle oppoſing his owne ſincere, to others deceitfull preaching, ſaith; *We preach not our ſelues, but the Lord Ieſus.* This is the ground of all vnſoundneſſe in Religion, this want of humbling and denying our ſelues. For hence it comes to paſſe, that we are ſo carried & ſwayed, euen in our beſt actions, with the reſpects of our owne prayſe and profit. Therefore S. *Luke* notes that the wiſe builder, that is, the ſincere Chriſtian, *digs deepe*; namely, in a deepe humiliation of his owne Soule; whereas the fooliſh builder, that is, the Hypocrite, *builds without foundation*, that is, enters vpon the profeſſion of Religion without euer being truly humbled and caſt downe for his ſinnes. And

Luke 6. 48.

hence

hence the building comes to bee vnsound, because vnfounded. That the heart then may stand vpright before God, it must first as it were make it self crooked in stooping and bowing it selfe vnder his mightie hand in the exercises of Humiliation. That the heart may be whole, it must first be rent and broken. Corrupt and impure Gold cannot be defecated and rid of the drosse, till it be moulten and dissolued. Vnsound bodies, full of vicious humours cannot come to any good estate, till they be well emptied by purgation: Crooked things cannot bee made straight without the wringing of the hand. Humiliation is that which melts vs, purges vs, wrings vs, and so makes vs of drossie pure, of foggie sound, of crooked straight Christians. Doest thou then desire to be a sincere Christian indeed, a true Disciple of Iesus Christ, to be freed of all vnsonnd mixtures? thou must first be broken and battered in pieces by the humbling hand of God; thou must remember thy Masters rule, *If any man be my Disciple, let him denie himselfe.*

Non est cor integrum nisi sit scissum.

Lastly, sincerity being opposed to mixture, as the notation of the word teacheth, that which cleanseth our hearts from the defilement of such mixtures must needs make vs sincere. Now it is Faith which purgeth and purifieth the heart. Faith then apprehending the sincerity of Gods loue in Christs death to vs, and beholding there how Christ gaue his heart to be pierced for vs, cannot but make vs returne the like sincerity of heart and affection to God. *Thy louing kindnesse*, saith *Dauid*, *is euer before me*, namely, by the apprehension of my Faith; *therefore haue I walked*

Sincerum, sine cera. Donat.

Acts 15.

Psal. 26. 3.

walked in thy truth. So *Paul* ſheweth that it was this loue of Chriſt towards him, which by his faith he apprehended and applyed to himſelfe, that made him deale ſo ſincerely, and ſeeke onely Gods glory, euen then when to the World hee might ſeeme to be made of Pride and vain-glory, in preferring himſelfe before the falſe Apoſtles. *Whether wee bee mad* ſaith hee, *wee are mad to God*; that is, when I thus commend my ſelfe, and boaſt of mine owne Miniſterie againſt others, and in ſo doing ſeeme mad to you, yet then I reſpect not my ſelfe in ſo doing, but onely God and his glory: *or whether wee are in our right minde*, that is, vſe ſuch courſes as to you ſeeme wiſer, *we are to you.* Wee doe it faithfully for your good. Now marke what it was which made him to doe ſo. *For the loue of Chriſt conſtraineth vs, becauſe we thus iudge, that if one be dead for all, then were all dead: And hee died for all, that they which liue ſhould not henceforth liue to themſelues, but to him that died for them.*

2. Cor. 5. 13, 14, opened.

CHAP.

CHAP. XXXI.

The anſwering of the Objection which the deceitfull heart of man might gather out of the former doctrine of the hearts deceitfulneſſe.

Verſe 10. *I the Lord, ſearch, &c.*

THis Verſe dependeth vpon the former, as a ſecret preuention of an Objection, which vpon occaſion of the former doctrine of the hearts deceitfulneſſe, the wicked *Iewes* might make againſt the Prophets threatnings, in this manner: if the heart be ſo immeaſurably and vnſearchably deceitfull, that none can know it, then we truſt to doe well enough, for all the inward wickedneſſe and hypocriſie of our hearts. For if none doe know it, then none can puniſh it. The Lords anſwer is, as if hee ſhould more largely thus haue ſpoken; Nay, ſoft a while, you runne too faſt: The heart cannot be knowne of any creature, but *I the Lord*, the Creator, haue a priuiledge aboue all creatures, throughly and perfectly to know the inmoſt corners of your hearts: And therefore neuer thinke that the cloſeneſſe, and ſecreſie of your corruption ſhall free you from puniſhment; for my knowledge of your hearts is not an idle and vaine knowledge, but therefore doe I know them, that thereafter, as I ſhall ſee their inward ſoundneſſe or falſeneſſe, ſo I may diſpenſe my rewards, and puniſhments accordingly.

This is the coherence.

The

The ſence. *Search and try*] That is, moſt exactly know; A Metonymie of the efficient: For by ſearching and trying, perfect knowledge is attained. And withall an *Anthropopathy*, that is, a manner of ſpeech; whereby God for our better vnderſtanding, is made affected like man: For God needs not any ſearching to come to knowledge of any thing, as mans ignorance doth; But becauſe mens knowledge is beſt there, where the greateſt triall and ſearch hath beene made, therefore vnder this phraſe it pleaſeth the Lord to ſignifie his full and abſolute knowledge.

Hearts and reines] That is, both thoughts and affections, the reines being the ſeat of the ſtrongeſt affection, namely, that which is for generation. So *Prou.*23.15.16. *My ſonne, if thou be wiſe, my heart ſhall reioyce, and my reines ſhall leape for ioy.*

To giue] Either reward of puniſhment: *According to his wayes.* Sometime the word *way*, is taken more ſpecially for ſome ſpeciall courſe in the carriage of ſome particular action, as *Numbers* 22.23. *Iudges* 4.9. More commonly for the generall courſe and carriage of our whole liues, as *Pſal.*119. 1. *Mat.* 10.5. So here; *According to the fruit of his workes.* If his workes be good fruit, then reward; if euill, then puniſhment. In the words thus opened, I conſider two points. 1. Gods *knowledge* of our hearts, which is ſet forth by the *exactneſſe* thereof, both in regard of the *manner*, in words, *ſearch and try*, and in regard of the *matter*, *heart and reines.* 2. The *end* of his knowledge, *That I may giue, &c.*

Numb.22.33. Iudg.4.9. Pſal.119.1. Mat.10.5.

To beginne with the firſt. It is the conſtant doctrine

doctrine of the Scriptures euery where, that it is proper to God alone of himſelfe, *throughly*, and *exactly* to know the ſecrets of the hearts of men; and therefore denying this knowledge to all others in the former Verſe, *Who can know it?* Here hee challengeth it to himſelfe, *I the Lord know it.* But I ſay 1. *Of himſelfe*, Becauſe by reuelation from him, others may know: as Chriſts humanitie, *Iohn* 2.24. *But Ieſus did not commit himſelfe to them; For he knew them all: And had no need that any ſhould teſtifie of man: for hee knew what was in man.* So alſo the Prophet. As 1.*Sam.*9.19. *I will tell thee*, ſaith *Samuel* to *Saul*, *all that is in thine heart.* No maruell, when God had told him before. Thus *Eliſha* ſaw the hollow and hypocriticall heart of *Gehezi*, (*Went not mine heart with thee in the way?*) and *Peter* of *Ananias* and *Saphira.* So in the Primitiue Church there were ſuch as had the *ſpirit of diſcerning*: But that phraſe of the *ſpirit of diſcerning*, ſheweth, that they diſcerned not mens hearts of themſelues, but by a ſpeciall worke of Gods Spirit, diſcouering them to their eyes, and that vnleſſe they had plowed with God Heifer, they could neuer haue found out the ſo ſecret myſteries of deceitfull hearts. 2. I ſay that God onely knoweth the heart *exactly* and *certainly*: Becauſe man and Angels may know it *coniecturally*, and by way of gueſſing. *Prou.*20.5. *Counſell in the heart of man is like deepe water, but a man of vnderſtanding will draw it out.* Here euen naturall wiſdome is compared to a Bucket, which is able, being let downe into the deepeſt Well, to bring vp the waters thereof. So though the heart of many men be full of

Iohn 2.24.

1.Sam.9.19.

1.Kings 5. Acts 5.

1.Cor.12.9.

Prou.20.5.

of deepe deceit, and can cunningly couch naughtineſſe, yet a wiſe man by obſeruation of their countenance, geſture, ſpeeches, and ſuch like outward ſignes will goe neere to diſcouer them. And therefore *Salomon* afterward in this Chapter, *Verſe* 26. hauing ſaid, that *a wiſe King ſcattereth the wicked, and cauſeth the wheele to turne ouer them* becauſe it might be ſaid, how can hee doe ſo, ſince wicked men haue ſo many couers for their wickedneſſe, to hide it from the eyes of the World? Hee addeth as anſwering this obiection; *The ſoule of man is the light of the Lord, and it ſearcheth all the bowels of the belly.* So ſharpe is the noſe, euen of naturall ſagacitie, that it is able to ſmell out, and ferret out wickedneſſe, euen when it lurkes in her ſecreteſt holes, vſing thoſe meanes I ſpake of, of diligent obſeruation, inquiſition, of comparing, and laying ſpeeches and actions together, and ſuch like. But now Gods eye needes no ſuch ſpectacles to looke into theſe blinde corners of the heart: For hee hath a firie and flaming eye, which is both the *Organe* and the *Meane* of ſeeing, miniſtring light to it ſelfe, to diſcerne all things. Whence it is, that, as the Pſalmiſt excellently ſaith, *Hee knoweth the thoughts afarre off*; long before there goe any outward ſignes in the face to bewray them. According to that which the Lord ſpeaketh of himſelfe concerning this knowledge of the *Iſraelites* hearts: *I know his thoughts euen now, what he will doe, before I bring him into the Land which I ſware:* Whereas the wiſeſt men know them onely when they are neere at hand, when they are readie to breake out at our faces, eyes, mouthes. So that in this

Prou. 20, 26, 27.

Solus Deus ſolam neſcit ignorantiam. Et totus videt, & totum, quia minimè fallitur, quia minimè claudit, quia extra ſe lumen non quærit vt videat. Ipſe enim eſt qui videt, & vnde videt. Bern.

Pſal. 139. 2.

Deut. 31. 21.

this regard wee may iuſtly vſe that of the Prophet, *Am I GOD neere hand onely, and not alſo afar off?* Ier.23.23. Yes Lord thou muſt needs be a God afarre off, who knoweſt our thoughts ſo farre off, euen before wee know them our ſelues; yea, before euer we had any being our ſelues. Whereas we poore blind creatures cannot ſee the heart, vnleſſe wee may pore vpon it, hauingit laid neere our eyes in outward ſignes; and yet neither then, can wee ſee it otherwiſe then the man in the Goſpell, ſaw men walking as trees. Thou ſeeſt the deceits of the heart, with an vnerring and vndeceiuing eye: We with an vncertaine, and erroneous. As our heart is deceitfull, ſo our eye alſo in ſeeing, and iudging of the deceitfulneſſe thereof, ſo that it cannot, when it is at the cleereſt, giue any infallible definitiue ſentence concerning any mans heart, but onely probable, by way of diuining. But in this coniecturall knowledge the Angels ſpecially excell, by reaſon their eyes pierce deeper then ours, euen to the ſight of the inward parts of our bodies, as well as of our outward, though yet in the outward they are able to ſee farre more then wee. Hence *Dauid* for his wiſedome in finding out ſecrets, is compared to an Angell of God, by the woman of *Tekoa*. The Deuill therefore may be able 2.Sam.14.20. to giue a ſhrewd gueſſe at our thoughts, the rather for that hee himſelfe often ſuggeſtth thoughts vnto vs, and hath libertie giuen him to come, though not into the priuy Chamber of the ſoule, yet into the outward chamber, the fancie, and to work vpon thoſe phantaſmes, which there hee finds. Neuertheleſſe, hee cannot directly and certainly ſet downe what

our owne ſecret thoughts be, but ſtill this doctrine remayneth true, onely God of himſelfe exactly knoweth the ſecrets of the heart. There is indeed a great mingle-mangle and confuſion of thoughts, euen as there is of droſſe and good mettall in ſiluer and Golde, which lie ſo confuſed together, that to the eye of man the droſſe is not diſcernable. But when they are in the Furnace and fining Pot, then wee may ſee them both diſtinctly. That which is the Furnace to the Golde, the fining Pot to the Siluer, the ſame, ſaith *Salomon*, is the Lords flaming eye to the heart of man; euen in the midſt of the greateſt ſhuffles and confuſions, it is a notable diſtinguiſher, cleerely diſcerning the badde from the good, the baggage and refuſe from that which is good and fine, though they bee neuer ſo troubleſomely iumbled together. And no maruell, for euen *Hell*, (a place farre deeper than the heart, *Luke* 8.31. farre vaſter and wider, being of ſo infinite receipt, that it is able to hold all the damned ſoules and bodies, *Eſay* 30.33.) *and deſtruction*, (the infinite paines of this Hell) which (as the Prophet ſpeaketh of Heauens joyes) eye hath not ſeene, eare hath not heard, nor is the heart of man once able to apprehend the thouſand part of them) *are open to the eyes of the Lord, how much more then the hearts of the children of men?* And hereof the Scriptures giue a double reaſon.

Prou. 17.3.

Luke 8.32.

Eſay 30.33.

1. Gods omni-preſence. If a man could be in any place where God were not, hee might eſcape the ſight of his eye. But, *can any man* (ſaith the Lord) *hide himſelfe in ſecret places that I ſhal not ſee him? Do*

Ier. 23.24.

not

not I fill heauen and earth? This reaſon *Dauid* purſueth notably, *Pſal.* 139. throughout.

2. Gods forming of the heart. He that made the eye, ſhall not he ſee? the eare, ſhall not hee heare? the heart, ſhall not he vnderſtand? Artificers know the nature and properties of their workes; and ſhall God onely bee ignorant of his workmanſhip? This reaſon alſo *Dauid* vrgeth in the ſame Pſalme, Verſe 12, 13. *The darkneſſe hideth me not from thee. For thou haſt poſſeſſed my reines, thou haſt couered me in my mothers wombe.* Pſ. 139. 12, 13.

To theſe two reaſons I adde a third, namely that God is the preſeruer and vpholder of the heart. *Acts* 17. *In him wee liue, moue, and haue our being.* Acts 17. 27. Which is to bee vnderſtood as well of the motions of the minde, in thoughts and deſires, as of the bodie. The minde is borne vp by God, euen in the act of thinking, farre otherwiſe then the earth beareth vs in walking. Therefore it cannot be but God muſt needs perceiue the motions of our minds, euen as the ſenſeleſſe earth, if it had ſenſe, muſt needs perceiue the motions of our bodies.

The Vſe 1 This ſerueth to aſſure our Faith, that the Scripture is the Word of God. For it is proper onely to God, to know of the ſecrets of our hearts. But the Scriptures, doe notably lay open the cloſe corruptions of our hearts vnto vs, in ſo much as wee muſt needes bee forced with the vnbeleeuing Idiot, to fall downe on our faces, and to ſay, *Verily God is heere*; it is he that ſpeaketh. And as the Woman of *Samaria*, when ſhee heard Chriſt diſcouer her ſecret adultery, then ſhee gaue ouer wrangling, *Vſe.*

and went to her Neighbours, ſaying, *Come and ſee a man, that hath told me all that euer I haue done: is not he the Meſſiah?* So wee, ſeeing our heart ſo liuely deciphered vnto vs in the *S*criptures, may in like ſort cry out one to another; Come and ſee a Booke, that tels vs all that is in our hearts; Muſt not this needs be his Booke who only knoweth the hearts? Beſides that, as the Scriptures doe detect our thoughts in generall, ſo ſome particular mens in ſpeciall. As what
Eſter.6,6. was *Hamans* proud thought, when the King asked him what ſhould be done to the man hee would honour: what was *Michols* deſpightfull thought, when ſhe ſaw her husband dancing: what was *Sauls* murtherous thought, when *Dauid* played on the Harpe before him: what was *Felix* couetous thought when hee talked priuately with *Paul*: what was the *Phariſees* detracting thought, when the Woman wiped our *Sauiours* feet at the Table? Theſe perſons had ſo much wit as to keepe their owne counſell, and in many of them, ſhame muſt needes be of force to keepe them from babbling their owne ſecrets, and vncouering their owne filthy nakedneſſe. How then is it poſſible for vs to imagine how the Writers of thoſe Hiſtories, ſhould come to the knowledge of ſuch ſecrets, otherwiſe, then by the reuelation of the Spirit of God?

2. This muſt teach vs in confeſſion of our ſinnes, not to conceale any thing, but to powre out our ſoules like water, for God hath a darting and piercing eye, that ſees the very bottome of our hearts.
Ioſh.7.19. This vſe *Ioſhua* made of the doctrine to *Achan*, when God by lot had detected him; *My ſonne, giue*

glory

glory vnto God, namely, the glory of his omniſcience, thou ſeeſt alreadie the depth of his knowledge is greater then the depth of thine own deceitfull heart, confeſſe thy ſinne therefore vnto God, euen the whole circumſtance of the matter. A malefactor would not conceale any thing from the Iudge, if hee were certaine the Iudge knew all. And in truth when we goe about to hide any thing, wee *rather hide God from our ſelues, then our ſelues from God*, wee put out our owne eyes not Gods.

Et tibi quidem Domine, cuius oculis nuda eſt abyſſus humanæ conſcientiæ, quid occultum eſſet in me etiamſi nollem confiteri? te enim mihi abſconderem, non me tibi. Aug. conf. 10.2. 1. Theſſ. 2.3,4.

III. This muſt cauſe vs to bee ſincere and conſtant in all the duties of godlineſſe, 1. *Theſſ.* 2.3,4. *Wee handled not the Word of God deceitfully, wee ſpeake not as they that pleaſe men, but God which tryeth the hearts.* So the Church, *Pſal.* 44.18,19,20,21. After the profeſſion of their integritie, euen in the middeſt of heauy perſecutions, giueth this as the reaſon of this their ſo doing: *If wee haue forgotten the name of our God, and holden vp our hands to a ſtrange God, ſhould not God ſearch this out? For hee knoweth the ſecrets of the heart.* When ſomething wee are to doe, muſt be ſubject to the cenſure of ſome ſpeciall wiſe, judicious man, alas, how doth the ſharpneſſe of his iudgement ſcare vs, and what care and circumſpection vſe we in ſuch caſes? Well, all our actions whatſoeuer muſt come vnder Gods ſcanning, and they muſt abide the cenſure of that pure and ſeuere eye that cannot behold the leaſt iniquitie. And ſhall wee nothing reuerence or reſpect this eye? Shall wee take no care how to pleaſe it? O that wee could but bring our ſelues once to giue that reſpect to Gods eye, which wee doe to mans. It is true indeed, the

Apoſtle condemneth eye-ſeruice in ſeruants to their Maſters. But yet this eye-ſeruice to men, ſhall condemne our want of eye-ſeruice to God: and vvould to God by their example, wee could learne to performe eye-ſeruice to God. The ſeruant though hee worke idly & lazily, when his Maſters eye is off him, yet painfully vvhen it is on him. Gods eye is alway on vs, and therefore if we had that reſpect of our heauenly maſter, which of our earthly, we ſhould alwaies performe obedience to him. Eye-ſeruice, performed to God, muſt needs be laſting and continuing ſeruice. If thou canſt find a time when Gods eye is off thee, I will then giue thee leaue to giue ouer thy worke, or to worke vntowardly: but ſince Gods eye is alwayes on thee, why is not thy eye alſo alway on him, as *Enochs* was? Why walkeſt thou not as in the preſence of this God? Why laboureſt thou not in all thy ſeruices to approue thy ſelfe to this eye that ſeeth in ſecret, and is able by it own Chryſtall brightnes to diſcouer the ſmalleſt mote of Hypocriſie in the blindeſt nook of thy heart? that ſo when it ſhal come to take a view of them, it may giue witnes to them & acknowledge them, though not, as once thoſe ſolely his owne in the Creation, for very good, yet for good in part, for good ſincerely, though not good perfectly. This vſe *Dauid* made of this Doctrine to himſelfe, Pſal.119.168. *Pſal.*119.168. *I haue kept thy precepts*, namely conſtantly and ſincerely, *for all my wayes are before thee.*

IV. This muſt reſtraine vs euen from ſecret ſins, which we might commit without the priuity of any other. For, whereſoeuer thou art, there is an eye that ſees thee, an eare that heares thee, a hand that regiſters

regiſters thy actions. By this argument *Salomon* dehorteth from adulterie, vvhich for the moſt part is committed in the night, *Iob* 24.15. becauſe all the wayes of men are open & naked to Gods eyes. What horrible Atheiſme doth this argue, that the preſence of a little Childe ſhall hinder vs from the doing of ſome vvickedneſſe, when Gods preſence cannot? But as our Sauiour ſpeaketh concerning Killing: ſo I of Seeing; Feare not them that can ſee the body onely, but feare him that can ſee the ſoule alſo; to vvhom night and light, day and darknes are all one, who can as eaſily ſee thee in the dead darkneſſe of the night, as at high noon in the cleereſt Sun-ſhine; as vvel vvhen the Candle is out, as vvhen lighted, him I ſay feare. If vvee did beleeue this vbiquitie of Gods eye, hovv vvould it quaſh the very firſt riſings of euill thoughts in our hearts? The eye of man drawes from vs a care of our outvvard behauiour: Why then ſhould not the eye of God dravv from thee a care of the inward behauiour of thy heart, ſince God ſees thy heart better then man thy face, and vnderſtands thy thoughts better then man thy vvords? Little children vvhen in the middeſt of their diſorders they ſpie once their fathers eye, they are huſhed preſently: So ſhould it be vvith vs, vvhen through forgetfulneſſe of this all-ſeeing eye of our heauenly Father continually ouer-looking vs, our hearts haue begun to breake looſe, and to ſport themſelues in vaine and idle thoughts and deſires; then ſhould vvee conſider that all this vvhile Gods eye hath beene fixed on vs: Wretches then that vvee are, that haue had our Fathers eye to bee a Witneſſe of our miſdemeanour! Then in this

Prou. 5. 21.

case should this spirituall eye of God worke the same effect in vs, vvhich once the bodily eye of Christ in *Peter*. It should euen dash vs, and shame vs in the middest of our sinne. If being in the sight and presence of our betters, vvhose grauitie and authoritie claymeth speciall reuerence at our hands, vvee yet not knowing of it, haue bin otherwise in our speech and behauiour then became vs, vvee no sooner see them, but are ashamed presently and are ready to cry them mercy. Should we not doe the like, much more, when vve haue offended and grieued the holy eye of the Lord with any vndecent behauiour, though but of our heart only? Should vve not say as once *Iacob* in *Bethel* (since God is present in all places as well as in *Bethel*, though not with so special a kind of presence) *Surely God is here, and I was not aware?*

Gen. 28. 16.

V. This must make vs take heed of deceiuing our selues with vaine pretences, in shifting off good duties, or in excusing our sinnes. If wee can finde but the least starting hole, if wee can get but the sillyest pretext by the fingers ends, how glad are we of it? how fast doe we hold it? But alas, Gods eye can easily see through these fig-leaues, it can easily fetch *Adam* out of the Thickets. The Anatomist doth not so cleerely see the inwards of the body hee hath opened, as God doth the secret deceit of our hearts, though neuer so fairely cloaked and coloured. Away then with all dawbing. *Be not deceiued*, said the Apostle to those whose wit could finde out lurking-holes enough for their wickednesse in defrauding Gods Ministers, *God will not be mocked.* And excellently *Salomon, Deliuer them that are drawn to death,*

Heb. 4.

Gal. 6. 6.

Prou. 24. 11. 12.

and

and wilt not thou preserue them that are led to be slain? If thou say, Behold we know not of it, he that pondereth the hearts, doth he not vnderstand it?

VI. This Doctrine is full of sweet comfort, and that in sundry cases. 1. In the peruerse iudgement of men often vnder-valuing of vs, and depressing vs farre beneath our inferiours. As the Corinthians did *Paul* vnder their shallow-headed Verbalists, not vvorthy to carry his Bookes after him for sound and substantiall learning. Our comfort here is this, that God seeth not as man seeth, iudgeth not as man iudgeth, by the *seeing of the eye*, by the *hearing of the eare*, by outward appearances. Whence it comes to passe, that when the false and injudicious eye of man, too too much affected with outward shewes, hath preferred bold *Thrasoes* before their betters, that cannot in like pompous ostentation set forth themselues, and hath adjudged preheminence rather to *Eliashibs* outward person then *Dauids* inward parts; yet God comming after, reuerseth and repealeth this vnrighteous judgement, thrusting downe proud Ignorance from the head of the Table to the foot, and lifting vp humble Knowledge from the foot to the head. Thus *Paul* relieued himselfe when he vvas thus disparaged by the Corinthians; *I passe not*, saith hee, *to be iudged of you*; I measure not my selfe by any mans iudgement: *Hee that iudgeth mee is the Lord.* Wherfore as vve haue no reason to flatter our selues when men flatter vs, so neither alwayes to discourage our selues when men discourage vs. As mens *prayses* must not *tickle* vs, so neither alwayes their *dispraises* trouble vs. For true, both prayse and dispraise is from God,

1. Sam. 16
Esay 11.

God, who ſearcheth the heart, and tryeth the reines. Heed not then mens iudgement ouer-much, but againſt their black coles comfort thy ſelfe with Gods white Stone. 2. Here-hence alſo wee may gather comfort in falſe imputations and ſlanders. As this was *Iobs* comfort in the aſperſion of Hypocriſie, *My witneſſe is in heauen, and my record on high.* 3. It ſteedeth alſo for comfort in the preuaylings of the wicked againſt vs, and that vnder colour of right, *Pſal.7.9. O let the malice of the wicked come to an end; But guide thou the iuſt: For the righteous Lord ſearcheth the hearts and the reines.* And therefore hee ſeeth the innocencie and ſinceritie of the one, the fraud and hypocriſie of the other, notwithſtanding all their goodly vvords. *The eyes of the Lord looke downe from heauen, to ſhew himſelfe ſtrong to them that are of a perfect hart:* namely, in the end, at laſt, euen when they are moſt weake in themſelues, to giue them the victory.

Pſal.7.9.

2. Chron. 16.9.

Fourthly, But moſt cordiall is that conſolation which this Doctrine miniſtreth in our temptations and inward conflicts with Sathan and our owne Conſciences, crying out againſt vs, that wee are not that which others and our ſelues haue thought, that wee haue not ſo much as the leaſt dramme of any goodneſſe. And indeed, in temptation, our ſinnes often preſent themſelues in ſuch a multitude, that they wholly intercept from our eyes the ſight of grace. Yet here in the defect of our owne knowledge wee muſt comfort our ſelues with Gods; and ſay vvith *Ezechiah*, in that his grieuous triall, *O Lord, thou knoweſt I haue walked with a perfect heart before thee.* Thus *Peter*, when Chriſt lay grating vpon him with

Iſay 38 3.

Ioh.21.15,16.

that

that threefold interrogation, *Simon, loueſt thou me?* Thereby renewing the bitter memory of his threefold deniall, and in effect, ſaying thus much: How can I thinke that thou who haſt ſo often denied mee, doeſt loue me? Hee yet ſuſtained himſelfe with this meditation of Gods knowledge; *Lord, thou knoweſt all things, thou knoweſt that I loue thee.* The Apoſtle ſheweth, *Rom.*8.26. that ſometimes, in the extremitie of affliction, wee are ſo confounded in our ſelues, that though indeed we doe pray in our ſecret ſighes and ſobs, yet wee perceiue not that wee pray. For ſo I take it that text may be read; *Wee know not what we pray.* The fleſh with her murmurings makes ſuch a dinne, that wee can hardly heare the voice of the Spirit, mixing with the fleſhes roarings and repinings, his prayings, ſighes and ſobbings. But becauſe a poore ſoule would hence diſcomfort it ſelfe, and thinke what good will ſuch confuſed prayers doe mee, which I ſcarce diſcerne my ſelfe? The Apoſtle anſwereth notably, oppoſing to this Objection the comfort of this Doctrine of Gods knowing the heart: *But hee that ſearcheth the heart, hee knoweth the meaning of the ſpirit.* Marke how hee oppoſeth Gods knowing of our Prayers to our owne not knowing. As if hee ſhould ſay: Let not this trouble thee, that thou canſt not perceiue that thou prayeſt: Doe not therefore thinke thou canſt not, thou doeſt not pray; For though thou know not what it is thou prayeſt, yet God the ſearcher of the heart, who is greater then thy heart, he knoweth and approoueth alſo thy prayer. Diſcourage not then thy ſelfe ouer-much in the want of feeling of

Rom.8.26,27.

grace

grace in thy ſelfe. Remember that God ſees, as that euill, ſo alſo that good which ſometimes thou ſeeſt not in thy ſelfe. And therefore as thou oughteſt not to be ouer-confident in the not feeling of ſinne in thy ſelfe, but to ſay with the Apoſtle, *Though I know nothing* (that is, no euill) *by my ſelfe, yet am I not thereby iuſtified*, ſo neither to bee too farre dejected in the not feeling of Grace, but by like proportion to ſay, *Though I know no good in my ſelfe, yet am I not thereby condemned.* So much of the firſt point; Gods knowledge of the heart: The ſecond followeth; the end of this knowledge, *That I may giue to euery man according to his wayes, &c.* The which words we will conſider, firſt, in reference to the former: ſecondly, apart by themſelues.

1. Cor. 4. 4.

Out of the former coſideration, we learne.

1. That good and euill thoughts and deſires, in Gods account, are good and euill workes. For God here ſaith, hee taketh thorow notice of the heart, that hee may recompence men according to their workes; Thereby implying, that if hee did not ſee the heart, there muſt needes ſcape many wicked thoughts and deſires vnpuniſhed, many good ones alſo goe vnrewarded; and ſo hee ſhould not be able to giue to euery vvorke his proper recompence, namely, to the inward workes of the heart, the thoughts and deſires thereof. Concerning euill thoughts, *Peters* ſpeech is excellent to *Simon Magus: Pray to God, that if it be poſſible, the thought of thy heart may be forgiuen thee.* Forgiueneſſe preſuppoſeth deſert of puniſhment; puniſhment an euill work meriting it, for puniſhments are only awarded

Acts 8. 22.

to

to workes. For good thoughts and deſires *Pauls* ſpeech is excellent, *It is God that worketh both to will and doe.* If both bee his owne workes, the deſire as well as the deed, hee muſt needs loue, and like both the one and the other. This maketh againſt them, that make no bones of euill thoughts, as though no other be euill workes, then ſuch as be outward. 2. It ſerueth for comfort to the children of God, diſabled ſometimes by want of outward helpes, or otherwiſe, for the performance of ſome kinde of outward obedience. Theſe muſt remember how highly GOD apprizeth good purpoſes and deſires, accepting and rewarding them, when they come to him, as if they came accompanied with the deeds themſelues. *Danid* did but conceiue a purpoſe to build God a Houſe; God rewarded it with the building, and eſtabliſhing of *Dauids* houſe, 2.*Sam.*7.16. He did but conceiue a purpoſe to confeſſe his ſinne; Gods eare was in his heart, before *Dauids* confeſſion could be in his tongue, *Pſal.*32.5. The poore Beggars that haue wanted foode for themſelues, Chriſt yet ſhall ſay at the laſt Day, yee haue fed mee when I was hungry, onely in regard of their ſtrong affection, if they had had abilitie. The prodigall childe, when he was but conceiuing a purpoſe of returning, was preuented by his Father, firſt comming to him, *Luke* 15.20. and *Eſay* 65.24. God *will anſwere vs before we call*, that is, in our purpoſe of Prayer. O ſweete comfort! when wee addreſſe our ſelues to Prayers in our priuate Meditations, and bethinke our ſelues of our ſundry wants, wee purpoſe with our ſelues to begge ſuch and ſuch things,

Phil.2,13.

things, whereof yet happily wee forget ſome in the vocall prayer: ſhall any good ſoule now thinke that the memories weakneſſe, ſhall any thing preiudice her in this caſe? No, thy purpoſe of asking the thing forgotten, was a moſt effectuall asking of it: and vnto thee belongeth the comfort of that ſaying, *I will heare before they call.*

2. That God eſteemeth of the goodneſſe of our outward workes by our hearts. Therefore here hee ſaith, that he firſt ſearcheth the hearts, before he recompenſe the worke. If God iudged of works onely by the outward matter of them, there needed then no looking into the heart, for the iuſt diſpenſing of rewards, and puniſhments. Now there are two things more eſpecially in the heart, whereby God iudgeth of our workes. 1. Faith, which cleanſeth the heart, and maketh it a good treaſurie, fit for a good man to bring forth good things, which alſo propoundeth vnto vs, and vrgeth vpon vs the Commandement of God, preſcribing the good worke to be done: whence that title of the *Law of faith*, and whence alſo our obedience is called the *obedience of faith.* 2. A ſincere affection, chiefly reſpecting Gods glory, and the Churches good in that wee doe. The Vſe. 1. Againſt the Papiſts, that vpon ſuch places as this, would found the doctrine of merit. But here God ſayes he looks into the heart, when hee would reward the outward worke. So that there is no worthineſſe in the outward worke it ſelfe, but it is ſomething within the heart, which procureth the reward to the outward worke, and that is ſpecially as I ſhewed, faith in the bloud of

1. Tim. 1. 5. Acts 15. Matth. 12. Rom. 14. Rom. 3. 27. Rom. 1. 5.

Ie-

Ieſus Chriſt. 2. Againſt the workes of morall and ciuill men; which though beautifull in the eyes of the World, are yet deformed before God, becauſe they neither flow out of a pure Fountaine of a purged heart, nor are referred to iuſt ends. Let the ciuill man then know, that when hee preſents God with his outward righteouſneſſe, looking for ſome reward, the dung of his Sacrifice ſhall be throwne in his face: For God will looke into his heart, and finding it vnbaptized, he will bid him looke into the Rocke whereout his workes were hewne, and into the hole whereout they were digged, and then aske him, how that can be cleane which hath ſo impure an originall? 3 Againſt Hypocrites, that with their leauen, ſowre the beſt workes they doe. If God in iudging of good Workes did not looke to the heart, an Hypocrite might ſpeed as well as the beſt Chriſtian. But heere wee ſee the affection and diſpoſition of the heart is all in all with God. Wee indeed iudge of the *heart* by the *worke*: God contrarily iudgeth of the *worke* by the *heart*. Wee firſt approue the Worke, and then the Workman: But God firſt hath reſpect to *Habel*, and then to his Sacrifice. Though the matter of the worke be neuer ſo good, yet the corruption of an vnſanctified heart will marre all, and change the nature of it. And as it will be no excuſe before God, when the matter of the worke is ill, to plead the goodneſſe of the heart; ſo neither, when the heart is naught to pleade, that the matter of the worke is good. Whereof wee haue notable examples, *Eſ.*58. in the Iewes, vrging God with their faſting, and yet ſent away emptie; and in thoſe

Gen.4.4.

thoſe Reprobates, *Math.*7. alledging their preaching in Chriſts Name, caſting out of Deuils, &c. but receiuing that fearefull anſwere, *Depart from mee yee workers of iniquitie: I know yee not.* Loe, preaching it ſelfe though in Chriſts Name, becauſe yet not for Chriſts Name, is with God, but a worke of iniquitie, and Hell fire is the reward of it. So *Cains* outward workes in ſacrificing were the ſame with his brothers, and yet Saint *Iohn* ſayes, *Cains workes were euill, and Abels good.* And God himſelfe ſaid to *Caine, If thou doeſt well, ſhalt thou not be accepted?* as though for all his ſacrifices, hee had not done well as yet. And ſo the Iewes Sacrifices are in indignation reiected, with a *Who required theſe things?* becauſe indeed, God did not require bodily exerciſe, diuorced from the ſpirituall; the ſhell without the kernell, the huske without the corne, the carkaſſe without the ſoule. Hence it is that the Lord calleth the Iewes Incenſe and Sacrifice, though commanded by himſelfe, *their owne wayes.* And in another place his owne Sacrifice, *the ſacrifice of fooles.* For as *Martiall* ſaid to *Fidentine*, the Booke thou readeſt is mine, but when thou readeſt it ill, then it begins to be thine: ſo may God ſay to Hypocrites; Theſe workes of Prayer, Hearing, &c. are mine, but when you goe about them thus vntowardly, and performe them thus corruptly, then they are your owne, I will acknowledge them no longer for mine. I ſee then, that it is not ſafe for vs to reſt in the outward worke, but that wee had need to looke to our hearts in all the ſeruices we performe. For God will looke to our hearts in iudging, and in rewarding. And that

Mat.7,23.

1.Iohn 3.23.

Eſay 66.3. Eccleſ.5.

Quem recitas, meus eſt ô Fidentine, libellus; ſed male dum recitas incipit eſſe tuus.

that which God moſt lookes to in *rewarding*, that wee had need moſt looke to in *practiſing*. As the workman in the doing of any worke, will bee moſt *carefull* in that part of it, wherein hee knoweth the eye of him, for whom he worketh, will be moſt *curious*. If God, when thy prayer ſhall come to be weighed in his ballances, ſhould then eſpecially ſtand vpon thy tongue, vpon thy phraſe of ſpeech, vpon the tune of thy voice, &c. then it would ſtand thee in hand in praying, ſpecially to mind theſe things. But ſince it is the affection of thy heart, hee will aboue all things make inquirie of; conſider then what a folly it is in practiſing, to bee moſt diligent in that, whereof God in examining will bee moſt regardleſſe; and to be moſt negligent there, where wee ſhall be ſure to find him moſt ſtrict, and ſeuere. And withall conſider thine owne miſery, who depriueſt thy ſelfe both of Mans, and Gods reward. For the very *matter* of thy worke will make thee odious to the World, as carefully flying the very apparance of good, as the Apoſtle biddeth vs to flie the apparance of euill. But the corrupt *manner* of thy worke will make thee twice as odious to God, to whom alwayes *fained ſanctitie is double iniquity*. Withall conſider, what a griefe it muſt needs bee to thee at the laſt Day, to ſee others *mites* receiued for their ſincerities, and thine owne *talent* refuſed for thy hypocriſie: to ſee others Cups of cold water mercifully rewarded, and thine owne giuing the Cup of Chriſts bloud, the water and bread of eternall life, ſeuerely puniſhed.

4. This muſt teach thee when after long out-

ward practice of godlineſſe, thou findeſt not the true reward of godlineſſe, then to enter into thine owne heart by examination, and to conſider whether thou art guiltie of Hypocriſie or no. For true *godlineſſe is great gaine:* and God alwayes is juſt, giuing men according to their vvorkes, but yet meaſuring the workes by the heart. If then thou doing workes outwardly good, receiue an anſwerable reward, doe not therefore challenge God of injuſtice, (as thoſe *Iewes, wherefore haue we faſted, and thou ſeeſt it not?*) but thy ſelfe of vnſoundneſſe of heart. Which correct thou, and thou then ſhalt ſee there will bee no cauſe for thee to complaine of the Lord.

Iſay 58.3.

V. Heere alſo is comfort to thoſe that haue with good hearts, done many good works, which yet are ill taken, and ill rewarded of men. Men cannot ſee our hearts, and therefore what maruell, if they doe not alwayes reward vs according to our workes? If the wicked *Iewes* could haue ſeene how louingly, and tenderly Chriſts heart was affected to them, they would better haue rewarded his Miniſtery then that he ſhould haue needed to complaine, *I haue laboured in vaine, I haue ſpent my ſtrength, &c.* But our comfort is, ſo as was Chriſts, that *our worke*, though neuer ſo much rejected of men, *is* yet *with our God*, in time to be rewarded of him. Becauſe hee ſeeth our ſound and faithfull hearts, and that to this end, that hee may reward vs according to our vvorkes. The dutie of reprehenſion Chriſtianly performed is a good worke, yet how diſtaſtfull to the reprehended, and how thankleſſe an Office? yet wee muſt not be diſcouraged, though by the performance of this dutie

we

wee purchaſe ill will at mens hands. For God ſeeing the integritie of our heart, will reward vs accordingly, cauſing vs at length to finde more fauour, euen with the reprehended themſelues, then thoſe that haue clawed or flattered, *Prou.*28.23.

Now I come to conſider the words in themſelues, obſeruing three points in them, the *rewarder*; the *rewarded*; *the rule of rewarding.*

1. The rewarder, *God. That I may giue,&c.* Here we learne;

1. That God hath an infinite treaſurie, both of rewards, and puniſhments, who giueth to euery particular man his iuſt portion, either of the one, or of the other. He is an vnemptiable fountaine of goodneſſe that can neuer bee drawne dry. His rewarding of one, doth not diſable the rewarding of an other, neither doth hee ſo ſpend himſelfe in conferring his bleſſings vpon any, that they which come after ſhould need to ſpeake vnto him as *Eſay* to *Iſaack*, *Is all gone?* Haſt thou neuer a bleſſing left behinde for vs? Gods reward is not like the bleſſing of *Iſaacke*, which could bee beſtowed onely on one. For God himſelfe the *rewarder*, is alſo the *reward*, and therefore as he tels *Abraham*, an exceeding great, an infinite reward, able to ſatisfie infinite Worlds. His Iuſtice alſo, being as infinite as his mercie, cannot but furniſh him with like varietie of iudgement, that as in Heauen there are many Manſions, and Princely Palaces, ſo in Hell alſo many priſons, many Dungeons; that as his cheſts and coffers are full of precious pearles and jewels: ſo his quiuers of peſtilent arrowes prepared for the ribs of the vngodly. So that we need

Gen.15.1.

Iohn 14.2.

Si quoties peccant homines ſua fulmina mittat Iuppiter exiguo tempore inermis erit.

not feare that of our *Iehouah*, which they of their *Iupiter*, that if, as often as men ſinne, the thunderbolts ſhall flie abroad, hee would quickly bee vnfurniſhed of weapons. The vſe is this, as to terrifie the wicked, ſo to encourage the godly. It is a comfort to ſerue ſuch a Maſter, as beſides his willingnes, is alſo able to reward vs. Therefore wee ſee how Kings ſeruices in this regard are moſt ſought after. Neuer then grow wee wearie of ſeruing this Maſter, with whom is ſuch plentie of reward, whoſe is the earth, and the fulneſſe thereof, the Heauens and all their furniture, and at whoſe right hand is fulneſſe of pleaſures for euermore. Who may ſay vnto vs of all other baſe Maſters, as *Saul* of *Dauid*, *Can the ſonnes of* Iſhai *giue you Vineyards, and Orchards? Can they make you Captaines ouer fifties, and ouer hundreths?* ſo can the Deuill, the World, the Fleſh, inſtate you into the felicitie of my choſen? Can they make you Kings and ſet you in the chaire of Eſtate? The ſeruice of God is a reward ſufficient to it ſelfe, and farre from his ſeruants is the baſe minds of mercenaries. Nenertheleſſe it is fit, with *Moſes*, to quicken our dulneſſe, with the conſideration of the great recompence of reward. Heb. 11. 26.

2. That whoſoeuer be the inſtruments either of our rewards or puniſhments, God ſtill is the chiefe both rewarder and puniſher: *That I may giue.* The vſe whereof is, both to teach vs *thankefulneſſe* to God, when *rewarded*; and *patience*, when *corrected* by men. It may be thou haſt deſerued well of thoſe men, that deale vnkindly with thee. But yet conſider whether in the ſame thing, wherein thou haſt deſerued well

of

of man, thou haſt not deſerued ill of God, becauſe happily in theſe duties performed to man, thou haddeſt no reſpect of God. If ſo, then acknowledge that God hath found out thy ſinne, complaine not of mens vnkindneſſe and injuſtice, God is iuſt in their injuſtice, it is he that thus puniſheth thee.

3. That whatſoeuer be the worke for vvhich wee expect a reward, it is God that muſt reward it. This muſt teach vs in the workes of the ſecond Table, which reſpect man, to haue an eye vnto God, and to performe them as vnto God, and ſo in ſerving of man to ſerue God. For it is God that muſt revvard them and that (as I ſhevved) doth reward them, euen then when men reward them: For it it he that inclineth their hearts thereto. Hovv then can vve expect a reward of God there, where vvee haue done him no ſeruice? If in ſeruing of men thou haſt ſerued thy ſelfe, and ſought thy ſelfe rather then God, vvhen thou commeſt for thy revvard, Gods anſvvere vvill be; let him revvard thee vvhom thou ſeruedſt. Thou ſeruedſt thy ſelfe, revvard thy ſelfe then if thou vvilt, for I neuer revvard any ſeruices but mine ovvn. Had vvee not then neede in all duties done to men, to doe them as vnto God, leaſt otherwiſe, as vvee looſe mans, ſo alſo Gods reward. But doe them vnto God, and then we are ſure, if not of both, yet of the beſt reward, and vvee take a very ſafe courſe for our ſelues. For euen the beſt men may prooue vnkinde, and vnthankfull vnto vs: But God cannot but abundantly recompence the ſeruice done to himſelfe. The duties of loue and liberality done to men, which ſome of thoſe to whom they vvere done had hap-

pily forgot, yet Christ remembers at the last Day, onely because they [illegible] as to himselfe, *Matth.* 25. 40. *Ye haue done them vnto me.* There is the cause of the reward. This is *Pauls* counsell to Christian seruants, yoaked with cruell heathenish Masters to bee obedient vnto their Masters, according to the flesh, as vnto Christ, seruing the Lord, and not men, and that vpon this consideration: *Whatsoeuer good thing any man doth, the same shall he receiue of the Lord, whether hee bee bond or free.* Eph. 6. 7, 8. Seruants in such cases are ready to obiect. Why should wee haue any care to please them, that haue so little care to pleasure vs, nay, that are ready to doe vs all the displeasure they can? Yea, but for this cause they had need so much the rather to make conscience of their dutie, euen to the full, because by this meanes they shall prouide a notable remedie against their Masters injuries, namely, the bountifull reward of God himselfe. Thy Master wrongs thee: what then? Wilt thou therefore wrong thy selfe? He denies thee his reward: wilt thou therefore increase thy punishment? and as though this were not enough, deprive thy selfe also of Gods reward? *Labans* tyrannie could not tyre out *Iacob* in the course of his faithfulnesse, and behold in the end the Lord himselfe in spite of *Labans* teeth richly rewardeth him. Gen. 31. 42.

III. Circumstance is the persons rewarded. Euery man of what degree soeuer.

1. Marke here Gods vnpartiall dealing. Among men, grosse vices of great ones are winked at, and eminent vertues of meane ones are not heeded. But with God, neither shall thy greatnesse helpe thee from

from punishment, nor thy baseneſſe hinder thee from reward. This muſt humble the great States of the World: God is no reſpecter of perſons. They muſt not looke for a Chaire and a Cuſhion, when they appeare before Gods Tribunall. Nay, thou muſt then bee ſtript ſtarke naked of all outward pompe. God will put no difference betwixt thee and the pooreſt *Lazarus*. He iudges euery man alike.

2 Hence I gather that there is a particular prouidence, taking notice of men and their actions in ſpeciall. For Gods rewards are proportioned to his knowledge, *I know the heart, that I may reward*. But he rewards euery man in particular. Therefore alſo he knowes him, and all his wayes. Particular rewards argue particular knowledge. Terrible is this to the wicked, but moſt comfortable to the godly. If the King take notice of a meaner man, hee will be readie preſently to lay in admiration. What, doth the King know me? But lee the pooreſt *Lazar*, that is within the Childe of God, know for his comfort, that the great King and mighty God takes ſpeciall notice of him, and that for his good. He is not with our God as with their Idoll, that hath no leiſure to attend ſmaller matters. He is not like *Baal*, that purſuing his enemies cannot heare his friends; nor like *Diana*, that being preſent at *Alexanders* birth, could not at the ſame time preſerue her *Epheſian* temple from the fire.

De natur. Deor. l. 2. Concioneque Timæus, qui cum in hiſtoria dixiſſet qua nocte natus Alexander erat, eadem Dianæ Epheſiæ templum deflagraniſſe, adiunxit minime id eſſe mirandum, quod Diana cum in partu Olympiadis adeſſe voluiſſet abfuiſſet domo.

3 Circumſtance followes, the rule of rewarding according to their owne wayes, &c. Here wee learne, that God proportions his rewards and puniſhments to our workes, as it were line to the rule. This proportion hath ſundry branches.

1. The euill of ſinne ſhall haue euill of puniſhment in Hell; the good of obedience, the good of reward in Heauen, *Matth.*25.2. As our vvorkes are better or worſe, ſo ſhall our ioyes in Heauen, our pains in Hell be more or leſſe. *Capernaum* exceeding *Sodome* and *Gomorrah* in ſinne, ſhall feele alſo an exceſſe of puniſhment, and the wilfull ſeruant ſhall receiue more ſtripes then the ignorant. So alſo the greater our zeale, paines and trauell hath beene in Gods cauſe, the greater ſhall bee the weight of our glory. The twelue Apoſtles ſhall haue twelue ſpeciall Thrones at the Day of Iudgement, and whereas other wiſemen ſhall but ſhine with the brightneſſe of the *firmament*, they that turne others from their euill wayes, with the brightneſſe of the *ſtars: he that ſoweth liberally ſhall reape liberally.* And euery good worke added to the number of the former, helpeth to *further our reckoning in the day of the Lord.* Sleepe is ſweet, euen to him that hath paſſed the day more eaſily, but the ſleepe of the labouring man it is ſweet indeed. So alſo though that ſleepe in *Abrahams* boſome be ſweet, euen to ſuch as haue liued a more quiet and eaſie life here, yet euen there alſo, the ſleepe of the Labourer will be ſpecially ſweet. The greater our toyle and trials haue beene, the more we haue ſweate and ſuffered here for Chriſt, the ſweeter ſhall wee finde that reſt and repoſe in Heauen. The Martyrs ſhall bee Pillars in the Houſe of God. *Apocal.* 3.12. Our Sauiour in his anſwere to the petition of the two brethren, ſeemes to imply, that there are ſome, for whom places of preeminence are prepared, as it were to ſit at his right hand and left, nei-

Dan.12.3.

Phil.4.17.

neither doth this Doctrine of vnequall degrees of heauenly glory any more fauour merit, then the vnequall degrees of grace in this life, which oftentimes the Lord proportions to our desires and endeuours in the vse of the means; the wider we open our mouthes the more abundantly hee will fill vs, and with what measure wee meete to him in painfull and heedfull hearing of his Word, with the same will he measure to vs in the dispensation of his grace: Neither yet doth our hearing of the Word, desire, opening our mouthes wide, merit that which they obtaine. And if the danger of the doctrine of merit hinder vs not from holding that which is indeed apparant to our eyes, that according to the degrees of grace, and sanctification, God dispenseth many of his temporall rewards in this life, as a greater good name, greater inward reuerence and honour in the hearts of men to such as excell in mortification aboue their brethren, why should it feare vs here, since the one drawes merit vvith it no more then the other? 3. Besides this generall, there is also a speciall proportion, agreeing to the workes in speciall, in such manner that a man may almost reade the sinne in the punishment, the vertue in the reward. The Midwiues built the houses of the Israelites, by preseruing their children, contrary to the Kings bloudy Edict, God therefore built them Houses. *Dauid* purposed to build God a House; God presently promised to build his House for euer. *Ebedmelech* saued *Ieremies* life; God therefore gaue him his own life for a prey. So he hath promised to recompence our zeale of his glory with his zeale of ours; *I will honour them that honour me:*

Mar. 4. 24.

Exod. 1.

Ier. 39. 17.

nei-

neither doth God keepe this proportion in actiue onely, but alſo in paſſiue obedience. Here *Ioſephs* example is moſt remarkeable if wee compare his ſufferings and rewards together. In ſtead of his brethrens hatred, he got ſtrangers loue; his brethren that ſold him as a ſlaue, adored him a Lord. In ſtead of the priſon, hee met with a throne. In ſtead of Iron fetters, he found a chaine of gold. In ſtead of the labour of his hand, a ring on his hand. In ſtead of the party-coloured coat his brethren ſtript him off, the Princely Robes *Pharaoh* put vpon him. In ſtead of the vnlawfull pleaſure of adulterie, the lawful comfort and contentment of an honourable Marriage. In ſtead of being a ſeruant in the priſon, being halfe a Soueraigne in the Kingdome. The like meaſures keepes he alſo in puniſhment. *Abſalons* haire, his pride, became his halter. The waters which *Pharaoh* appointed to deſtroy the *Hebrew* Babes, were afterwardes made fit to poyſon the *Egyptians*. *Pharaoh* had infected them with bloud of Innocents, God turnes them into bloud; and in their colour ſhewes the Tyrant the colour of his ſinne. *Pharaoh* ſlayes the Iſraelites children; God afterward ſlue his, and all the *Egyptians* firſt borne. *Dives* denied *Lazarus* crums of bread; *Abraham* afterward denied him a drop of Water. Thoſe that will not hearken to the ſweete and familiar voice of GOD, ſhall bee ſchooled by the ſtrange Language of cruell Strangers ouer-topping them. The *Egyptians* had vexed the *Iſraelites* with much wearineſſe and thirſt, in ouer-burdening them with labour; GOD therefore, by depriuing them of the vſe of their waters, afflicted them

1. Sam. 2. 30.

with

with the same thirst and with the same wearinesse in going about and seeking for water: *Saul* because he slew those that did weare the *Ephod*, therefore God would not answer him either by *Urim* or *Thummim*: and his owne hands reuenged vpon himselfe the innocent blood of others. The wicked because in this life they yeeld to sinne, as it is in *Iob*, *Depart thou from vs*, therefore in the life to come, God shall say to them, *Depart from me ye cursed*. *Adams* desire of the Godhead, was punished with mortalitie and miserie. And vnto him that in *Esay* vaunts himselfe, saying, *I will ascend aboue the heights of the clouds, and will be like to the most high*, the Lord will haue this answere to be made: *Thou shalt be brought downe to the graue, to the sides of the pit*. Hypocrites performe temporarie obedience, God onely giues them a temporarie reward here in this life, *Matth. 6. Verily they haue their reward*, namely here in this life! they shall haue none hereafter. So *Ahabs* temporarie humiliation obtained the rejourning of a temporall judgement: Hypocrites also performe an imperfect obedience, they will doe some few things commanded, but not all: God serues them in their owne kinde, he giues them some few of his meaner blessings, but denies them the principall. Whence that excellent exhortation, 2. *Iohn* 8. *Looke to your selues, that wee loose not the things we haue done, but may receiue a full reward*. There is then *aplenary* reward to a full and a *partiall* or *halfe reward* to a scantie and *halfe obedience*. Thus *Iehues* obedience in destroying *Ahabs* house was recompensed with Gods blessing vpon his house to the fourth Generation; answerable to his curse in the

Esay 14. 14, 15.

second

second Commandement, vpon the vvicked, to the fourth generation, as in *Ioram*, whose posteritie is not remembred till the fourth Generation, as in the Genealogie, *Matth.* 1. But yet because *Iehues* obedience was not sincere, it was not rewarded so as is true obedience, whose reward is farre aboue the punishment euen to a thousand Generations. So that euen in rewards, as well as in punishments, God vvill put a difference betwixt an *Israelite* and an *Ægyptian*: that as Gods Children are not smitten so as their smiters the wicked, because their disobedience is not so full as the wicked, therefore they haue but halfe a punishment: So the wicked are not rewarded as are the godly; because their obedience is not so perfect and compleate, therefore they haue but halfe a reward, answerable to their halfe obedience. Againe, Hypocrites giue God an outward obedidience, without the inward affection. So God giues them his externall benefits, but without any heartie loue or affection vnto them. Looke how they seuer their hearts from God in their *obedience*, so doth God his from them in his *benefits*. So euen, and equall is the retribution of diuine Iustice.

Esay. 27.

The Vse. First, against the Papists vrging their doctrine of Merit out of this and such like places: but here we see, all the Prophet teacheth is a proportion betwixt our workes and wages, betwixt our paines and pay, that is, betwixt that wee doe, and that wee receiue. And therefore he maketh our workes to be the rule, not the cause of the reward. The rule is not the cause of the line drawne by it. Neither doth God here say, that I may giue to euery man *for*, but

accor-

according to his workes. Surely if good workes, as they teach, ſhould be meritorious, then as it is vniuſtice in man to detaine the labouring mans wages when his worke is done: ſo alſo ſhould it be in God, if hee did not preſently recompence euery good worke of his ſeruants, as ſoone as it were done. And as the hire of the Labourers detained, cryeth againſt the couetous Oppreſſours, ſo by like reaſon ſhould the reward of our obedience, ſo long oftentimes deferred, cry againſt God. Euen this one argument is enough to ouerthrow merit: Gods ſlowneſſe as it were in rewarding his childrens ſeruices, and that libertie which hee taketh to himſelfe for the times of the reward. And therefore heere hee ſaith; That I may giue to euery man according to his Workes, without making any mention of the time when, leauing himſelfe free for that. Wee ſee that in paying of wages to our ſeruants, wee limit our ſelues to ſet times, as to the quarters, or halfe yeeres end, becauſe it is a matter of deſert: but in our Gifts and Gratuities, wee doe not ſo tie our ſelues, but giue them when wee thinke good. And if there were any ſuch worthineſſe in our workes, what neede then that modeſtie of the holy men in Scriptures, who when they haue deſired their faithfull ſeruice, might bee remembred with Gods reward, haue withall deſired it might bee remembred with Gods forgineneſſe? as *Nehemiah*, *Remember mee O my God, concerning this, and pardon me, according to thy great mercie.* Our beſt workes then need forgiuings, and that which needes *forgiuing*, merits not *giuing*. Our Sauiour when hee would haue vs craue daily

Nehem. 13. 22.

daily bread, as *our* bread, due to our obedience by Gods promiſe, then withall hee would haue vs craue forgiueneſſe, for the want of that our obedience, and to adde vnto, *Giue vs this day our daily bread; And forgiue vs our treſpaſſes.* Secondly, againſt our looſe profeſſours, promiſing to themſelues, though liuing and lying in their ſinnes, the reward of glorie. No, as thou ſoweſt thou muſt reape, and as thou breweſt thou muſt drinke. If thou ſowe Tares, neuer looke to reape Wheate. If thou brew with Crabbes, neuer looke to drinke milde Beere. As our Sauiour comparing the Man to a Tree, the Works to the Fruits, ſayes, *Can men gather figges of thornes, grapes of thiſtles?* So comparing our Works to Trees, their rewards to the fruits, ſay the like: Thinke you euer of the Thorns and Thiſtles of Couetouſneſſe, Pride, Vncleanneſſe, Blaſphemie, Swearing, Prophanation of the Sabbaths, euer to gather the ſweet Figs, or pleaſant Grapes of Glory, and Happineſſe? Will this Gall and Wormewood euer make pleaſant drinke? Will theſe wilde and ſowre Grapes euer yeeld ſweet Wine? O that we could ſeriouſly lay this to heart, that wee muſt all appeare before Chriſt, to receiue according to that which here wee haue done, whether good or euill, that he that ſoweth to the fleſh, ſhall of the fleſh reape corruption, and he that ſoweth of the ſpirit, ſhall of the ſpirit reape life euerlaſting. Then vvould vve begin preſently to reaſon with our ſelues. Alas how poore, hovv barren am I in good Workes, hovv fruitfull in ill? Is it true indeed that according to the qualitie of our Workes vvee ſhall bee judged? Alas, vvhat other

Works

Workes can I preſent the Lord vvith, beſides the Works of Death and Darkneſſe? If theſe had the promiſe of reward, then were my caſe good. Examine thy heart, my brother, and thinke with thy ſelfe: Thus long haue I liued, but what good haue I done either to my ſelfe, or others? Where are my Prayers, Faſtings, Humiliations, Meditations, vvell-ſpent Sabbaths, vvell gouerned Children and Seruants? Where are the Workes of mercie to my Brethrens, either ſoules in holy admonition, reprehenſion, exhortation; or bodies, in miniſtring reliefe to their neceſſitie? Hovv can I looke for the Pennie that haue ſtood idle in the Market place all the day long? for the Crovvne, that refuſed to run? for a good crop of Harueſt, that would not ſowe in ſeede time? Let vs no longer deceiue our ſelues. That which *Salomon* ſpeaketh of ſloath in the things of this life, is true alſo of ſpirituall ſloath. Hee that being ſloathfull in Winter vvill not plowe ſhall begge in Summer, and haue nothing: as wee may ſee in the rich Glutton begging vvater of *Lazarus* to coole his tongue, and in the fooliſh Virgins, begging Oyle of the Wiſe. It were madneſſe to ſeeke for Fiſhes in Woods, for Apples and Peares in the Seas. But what madneſſe to ſeeke Heauen in Hell, Glory in Shame, Light in Darknes, to think we ſhall find eternall Life in the way of Wickedneſſe? *Why ſeeke yee the liuing among the dead?* ſaid once the Angell to thoſe women. But why ſeek yee life in death? Why ſeeke yee that eternall life, among thoſe dead works of darknes? *No glory, honour, and immortalitie can bee found of any, but ſuch as ſeeke it by continuance*

in

in well doing. Rom.2.7. If thou goe about to ſeeke Gods Kingdome, ſeeke Gods righteouſneſſe. So ſeeke it, and find it. Otherwiſe thou doeſt but take a great deale of paines to goe to Hell. If thou pray *thy Kingdome come*, pray alſo *thy will bee done.* Gods will muſt be done of thee, before his Kingdome can come to thee. Matth.6.35. III. Since the degrees of glorie hereafter ſhall bee according to the degrees of Grace heere, it muſt teach vs, if wee would then ſhine in Glorie, now to ſhine in Grace. Naturally wee affect preheminence, and precedencie in all things. Take the aduantage of this thy corruption, to ſhake off all ſpirituall ſloath, vſe it as a Goad in thy ſide to make thee ſweat againe in Gods worke. Double paines ſhall bring thee double pleaſure; double diligence, double delight; double holineſſe, double honour: who would bee a common ſtone in the building, when hee might be pillar? Who would be a doore-keeper, or porter in a houſe, when hee might bee a ſteward? IV. Looke we to the whole courſe of our liues. God rewards not according to one good, or euill worke, but according to our workes, to the ordinary courſe of them. One euill worke ſhall not prejudice thee, who walkeſt in the ordinary track of good workes; nor contrarily, one good worke ſhall not profit thee, who makeſt an ordinary trade of doing euill workes. V. This muſt teach vs, faithfully to walke before the Lord in the diſcharge of our ſeuerall callings, without any carking care, or diſtruſtfull thought-taking for any of the comforts of this life. All the care that belongs to vs, is how to doe our worke wel. The care of the reward of our works

is

is Gods. Looke we well to *doe* our worke, and God will looke farre better to *reward* our work. And this is that which our Sauiour teacheth; When to thoſe whinings, *what ſhall we eate, what ſhall we put on?* he oppoſeth a contrary care of ſeeking Gods kingdom, and righteouſneſſe: for then, if they would take care to work the work of God, the reward of God ſhould not bee wanting. Oh then that inſtead of taking thought how to get this or that good thing promiſed, we could once take thought how to doe this or that good thing commanded, and ſo doing our dutie, reſt vpon God in the beliefe of this doctrine; that he rewards euery man according to his workes. Our Sauiour forbidding his Diſciples ouer-diligent care in prouiſion of theſe outward things, not to gather ſiluer or gold, giues this as a reaſon why he ſo forbids them, *The Labourer is worthy of his wages.* The force of which argument conſiſts in this doctrine of Gods Iuſtice in rewarding well that which is done well. For the Diſciples might obiect. True, the Labourer is worthy of his wages, but the vnthankfull World is vnworthy of our labours; for it detaines the wages due to our labours. Matth. 10.

Therefore this ſpeech of Chriſt is founded vpon this holy Iuſtice of God, that cannot, whatſoeuer be the vnkindnes and iniuſtice of the world, ſuffer good ſeruices to goe vnrecompenced. It is therefore as if he had ſaid: Mind you the worke of your Miniſtery, let your onely care be how to fulfill it. Doe not diſgrace God ſo much as to trouble your ſelues with the thoughts of your maintenance, as though God were ſo vniuſt, as not to giue good wages to good

workmen. VI. Here is great varietie of comfort, Firſt, art thou diſcouraged with meaneneſſe of thy good works? Thou art no Preacher to conuert ſouls, no rich man to giue almes, to build Colledges, &c. but onely a poore ſeruant, keeping ſheepe, going to Plough, &c. Here for thy comfort remember that God rewards euery one according to his workes, without making any curious choice of workes. But as hee will puniſh the leaſt euill worke, euen an idle word, *Matth.*12. ſo will hee much more reward the leſt good worke, euen a cup of cold water, *Matth.*10 eating not onely of our honey, but euen of our honey-combe, *Cant.*5.1. for his mercie to vs is greater then his Iuſtice. Yea, at the laſt Day notice will be taken of inferiour ſorts of workes, as giuing a piece of bread, or a piece of cloth; when works farre more glorious, as Preaching, Praying, Martyrdome, are not named, yet theſe are mentioned, *Matth.*25. Neither is this without reaſon, for the baſeneſſe, or the meanneſſe of the matter, doth eſpecially ſhew the skill of the workman. For where the matter is excellent, there it lendeth ſome helpe to the Workman, where it is otherwiſe, there nothing but the bare and naked cunning and artifice of the Workman is to bee ſeene. Wee will not ſo wonder at him that maketh a good Image of Gold, at at him that maketh as good of meaner matter. So to ſee Zeale, Faith, Loue, in preaching the Word, in gouerning a Kingdome, and ſuch like workes, is not ſo admirable, as in the poore and ſeruile offices of Vnderlings, as in keeping of ſheepe, ſweeping the houſe, &c. Secondly, Art thou troubled at the Worlds vniuſt & prepoſterous rewarding

ding workes, iuſtifying the wicked, condemning the godly, recompencing *Iohns* preaching with the Priſon, *Herodias* Daughters dancing with the promiſe of halfe a Kingdom, ſo that (as *Cæſar* once ſaid) *It were better to be* Herods *Swine than Sonne*, becauſe he killed his ſonne in that maſſacre of *Bethlem*, when his Sow was ſpared: ſo thou likewiſe thinkeſt, thou mayeſt as wel ſay, *It were better to be* Herods *Minſtrel than Miniſter*, *Player than Preacher*, *Dancer than Doctor*, becauſe of the Minions dancing recompenced with his Preachers head: comfort yet thy ſelfe with this, that God one day will deale otherwiſe, nay, let this peruerſe iudgment of the world be an aſſurance to thee, that there muſt needs be a day of Gods righteous Iudgements. It is true, we may ſay to the world as Chriſt to the Iewes: *Many good workes haue I done among you, for which doe yee ſtone mee?* yet let vs not waxe wearie, though after our ſowing, ſtormes and tempeſts, and the pinching cold of Winter doe follow, for in due time we ſhall reape, if wee faint not. God is not vnrighteous to forget the labour of his Seruants. There are foure kinds of rewards: firſt of good for good: ſecondly, of euill for euill: thirdly, of good for euill: fourthly, of euil for good; the two former are the rewards of iuſtice, the third of mercy, the laſt of in-iuſtice, and therefore is not incident to God. God forbid then that any ſhould ſay with thoſe in *Malachy*; *It is in vaine to ſerue the Lord*. Heare thou God ſaying, *Behold I come quickly, and my reward is with me*. When *Mordecay* had performed a worthy ſeruice to *Ahaſhueroſh*, in the diſcouerie of a dangerous Treaſon, he had not his reward preſently: but

Aug. *in Pſal.* 119. 17.

Apoc 22.

yet his ſeruice was regiſtred, and ſo afterward when the King looked vpon the Records, it was royally recompenced. So *Malachie* teacheth vs, that there are Books of remembrance written for them that feare the Lord. In them all our good workes are inrolled. Our labour then ſhall not be loſt: Not ſo much as our teares but they are botled. Men may forget vs, as *Pharaoh* did *Ioſeph*, *Exodus* 1. and the *Sechemites* *Gedeon*, *Iudg.9.17.* but God will not. Our reward is ſure, though not ſo ſpeedie, as wee deſire: God here aſſures vs of reward; the time hee determines not. 3. Doth it trouble thee, that thy good works worke not that good that thou deſireſt? remember that God rewards vs according to our workes, not according to *his owne* worke. Now the *ſucceſſe* of our workes is *his* worke, not *ours*. Doe thou thy endeuour to doe that which belongs to thee, to performe the dutie required, with an honeſt hart, if there follow no ſucces thou art neuer the worſe worker. The good Orator alwaies perſwades not, the good Captain alwayes ouercomes not, the good Phyſician alwayes heales not, the good Preacher alwayes conuerts not. It is enough if thou doe that which lies in thee: Then whatſoeuer thy *ſucceſſe* be on *earth*, ſmall or great, aſſuredly thy *reward* is great in *Heauen*. Nay, the leſſe the *ſucceſſe*, the greater ſhal be the reward, ſo thou be patient. For now vnto thy *actiue* obedience in weldoing, thou addeſt *paſſiue* in patient-ſuffering; and double obedience muſt needs haue more than a ſingle reward. 4. Art thou grieued at vncomely ſights, to ſee ſeruants on horſeback and Princes walking on foot? To ſee ſeruants to haue rule ouer Princes, that

Malachie 3.

is

is, the wicked flouriſhing in their pompe and pride, to tyrannize ouer the godly? Doſt thou ſee the *whip* which is moſt ſeemely for the fooles *backe, to be held in his hand*, to afflict the backs of others? Doſt thou ſee that Aſſes in ſtead of a halter, are ſet out with golden bridles? Are theſe things pricks in thine eyes, as once in *Dauids*? Comfort thy ſelfe in the meditation of this Doctrine: Grudge not that the wicked are rewarded according to their workes. Grudge not, their externall obedience proportionable reward in the outward things of this life: God herein does no otherwiſe, then as ſometimes noble Captaines, who haue honoured their enemies, when they haue fought valiantly, to put ſome ſpirit into their owne Souldiers; or then ſometimes Parents doe, rewarding their ſeruants diligence, and dutifulneſſe, thereby to prouoke their owne children. So ſhouldſt thou interpret Gods temporall rewards giuen to the vnſound obedience of the wicked, his enemies, his ſlaues, as a ſpurre hee puts into thy ſide his owne Souldier, his owne ſonne: for if thou wilt doe thy duty as thou oughteſt, how much more mayeſt thou aſſure thy ſelfe of a farre greater reward. For Gods bountie is not as manyes, like to Riuers, who are greater further off then neerer home, at the head and well ſpring where they firſt riſe. Withall conſider, theſe mens damnation ſleepeth not. The day of iudgement haſteneth, wherein the godly, in this life ſtanding at the Barre, ſhall ſit on Thrones, and iudge their Iudges, binding Nobles with chaines, and Princes with fetters of Iron. Though in this life *Dines* Feaſt, whileſt *Lazarus* is without, begging: yet in the

life to come (loe a change!) *Lazarus* ſhall feaſt at Gods Table, or on Gods Bed, lying in *Abrahams*, as once *Iohn* in Chriſts boſome; *Dines* in the meane time looking ouer, and begging. Then ſhal God make good that which here he ſpeaketh of rewarding euery man according to his works. Then, and not before ſhall the equalitie of Gods rewards fully appeare. Some of the wicked indeed, euen in this life, he rewardeth with condigne puniſhments, leſt his *Prouidence*; but not all, leſt his *Patience* and promiſe of the laſt Iudgement, might be called into queſtion.

Si nemini faceret, quaſi non vigilare videretur diuina prouidentia: ſi omnibus faceret, non ſeruaretur diuina patientia Aug. *in Pſal.* 33.

FINIS.

A COLLECTION OF SVCH SCRIPTVRES, OVT of which any ſpeciall *Collections* are gathered: or vpon which any ſpeciall *Obſeruations* are made, either *bringing light to*, or *receiuing light from this* Treatiſe, into one bodie, and view.

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FINIS.

TWO TREATISES:

THE ONE,

A most fruitfull Exposition upon PHILEMON:

THE OTHER,

The Schoole of Affliction.

Both penned by the late faithfull Minister of Gods Word, DANIEL DYKE, *Batchelour in Divinity*

Published since his death by his Brother IER. DYKE, Minister of Gods Word at *Epping* in *Essex*.

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TWO TREATISES.

TO THE RIGHT HONOVRABLE and moſt vertuous Lady, the Lady LVCIE, *Counteſſe* of BEDFORD.

Right honourable,

NEver did any time afford ſo great a multitude of Bookes, ſo great a throng of Writers, as theſe preſent dayes wherein wee live: So that no leſſe wiſedome ſeemes to be required of a Reader in the choice of his Author, than of a Writer in the choice of his matter. I would not be ſo conſtrued as if I taxed any for their writing: for what if all the Lords people could propheſie? *And how were it to be wiſhed, that many worthy ones, who confine their gifts within their parochiall bounds, would give their labours the liberty of the ayre, and walke of the whole Church? But if in this great variety any ſhould bee puzzled, and at a ſet where to beſtow his time, and reading, if my poore counſell were worth the giving, I ſhould adviſe ſuch, whoſe callings and conditions gives them not the leiſure to turne over every mans leaves, to make choyce of ſuch who*

Ego odi meos libros, & sæpè opto eos interire, quòd metuo ne morentur Lectores à lectione ipsius Scripturæ, quæ sola omnis sapientiæ fons est. Luther. in Genes. 19.

may helpe and direct them in the understanding of the Booke of God. Like to that of our Saviour to Martha, *it may bee sayd to many, both Writers, and Readers, They trouble themselves about many Bookes, but* One *book is* necessary: *That Book which is able to make us wise to salvation. If* Luthers *love to this Booke, and the reading of it, made him hate his owne bookes, and wish them lost, which yet were of so excellent use, and for which the Church stands so much bound to God; then how much more would he not onely have hated, but accursed, not onely those bald, and base Pamphlets, the scurfe of scald and scabby heads, but even a number of Authors, who though they have haply their use, yet their huge voluminous compositions swallow and drinke up, either all, or too much of that time which were to bee redeemed for the Scriptures use, and search. Surely if the Scripture bee that onely Booke, upon which our day and nights studies must bee spent,* Iosh. 1. 8. *then should such Authors as unclasp the same, be most welcome to us, and have the precedency in our choyce. Of this nature is this booke wherewithall I am bold to present your Honour, presuming in that respect upon so much the greater acceptance. In the perusall whereof, as you shall meet with diverse passages not unprofitable, so amongst others, with one short one, the tedder of the text, not giving larger liberty, concerning the right and religious government of a family. A point of great consequence and use for all, but for none more than great persons, whom God hath betrusted with the government of great families.* Philemons *house is here honoured with the title of a Church.* To the Church that is in thine house. *Most great houses have the ornaments of* Chappels, *but few the honour of Churches. So irreligious and irregular are the followers of many great personages, that*

they seeme to metamorphose their Masters houses, as the Iewes did the Lords house, which should have beene an house of prayer, into a den of Thieves. *Yea, so prodigiously inordinate are the courses, and carriages of some families, that a man in regard of their retinue, may judge the Prophets curse to be fallen upon them. Namely: That* Ziim doe lodge there, *and that* their houses are full of Ochim, *or* of dolefull creatures, Ostriches dwell there, and Satyres dance there, Iim and Dragons are in their pleasant Palaces, Esay 13. 21. 22. *And this plague, that great houses are haunted with such uncleane spirits, whence comes it, but from a double neglect in Governours, either in the* chusing *or* ordering *their servants? In the* choice *of servants, what is lesse regarded than the* Truth *and* Power *of Religion? Most chuse as* Salomon *did* Ieroboam, 1 King. 11. 28. he saw that the young man was meete for the worke, *and therefore entertayned him into his service. But with what issue? He wrought a mischiefe to and against his house. It had beene happy for* Salomons *house, that a man of more conscience, though of lesse skill, had beene retained. How many scruple not to entertaine very* Ieroboams, *so be it they be meet for their worke, though otherwise their religion be either a Popish, puppet and calfe-worship, or a flat irreligion? The world is not so empty and barren, but it is possible if care were had, to find Skill and Conscience, Ability and Honesty match in one and the same servant. But in the* ordering *of families is as foule a neglect, whilst most Masters are of* Sallioes *faith, that matters of faith and religion belong not to their cure. Hence is it that they neither constraine them to the true service of God, nor restraine them from Popery, prophanenesse, dissolute*

lute and disordered life. Ioshuaes *resolution,* I and my house will serve the Lord, *is growne out of credite with the world. Let a servant faile in the careles performance of his place, in the neglect of his Masters profit; nay, if but a paltry dog or a Hawke be unfed, or misdyeted, oh the tragedies, oh the blusters, oh the terrible thunder-cracks of fierce and furious language that ensue! But let a servant be ignorant, a neglecter or despiser of Gods worship, a swearer, a Sabbath breaker, a drunkard, an uncleane person, yet, I will not say against such there is no law, but against such there is no anger, no rebuke, no censure, no making the family Church-like in the excommunication, and ejection of these* Satyres, *and* Ostriches. *All such Governors are as farre from the honour, as the practice of* Philemon. *Whose example if happily any great Ones should conceit to bee too low for their imitation (though the meaneſt of the Scripture-Saints are patternes for the greatest) may they be pleased to remember not only those ancient Precedents,* Abraham, Ioshua, *and* David, *all three honourable in this particular; but to looke a litle neerer their own dayes, to a man of their own rank, I mean, that right religious and worthy Prince of* Anhalt, *of whom* Melancthon *reports,* That his chamber was a church, an Vniversity, and a Court. *Besides the dispatch of civill businesses, there was daily praying, reading, writing, yea, and preaching too. For so* Sculteтus *reports of him. I doe not thinke that this noble Earle, having a* Church *for God in his Chamber, suffer'd a Temple to* Bacchus *in his Cellar. In too many families* Venus *hath her Altars in the Chambers, and* Bacchus *his sacrifices in the Butteries: which two, having made their divident in the family: and shared their* Devotoes, *alas, what poore thirds*

Cubiculum ejus erat Templum, Academia, Curia. Nam ibi hæc fiebant quotidiè, precatio, lectio, scriptio, & deliberationes de gubernatione. Melanct. de Georgio principe Anhalt. in præfat. 5. Tomi oper. Luthe-

thirds will be left for God? Whatsoever disorders are in publike, they will never be redressed, so long as families, especially great Ones, are unreformed.

The Family, *the* Common-wealth, *the* Church, *are the three* heavenly Hierarchies, *as* Luther *termes them: but surely the first is not heavenly, unlesse the last bee in it. If the Church bee not in it, it will proove but an hellish Hierarchy, yea, and will poyson both the other. If families were Churches, and religiously governed, what great ease would Governors of the Church and Common-wealth finde? The way to beale the naughty waters, is with* Elisha, 2 King. 2. 21. *to goe* to the Spring, and to cast in the salt there. *It is but a folly to complaine of misorders else-where, while our own families are misordered.*

Sunt igitur tres cæleſtes Hierarchiæ, de quibus Aſini Sophiſtæ immultanugantur, aliud nihil quam vitæ Oeconomica, politica Eccleſiaſtica. Luther in Gene.

Now R. H. *as you graced, and gave countenance to the first of this Authors workes, printed since his death, so may you be pleased to accept this last as a testimony of all thankefull acknowledgement, of your great and undeserved favours. As it was the Authours desire in the handling of this holy Scripture (the first fruits of his constant ministeriall labours) to perfect that noble and honourable family of your Fathers, where it was opened, as in many other poynts of Christianity, so in the knowledge of family-duties, that it might be brought to greater perfection: so it is my desire by publishing the same, to further the common good of all good Christians, in awakening, and stirring them up to the conscionable discharge of teaching, and right ordering their families, to the honour of God, their owne, and the good of many soules: And that by your diligent reading hereof, you would be pleased to reade and practise all such rules, and directions, as may any way tend to the bettering of your judgement and family. For*

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it is with Families as with Churches on earth, none compleatly perfect, during our Pilgrimage here. The which while you shall doe, you shall bring upon your selfe Abrahams *blessing, promised for his well-ordered house, and* Philemons *honour of a Church in your family, and in the end, peace and happinesse to your owne soule.*

The which unfeignedly wishing you from the God of peace, I humbly take my leave, and rest,

Epping in Essex.
August 15.

Your Honours to be commanded in all humble service in the Lord,

IER. DYKE.

A COMMENTARY VPON THE EPISTLE TO PHILEMON.

VERSE 1. 2.

Paul, a prisoner of Iesus Christ, and our brother Timothy, unto our beloved Philemon and fellowworker. And to our beloved Apphia, and to Archippus, our fellow-Souldier, and to the Church that is in thy house.

BEfore wee come to the words, wee will a little consider of the argument of this Epistle, and of some generall instructions there arising. *Onesimus*, a naughty servant, running away from his master *Philemon*, lights upon *Paul*, by whose meanes and Ministery hee being converted,

The Argument of the Epistle.

is returned backe to his Master, with this letter of *Paul*, in his behalfe written to his Master, for pardoning him his former misdemeanour, and receiving him into favour againe.

This Epistle is of another nature than any other written either by *Paul*, or any of the other Apostles, for though sometimes they write to some one particular person, as this our Apostle to *Timothy* and *Titus*, and *Iohn*, to *Gaius* and the elect Lady: Yet even then they write of matters concerning the whole Church and the *common salvation*, as *Iude* speaketh, *Iude* 3.

But here as the person is but a particular man, so the matter is a personall matter proper to *Philemon* and his family, concerning the entertainement of a fugitive servant into his family and favour againe. One would thinke this were too low and meane an argument for the Spirit of God to handle. But yet questionlesse, *Paul* was as well moved by the instinct, and assisted with the powerfull presence of the holy Ghost, in the writing of this, as any other of his Epistles, as (besides the common consent of the Church) by the holy heavenly, and gracious Character of speech, agreeable to his other Epistles may easily appeare. Observe therefore,

1 The Scriptures written by divine inspiration.

How hereby the Lord would confirme our faith in the truth and certainty of other parts of Scripture; for if even this Epistle written to one man of a private matter, respecting his owne family, were yet written by the inspiration of the Spirit of Truth how

how much more may we aſcertaine our ſelves, that other Bookes, treating of higher matters, were not penned by the will of man, but indited by the Spirit of God himſelfe. If when *Paul* writes to *Philemon* of the receiving of a poore ſlave, the Spirit of God leadeth his hand in writing, how much more when he writeth to whole Churches of Chriſt and our Redemption by him, of Faith, Repentance, Iuſtification, and ſuch like myſteries.

2 Gods providence in the preſervation of the Bookes of Scripture.

Secondly. As hereby our aſſurance of the infallible Truth of the Scriptures is confirmed, ſo likewiſe of Gods Providence, and watchfull care in the preſervation of them whole, without any loſſe to this preſent day. Some are of opinion that whole Bookes of Scripture are loſt; and among the reſt ſome of S. *Pauls* Epiſtles, written to whole Churches, as to *Corinth*, *Laodicea*, *&c.* But this little Epiſtle riſeth up as a great witneſſe againſt them: for if the providence of God hath extended it ſelfe to the leſſer, how much more to the greater? It is the argument of our Saviour, *Matth. 6.* God, by his providence cloatheth the graſſe of the field, how much more will he doe the like to men, to his owne Elect? Are not they of much greatet value than Lillies? So here by like proportion, was not the Epiſtle to the *Corinthians*, if there ever were ſuch a one loſt, of greater worth than this to *Philemon*? Whereof yet, not the leaſt jot, or tittle, hath miſcarryed, though in regard of the object, and comparatively in reſpect of others, it may ſeeme a meane Epiſtle, (for otherwiſe indeed nothing of the

Spirits inditing is to bee counted meane.) How much more then would the Lord by the eye of his providence have watched over other Epiſtles and Bookes, handling matters of greater moment, and conſequence? If any part of the Canon ſhould be loſt, one would thinke, in regard of that ſpeciall care which God hath of his Churches good, it ſhould be that which might beſt be ſpared, as not being of ſo neceſſary uſe as the reſt. Now, howſoever every parcell of the Canon, and ſo this Epiſtle be of ſingular uſe, yet we cannot imagine how an Epiſtle or Booke of a more inferiour argument, leſſe reſpecting the whole body of the Church, ſhould have beene framed by the motion of Gods Spirit. What a folly then is it for us to imagine that Gods eye, being vigilant and watchfull in looking to Bookes of leſſe uſe, ſhould be ſo heavy and drowſie, when Bookes of greater uſe ſhould have beene preſerved? As though he that is carefull for the ſafe cuſtodie of common pieces of ſilver, would be negligent in looking to ſome rare or rich Iewell, or precious ſtone. We may then by this ſmall Epiſtle, written of ſo ſmall a matter and yet remaining, more than probably gather, that either there were no ſuch Bookes ever written, as they ſay are loſt, or elſe if there were, that they were not Canonicall.

This doctrine of the Canon entirely preſerved, S. *Paul* plainly confirmeth, *Rom.* 15. ſaying, *Whatſoever was written, was written for our learning.* Now if ſome of the Canon be loſt, what learning can we poſſibly gather out of it? Beſides, in theſe Bookes we

we have, we want nothing, as in many bookes of the Heathen, which are maymed and imperfect, ſometimes without head, ſometimes without taile, the iniquitie of the times dealing with them as the King of *Ammon* with *Davids* Embaſſadors. But here is no ſuch clipping or curtayling of the Scriptures, here be no *libri ἀκέφαλοι*. Here comes in no *Deſunt per pauca. Deſiderantur nonnulla.* Thoſe bookes we have, wee have whole and entire, no one ſentence, no one piece of a ſentence is wanting. Now how is it likely that God who would not ſuffer the leaſt tittle to be blotted out of theſe Bookes wee have, would yet ſuffer whole Bookes to be razed out at once out of the number of the Canon? What, hath the providence of God leſſe reſpected his owne Bookes than the Paynims? wherof though many be gone, yet not without ſome reliques and fragments ſtill remaining. But here, Time which was more favourable to their bookes, nibbling upon them, and as a Moth conſuming them by little and little, here a piece, and there a piece, deales farre more unmercifully with the Scriptures, as a Lyon cruſhing them in pieces at the firſt, with a wide gaping throat, as an open ſepulchre devouring and ſwallowing downe in great gobs, whole bookes at once: In ſo much that the leaſt footſteps of them are not to be ſeene. I dwell the longer in this point, becauſe it is of ſuch ſingular uſe and comfort.

For firſt, this care of God in preſerving his Word, ſetteth out and commendeth unto us his care for the preſervation of his Church, which is upheld *Vſe 1.*

and maintained by this Word. Wherefore ſo long as we ſee Gods providence ſo carefully watching over the Scriptures, we may put our ſelves in aſſured hope that he will never faile nor forſake his Church. If he meant to do ſo, to what end ſhould the Scripture ſerve? There is no uſe of them out of the Church, for the benefit of the Church, doubtleſſe, are they kept, not for Turks and Canibals. As long then as we ſee the Word of God continuing, ſo long may we aſſure our ſelves that God will ſtill continue a remnant at the leaſt of his Church, and a holy Seed, which ſhall be fed and fatted with this wholeſome food, whereof at the firſt it was made.

And as this doctrine is comfortable to the whole Church in generall, ſo likewiſe to every member thereof in ſpeciall, who here-hence have this gracious and ſweet Meditation yeelded unto them. What, hath God beene ſo carefull to keepe his Word written with inke in Parchment, ſo pure, ſo perfect: notwithſtanding the endeavours of Satan to mayme and mangle, yea to corrupt and adulterate it? O then, will he not much more, having written his Law in our hearts, by the finger of his owne Spirit maintaine this his owne handy-worke and writing, againſt all the daſhes, blots, and blurs, which Satan and our owne corruption make continually to deforme, yea and if it were poſſible, wholy to deface and raze out this holy writing? If the Word of God printed in books, after the ſame manner that the word of men is, could never yet be obliterated, much more then ſhall the ſame Word, af-

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ter a wonderfull and extraordinary manner, printed and ſtamped in the fleſhly tables of our hearts, retaine there his forme and figure for ever, as being written with an indeleble Character.

Thirdly, The holy Ghoſt, both firſt of all exciting, and ſtirring *Paul* to the writing of this Epiſtle for *Oneſimus*, as alſo guiding and governing of him in the writing of it, we may obſerve the great honour that was done to this poore ſervant) now repenting and becomming the ſervant, yea the freeman of Chriſt. The holy Ghoſt himſelfe writes a letter in his behalfe to his Maſter, for it was not ſo much *Pauls* doing as the Spirits. *Paul* wrote, but the Spirit indited. If wee can get the Kings letter to ſome that may doe us good, we thinke it a great favour and our ſelves much honoured. What an honour was this then for *Oneſimus*, to have the great King of Heaven and Earth to ſet his holy Secretarie, *Paul*, on worke in writing, and his owne Majeſtie in inditing this letter for him? This teacheth us that the Lord is no reſpecter of perſons, but that according to his promiſe he will honour them that honour him, be they never ſo baſe and diſhonourable in the world, even bondſlaves, as this *Oneſimus* was.

3. The honour that God doth repenting ſinners.

As on the contray, he will bring ſhame and reproch upon them, who feare not to diſhonour him, though never ſo honourable outwardly in the Word. What then, though thou art ſmall and deſpiſed, though thou haſt but the low degree of a ſervant, be not diſcomfited, even ſo was *Oneſimus*,

yet honouring the Lord by his unfained repentance; see how the Lord honours him, taking the paines himselfe to write this Epistle for him, and thereby eternizing his memorie to all posterities. Many great and mightie Monarchs are dead and rotten, and their names are dead with them; it is not so much as knowne, whether there were such men on the earth; in whom is verified that of the Psalmist, *Psal.* 37. 35, 36. But *Onesimus*, a base slave, hath a name of eternall, and that most happie memorie, given him: So that whersoever this Epistle shall come, this which the Holy Ghost hath done for him, shall be spoken of, for a memoriall of him.

The like, through Gods gracious providence, hath befalne many other poore ones in this world: as the Woman that powred the Oyntmeut on Christ, *Rahab*, *Simon* of *Cyrene*, and divers others; who though otherwise ignoble and obscure, yet are now true Canonized Saints indeed, having their names registred and recorded in Gods owne holy Canon. Wheras, according to that of the Psalmist; Princes themselves have had contempt powred upon them, contemning God, and have beene quite forgotten, forgetting the Lord. Thus the Lord knoweth how to depresse and debase the loftie and Lordly, yea, even to dis-robe and unthrone Kings, and to cast them downe upon the dunghill: and on the contrarie, to exalt and advance base beggers and bondslaves, and that even from the Dungeon and dunghill of Darknesse and Obscuritie, to the

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Scepter oftentimes, and Chaire of Eſtate, as *Hanna* ſweetly ſingeth, 1 *Sam.* 2. 8. That ſo the righteous ſeeing theſe ſo juſt and righteous, ſo wiſe and mercifull workes of Gods providence, might rejoyce, and all iniquitie might ſtop her mouth.

Fourthly, in this example of *Paul*, writing by divine inſpiration of this ſo meane and abject an object, we may further learne, that there is no matter ſo baſe, or vile, in the ſpeaking or writing wherof, a Chriſtian man may not bewray the inward grace and Sanctification of his heart. For ſo here *Paul* writing to *Philemon*, not of Iuſtification, not of predeſtination, or any ſuch profound myſterie, but onely of a poore vaſſall and bondſlave, yet ſee how preſently he mounteth up into the very Heavens! So, that howſoever this Epiſtle, in regard of the matter, ſeeme to creepe on the ground, yet in regard of the manner of handling it, it may ſeeme with the wings of the Eagle, to ſoare up aloft, almoſt attaining the height, the might, and majeſtie of his other Epiſtles. Though wee now are not to looke for ſuch a meaſure of the Spirit, as *Paul* had in writing and ſpeaking, yet we in our meaſure muſt labour, according to this preſident given us in this place, to ſpeake and write holily and graciouſly even of common and triviall matters. For they are deceived, who thinke, that it is for Preachers onely in their preaching, thus to ſpeake: or if it belong to others, onely then, when they are occaſioned to ſpeake of matters of Religion. No; gracious ſpeech is not to be pent up in ſo narrow a roome, as the Pul-

4 A Chriſtian may ſhew a ſanctified heart in ſpeaking of the meaneſt things.

Pulpit, it is not to bee confined within ſo ſtrait bounds, as matters of ſalvation. But the Precept of the Apoſtle is generall, *Let your ſpeech* (of what matter ſoever it treateth) *be alwayes ſeaſoned with the ſalt of Grace*, *Col.* 4. 6. Yea, as in meats, the more ſubject they be to putrifaction, the more need they have of powdering; ſo in the matters of ſpeech, the readier we be in vulgar and ordinary matters to forget our ſelves, the more need have wee the more thorowly to ſeaſon them with this holy Salt. And as in the members of our body, thoſe parts which are moſt uncomely, have the greater comelineſſe of apparell put upon them, 1 *Cor.* 12. 23. So in the objects of our ſpeech, the meaner, the baſer they be, the more need have they, that this their nakedneſſe ſhould be covered with the glorious garment of gracious ſpeech. Why then ſhould we be aſhamed of the Language of *Canaan* in our common talke? Why ſhould not the good man, out of the good treaſurie of his heart, bring forth ſweet & ſavourie ſpeech, even then when he communeth of common and ordinarie matters? Doth not every one, of what Nation ſoever hee is, Dutch, French, or Engliſh, by his Dialect bewray his Countrey, alwaies alike, whatſoever the ſubject of his ſpeech be? Why then ſhould not we as well approve the celeſtiall *Canaan* to be our Countrey, by the ſpirituall proprietie of ſpeech which that Countrey hath? They then that are aſhamed of this Language in their communication, of this ſtyle in their writing, ſhew plainly, that they are not Citizens of the hea-

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venly Hieruſalem. But if *Pauls* letter, written of a domeſticall buſineſſe, be Scripture, why ſhould any be aſhamed to grace and garniſh their letters of the ſame kinde with the holy phraſes of the Scripture? Yet many are ſo farre from this, that even then, when they ſpeake or write of poynts of Religion, they doe it ſo unſavourily and ſo ungraciouſly, as that the unſoundneſſe of their rotten hearts is thereby manifeſtly layd open. *Paul* fetteth a grace and a glozeupon baſe matters, by his holy character of ſpeech; theſe men pollute and prophane things, in themſelves glorious and excellent, touching them with the baſe language of their uncircumciſed lips of their impure and myrie mouths.

Fifdly, by S. *Pauls* divine handling this ſo low a ſubject, we may eaſily ſee what to judge of thoſe Epiſtles, which, as it is pretended, were written by this our Apoſtle to *Seneca*. The truth is, they are baſtards and counterfeits, S. *Paul* will not owne them for his: They have his name indeed, but not the leaſt dram or drop of his ſpirit, they ſavour not of his Apoſtolicall gravity and majeſty, which ſhineth even in this, the leaſt of all his Epiſtles. In thoſe forged Epiſtles, farre higher matters are ſpoken of; but alas, how coldly, how dryly, and poorely! yet here behold a poore petty matter ſet forth with that pithineſſe and powerfulneſſe of ſpeech, as is admirable. Now is there any likelyhood, that *Paul* ſhould bee ſo farre unlike himſelfe, in a low matter to flye aloft, and in high and lofty ones to creepe on the ground? To put life into things al-

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The Epiſtles of *Paul* to *Seneca* forged.

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moſt dead in themſelves, quickning them with the warmth and ſpirits of his ſpeech, and to take life from things in themſelves full of life, cooling them with an ycie and frozen manner of handling?

6 God turnes mens ſinnes to the Churches advantage.

Sixtly, obſerve in this Epiſtle, occaſioned by *Oneſimus* his running away from his Maſter, the wonderfull wiſedome, power, and mercy of God, drawing light out of darkneſſe, turning the ſinnes of men to the advantage of his Church. The whole Church of God reapeth benefit by *Oneſimus* his flight: for unleſſe he had runne away, ſhee had never enjoyed this excellent Epiſtle, containing ſo many ſingular inſtructions. As therefore that Father called *Adams* fall a happie fall, in regard of the happie conſequences thereof to the elect, ſo in the ſame reſpect may we call this flight of *Oneſimus*, a happie flight.

Thus much in generall from the occaſion and argument of this Epiſtle, being a part of the holy Canon.

Now to the words in particular. In this firſt Verſe is contained the inſcription of the Epiſtle: In which are ſet downe, Firſt, the perſons writing, which are two: firſt, the principall, *Paul*, &c. Secondly, leſſe principall, and *Timothie*, &c. Secondly, the perſons written unto, which alſo are two: firſt, thoſe whom this Epiſtle more ſpecially concernes, *Philemon* and *Apphia*, Governours of the Family: ſecondly, thoſe whom it leſſe concerned; firſt, *Archippus*, a Sojourner, as it is probable, in the Houſe; ſecondly, the reſt of the Family.

To

To begin with the firſt Verſe; The perſons writing: firſt, the principall Writer is deſcribed, firſt, by his *proper Name*, *Paul*, ſecondly, by his *Condition*, *A Priſoner*; and this his condition of reſtraint from the cauſe of it, *A Priſoner of Ieſus Chriſt.*

Firſt, for his *Name*, *Paul*, ſee *Calvin* on *Rom.* 1. to whoſe opinion, thinking it was given him upon his infranchiſement into the Citie of *Rome*, I willingly ſubſcribe. Secondly, his *Condition*, wherein now he was when he wrote this Epiſtle. A priſoner of Ieſus Chriſt; not that Chriſt caſt him into priſon: no, in this ſenſe he was *Neroes* priſoner, and not Chriſts. But his meaning is, that for Chriſts ſake, that is, for preaching and maintaining of his Goſpell he was impriſoned. This impriſonment is that which *Luke* mentioned, *Acts* 20.

Firſt then obſerve, that this Epiſtle came out of the priſon. *Paul* wrote it being in bonds, whereby it appeareth that the priſon is ſo farre from impriſoning and ſtraightning the Spirit and Word of God in the hearts of his children, that rather it enlargeth them. See what an excellent Epiſtle *Paul* writes in the priſon. So likewiſe did he many others beſides this, as to the *Galathians*, *Epheſians*, *Coloſſians*, *Philippians*, two to *Timothy*, all moſt ſweet and heavenly Epiſtles, written by the inſpiration of the Spirit.

Doct. 1.

Gods Spirit cannot be impriſoned.

The Spirit therefore was *Pauls* Campanion in the priſon, and ſo is he to all Gods children that are priſoners of Ieſus Chriſt, then renewing his former acquaintance with them, and in more ſpeciall ſort com-

communicating himſelfe unto them, whereby it commeth to paſſe, that at ſuch times, and in ſuch eſtates, they are more fit for holy duties than in any other. Then pray they more feelingly and fervently, *Rom.* 8. then alſo as here we ſee writ, they exhort more powerfully and paſſionately, as me thinketh, in thoſe Epiſtles, which *Paul* wrote in the priſon, there ſeemeth a greater meaſure of holy zeale and fervent affections than in any other. So that though in none of theſe Epiſtles, he had made any mention of his impriſonment, yet the obſerving Reader might eaſily have ſaid, Theſe Epiſtles ſmell of the priſon, as hee ſaid of the elaborate Oration of the Orator, that it ſmelled of the candle. O happy priſon, that brought forth ſuch Epiſtles! Let us not then be afraid of the priſon, for there the Spirit will meete us. Let us not be afraid of thoſe which can indeede impriſon the body and bind it: but the Word of God they cannot bind, that came to *Ieremie* againe and againe in the priſon-houſe, *Iere.* 33. 1. The holy Spirit of God they cannot ſhut up; nay, by this meanes they make more roome for it in our hearts, as appeareth by this and many other Epiſtles, for all which we are in ſome ſort beholding to the priſon. So likewiſe may wee thanke the priſon for many ſweet meditations and Monuments, which of late dayes the holy Martyrs wrote: who for their lives could not have done the like, before they came into the priſon, as not feeling that ſweet preſence of the Comforter, who profited his ſtrength in their weakneſſe. Whereupon ſome of them

them have ſaid, the priſon hath beene to them as a heavenly Palace, and ſweet Paradice of pleaſure. So *Algerius*, an Italian Martyr, dates his Epiſtle, *From the delectable Hortyard of the Leonine priſon*, *Foxe Martyrolog.* So fit a time in our affliction for familiaritie with the Spirit; ſo fit a place is the priſon to be the Studie and Cloſet for thoſe in whom the Spirit dwelleth, to hatch, and bring forth holy and heavenly Meditations.

Doct.2. Gods providence towards his children in priſon.

But now *Paul* writing this Epiſtle in the priſon, as many others alſo, herein further appeareth the good providence of God: firſt, in that even in the time of this his reſtraint, he had yet libertie of pen, Inke, and paper, yea and of a Scribe too ſometimes, and thoſe which did miniſter unto him. See *Acts* 28. 16. When he was brought priſoner to *Rome*, he found at the firſt this favour, that whereas other priſoners that came over with him, were delivered to the generall Captaine, hee was ſuffered to dwell in a houſe by himſelfe, having only a Souldier attending on him. In ſo much as many reſorted daily unto him, to whom without any let he preached the Goſpell two yeeres together. So likewiſe *Ieremie* in his impriſonment, had the benefit of his Scribe *Baruch*. And our Martyrs of late, though nothing ſo favourably dealt withall, (That bloudy *Bonner* exceeding even that monſter of men, *Nero*, in crueltie) yet ſuch was the good hand of their good God towards them, that ſometimes by favour which he gave them with the Keepers, ſomtimes by ſtealth, and ſecretly, ſometimes by one meanes,

meanes, ſometimes by another, they gate pen and Inke notwithſtanding the ſtraight and ſevere commandement of the bloudy Butchers to the contrary. Secondly, Gods providence alſo herein did ſhew it ſelfe, that would not ſuffer *Paul*, ſo skilfull a workeman, to be idle, and doe nothing in the buſineſſe of the Lord, but would have a ſupply of his Apoſtolicall preaching made by his writing. The conſideration of this ſhould confirme our faith in Gods providenc, in our greateſt dangers, and difficulties, even in the Mountaine, even in the priſon, nay, out of the priſon it ſelfe, the Lord will make moſt excellent proviſion for his Church.

Doct.3. Againe, it is to be obſerved, that S. *Paul* doth not ſimply call himſelfe priſoner, but with this condition, *of Ieſus Chriſt*. The title of a priſoner in it ſelfe is ignominious; but when he addeth *of Ieſus Chriſt*, all ſtayne of ignominie is cleane wiped away. Herehence then we learne, that it is not the puniſhment, but the cauſe that maketh a Martyr. *Let no man*, ſaith *Peter*, *ſuffer as an evill doer*, for then what comfort have we in our ſuffering? but let us be ſure our cauſe be good, that we may be able to call our ſelves the priſoners of Chriſt, and then have we matter of great rejoycing, in as much as we are made partakers of Chriſts ſufferings, as *Peter* ſpeaketh: for he that is the priſoner of Chriſt, hath not only his fellow-Chriſtians, *Heb.* 13.3. but even his *Lord Chriſt*, fellow priſoner with him. *Acts* 9. *Saul, Saul, why perſecuteſt thou me?* So that now that Chriſt who was impriſoned and perſecuted by *Saul*,

Not the puniſhment, but the cauſe, makes a Martyr.

Saul, is now imprisoned and persecuted in *Saul*.

But here is not all that wee must looke to in our sufferings, that our cause bee good, but also that we suffer for a good cause, in a good manner. The which poynt is further commended unto us in *Pauls* example, who was not onely a prisoner of Iesus Christ, but also a cheerefull, and couragious prisoner of Iesus Christ: for so farre was he from being ashamed of his chaine, wherewithall for the hope of *Israels* sake hee was bound, that hee even glorieth and boasteth in it, accounting it farre more honourable, than a chaine of gold about his necke. For whereas *Paul* had many titles (a *Catalogue* of the most of them we may see, *Phil.* 3.5.) yet hee leaveth them all for this, Hee stileth not himselfe Citizen of *Rome*, a *Benjaminite*, a *Pharisee*, a Disciple of learned *Gamaliel*, no nor yet which of all other is most honourable, the Apostle of Iesus Christ; but rejoyceth rather in this stile of *the prisoner of Iesus Christ*, preferring it before the title of his Apostleship, not onely by this mention of his imprisonment, to raise up pitie in the mind of *Philemon*, and so to make a way for his sute that followeth, but also hereby to shew that hee judgeth it a farre greater matter, and more praise-worthy, to suffer for the Truth, than to preach the Truth; for the gift of suffering is preferred before the gift of beleeving, *Philip.* 1.23. much more is it then, above the gift of preaching, which being a gift incident to cast-awayes, as to *Iudas*, must needs give place to the gift of beleeving, proper and peculiar to the Elect.

Doct. 4. A good cause must be suffered for in a good manner.

Good cauſe have we therefore with the Apoſtle to rejoyce in our ſufferings, as being not onely the cognizance and liveries of true Chriſtians, but alſo of ſtrong and tall Chriſtians. Infants and Babes in Chriſt, have no ſtrength in their backs to beare the burden of Chriſts Croſſe. When therefore wee are called forth into the field, it is a ſigne of ſome ſtrength and Chriſtian manhood, wherewith the Lord hath endued us. Thoſe Chriſtians therefore which have reſt given them, when many of their Brethren are exerciſed under the Croſſe, muſt be ſo farre from cenſuring, and condemning them, in regard of their afflictions, that rather they are to conceive a more honourable opinion of them, as being ſuch to whom the Lord hath given more ſtrength of grace than to themſelves.

Againe, in our ſufferings for Chriſt, here is further matter of joy: That the Lord doth us a ſpeciall credit in them, in that hee maketh us witneſſes of his glorious Truth to the whole world. In this regard, *Acts* 5. the Apoſtles being ſcourged, rejoyced, in that they were counted worthy to ſuffer any thing for Chriſt.

In theſe and many other reſpects, having ſo great cauſe of cheerfulneſſe in the Croſſe: let us according to *Pauls* example in this place, in a holy kind and manner, bragge and boaſt of them, thinking the *markes of our Lord Ieſus, which we beare about in our bodies*, *Gal.* 6. 17. to bee no greater deformities to us than wounds, and a disfigured face with the loſſe of eye, or noſe, are to the valiant Souldier, who having

having gotten them, fighting in defence of his Countrie, accounteth them speciall ornaments, witnesses of his valour and manhood.

Lastly, wee are to observe in *Pauls* example the dutie of all the Ministers, namely, to make good their preaching by the prison, if need be, their sayings by their sufferings. O base is that liberty, yea baser than the baseſt bondage, which is got by flinching from that Truth, which wee have preached and professed.

Doct. 5. Ministers must be ready to make good their preaching by the prison.

True it is, that all Christians, by vertue of their calling, are called to suffering. *Matth.* 16. 24. and 1 *Pet.* 2. 21. *Vnto this are yee called, for Christ hath suffered for you:* he was our prisoner and captive for our sakes: why then should any thinke much to be his prisoner, who suffered for us the losse of liberty, and life too? But the Ministers in more speciall sort, even by vertue of their ministry, are called to these sufferings, *Coloss.* 1. 24. *Paul* having said, that hee suffered afflictions for the Churches sake, in the 25. *Verse* addeth, as giving a reason thereof, *Whereof I am the Minister.* So, 2 *Tim.* 2. 3. *Thou therefore, as a good Souldier, a good Minister, suffer affliction.*

The reason hereof is plaine; Every Minister is the Churches servant, and the end of his ministery is to build up the Church in the truth of the Gospel, which hee cannot doe, unlesse being called thereto, he be ready to seale the Truth, even with his blood. If hee will not thus abet and justifie his owne Doctrine, he giveth cause to the Church to doubt, whether that be the Truth which he hath taught; yea,

in truth he destroyes that which hee hath built, and undoes all that hee had done formerly. But of this poynt more afterwards.

Thus much of the first person writing, the principall writer, *Paul*. The second, and inferior writer is *Timotheus*, described by the title of *Pauls* brother. Wee are not to thinke that *Timothy* had any hand at all in the writing of this same Epistle; but onely because a force vnited is the stronger, *Paul* takes him into the society of this Petition *Philemon*, together with himselfe. So that *Timothy* did onely consent to this Petition of *Paul*, hee did not helpe him in the penning of it, nor no man else, onely the Holy Ghost. This example of *Timothy*, willingly joyning with *Paul* in this so Christian a businesse, must teach us without any sticking, freely and frankely to lend our helpe to any that shall demand it for the furtherance of any good, and honest cause.

Timothies stile here, is *Pauls brother*. Elsewhere hee calleth him *his Sonne*, as having converted him: here his *Brother*, in regard of the Communion of the same office with himselfe in preaching the Word.

Thereby teaching us, how lovingly affected each to others the Ministers of the Word should bee, whereof more afterward.

These be the persons writing. The persons written to follow.

First, the *principall*, whom this letter more specially concernes, the Governours of *Onesimus*.

First,

Firſt, his Maſter *Philemon*. Secondly, his Miſtris *Apphia*.

Philemon is deſcribed, firſt, by the adjunct of *Pauls* love, *our beloved*: ſecondly, by his calling, *our fellow-worker*.

Firſt, hee is called *beloved*, an argument that hee was one that loved God. Otherwiſe that of *Iehu* ſpoken to *Iehoſaphat*, might have beene applyed to *Paul*, *Wouldeſt thou love them that hate the Lord*.

Let us learne by *Pauls* example, to have our hearts inlarged in all true Chriſtian love towards the children of God.

Secondly, hee is called *Pauls Fellow-worker*. Whence it may probably bee gathered, that this *Philemon* was a Miniſter of the Word. Though it cannot bee denyed but that this title may be given, not onely to men, but even to women themſelves, as to *Priſcilla*, *Rom.* 16. 3. for all Chriſtians are fellow-labourers in ſeeking Gods glory and the common good of the Church. Though yet in that place *Paul* ſeemeth to reſpect in that title ſome ſpeciall ſervice, which *Aquila* and *Priſcilla* had done for him. Therefore *Beza* well tranſlates it, *My helpers*, for ſo the word joyned with a Genitive caſe, is oftentimes taken. But yet moſt properly this title belongeth to thoſe that are of the ſame ſpeciall calling with our ſelves. I will not ſtand here to ſhew that the office of a Miniſter is a worke, and that the Miniſter muſt bee a labourer, not a loyterer, though (I feare) there bee a number of idle

bellies now adayes, who may well call one another fellow-loyterers, but rather I obserue,

1 *Doct.* Humilitie of Ministers.

First, the humilitie of *Paul*, who though an Apostle in the highest degree of the ministery, *Ephes.* 4. 11. 1 *Cor.* 12. 28. yet disdayneth not to mate and yoke himselfe, not onely with the Evangelist *Timothy*, an inferiour degree, but even with an ordinary Pastor *Philemon*, who was yet of a lower place than *Timothy*. How sweetly doth hee practise his owne precept, *Rom.* 12. *Make your selves equall with them of the lower sort?* whereas now many are so farre from this, that they even scorne and disdaine their equals, making an inequality where God hath made a paritie; well is it if those that are a great deale their betters, may have the account of equals. The Apostle saith, *When I was as a child, I spake as a child*, and every way behaved my selfe thereafter, familiarly conversing with my fellowes. But many now-adayes, though in truth but children, yet disdainefully cast off the company and familiarity of children, climbing higher, and undecently placing themselves in the ranke of tall and perfect men.

Art thou a Pastor? speake and doe as a Pastor to thy fellow Pastors, and not as though thou wert an Apostle, or Evangelist. *Paul*, an Apostle, equals with himselfe an ordinary Pastor; and now behold, a great difference. Ordinary Pastors doe not only equall themselves with, but even advance themselves above Apostles and Evangelists, taking more upon them than ever they did.

Se-

Secondly, I obſerve the cauſe of *Pauls* love to *Philemon*, by the conjunction of theſe two things together, *beloved, and fellow-worker*. The latter is the cauſe of the former, therefore was *Philemon* beloved of *Paul*, becauſe his fellow-worker in the miniſtery.

Doct. Thoſe that are joyned in vocation ſhould be joyned in affection.

Note then, that thoſe that are joyned together in the ſame calling, ought in this regard more dearely to love one another. True it is, that the generall calling of a Chriſtian ſhould bee a ſufficient bond, to knit together in true love the hearts of all Chriſtians. But when to this bond there commeth a ſecond of our ſpeciall callings, our hearts ſhould be more firmely and faſtly knit together, that ſo it might appeare, that when our hearts ſhall be linked together by the bond of nature, or Chriſtian and ſpeciall calling, that a three-fold cord is not eaſily broken. But where ſhall wee finde this ſweet conjunction of beloved, and fellow-worker? In the moſt men the Proverbe is verified, *Figulus figulo invidet*; One Potter envies another. But farre be this envie from all Chriſtians of what calling ſoever, ſpecially of the Miniſtery. The Miniſters muſt love together as Brethren, and with one heart and hand give themſelves to the Lords buſineſſe. Farre bee from them the mind of the Monopoliſts, that they ſhould goe about to ingroſſe the Word of God to themſelves: nay rather, with *Moſes* let them wiſh that all Gods people were Prophets. Chriſt taught his Diſciples, who themſelves were Labourers in his Harveſt, to pray the Lord to ſend

foorth Labourers into his Harveſt, *Matth.* 9.

The ſecond principall partie, to whom *Paul* more ſpecially writes, is the other head of the Family, *Apphia*, *Philemons* wife, who hath the ſame title of beloved given her with her husband.

VERSE 2.

And to our beloved Apphia, &c.

The wife is the husbands companion in the government of the Family.

HEre firſt obſerve, that the wife is the husbands companion in the governement of the Family, and for the ordering of domeſticall affaires.

Therefore *Paul* writes not onely to *Philemon*, but alſo to *Apphia*, judging her conſent neceſſary for the entertainment of *Oneſimus*, into the Family.

Paul did not thinke it fit for the husband to take a ſervant into the family, againſt his wives conſent. And this is the reaſon why *Apphia*, though a woman, is ſet before *Archippus*, not onely a man, but a Miniſter, becauſe ſhee had more to doe in this matter, being a Miſtris in the family, than hee, who, (as it may not unprobably bee conjectured) boorded onely with them. Whereas if he had only put in her name for remembrance ſake, or for ſalutation, then doubtleſſe, he would have ſet *Archippus* before her.

Howſoever then, the husband hath the higheſt place

place of authority in the houſe, yet he muſt acknowledge his wife given him of God an aſſiſtant and fellow-helper in government, and therefore not deny her that priviledge and right, which God hath given her. See *Proverbs*, 31. *Verſe* 27. 1 *Tim.*5.14.

Paul calling *Apphia* beloved, as well as *Philemon*, 2.
ſheweth us thereby that they were a holy and religious couple, both of them fearing God. A great bleſſing of God to his children, when they ſhall bee thus equally yoked, ſo that the Church ſhall have cauſe to acknowledge them both, and to love them both. This bleſſing of God as it is great, ſo rare, and ſeldome ſeene: Many *Davids* are unequally yoked with mocking *Michals*, and many *Abigals* with naughty and niggardly *Nabals*. This, no doubt, made *Bathſheba*, ſeeing daily experience hereof in her owne time, to cry out, *Who ſhall find a vertuous woman?* If then *Philemon* and *Apphia* meete together, let them both bleſſe God each for other.

Laſtly, let us learne by *Pauls* example to love the 3.
graces of God in whomſoever, as well in women as in men. He cals not only *Philemon* beloved, but *Apphia* alſo. Yea, by how much the infirmitie of the ſexe is naturally greater than in the other, by ſo much ſhould Gods grace be more tenderly and lovingly reſpected.

Thus much of thoſe parties, to whom principally *Paul* writes.

Thoſe whom theſe Letters leſſe reſpect, folow.

First,

First, *Archippus*, of whom mention is made, *Col.* 4. Hee was one of the Miniſters of that Church, and as it ſeemeth, dwelt with *Philemon*. Therefore *Paul* writes alſo unto him concerning this private buſines, as being next to the Governours of the Houſe, a principall member therein, in regard of his calling. Hee therefore, by that credit and authority which hee had with *Philemon* and *Apphia*, might much further this cauſe.

This *Archippus* is ſet forth by the title of *Pauls Fellow-ſouldier*, that is, by a Metaphor, a Fellow-Miniſter.

Doctr. Miniſters are Souldiers.

Here then wee ſee, that Miniſters are compared to *Souldiers*. Let us ſee then wherein this reſemblance ſtands.

1. In the Field

A Miniſter therefore is a Souldier, 1. in *the Field*, 2. in *the Garriſon*; firſt, in the *Field*, two wayes, 1. in *Conflict*, 2. in *Victory*.

1. In Conflict with three enemies. 1. Satans temptations.

Firſt, in *Warring* and *Conflicting*, and that ſpecially with three enemies: firſt, with Sathans *Temptations*, *Matth.* 4. 1. As ſoone as ever Chriſt was inſtalled into the office of his Doctorſhip, hee was led by the Spirit into the Wilderneſſe, to encounter hand to hand with this enemy: For how ſhall he be able to relieve the tempted, who himſelfe is wholly unexperienced in temptations? It is therefore worthily ſaid, That Prayer, Reading, Meditation, and Temptations, make a Divine. Therefore *Paul*, 2 *Cor.* 12. 7. was buffeted by this enemy.

2. Perſecutions.

Secondly, With *Perſecutions*, 2 *Tim.* 2. 3. *Suffer Affliction, as a good Souldier of Ieſus Chriſt.* The Miniſters

niſters being principall Souldiers, even the Standerd-bearers in this Spirituall Armie, Sathan will moſt fiercely rage againſt them, not onely in his owne perſon, but in his wicked Imps, enraging their malicious affections, and ſetting them on fire with the fire of Hell. As then the good Captaine muſt not fly when the enemy comes, but ſtand to it, and fight it out, otherwiſe he betrayes the Army; ſo muſt the faithfull Shepheard keepe his ground, and not ſtirre an inch, for feare of this enemy. O, ſay ſome Miniſters; if we doe ſo, wee ſhall receive dangerous wounds, our mouthes ſhall bee ſtopped, we ſhall bee impriſoned, &c. What of all this? know they not, that they are Souldiers, and therefore, that it is a part of their office to ſuffer Affliction, as well as to preach the Goſpell, though in truth their very ſuffering is a reall preaching to all that heare of it? Therefore Saint *Paul* ſaith of himſelfe, *Eph.* 6. 20. That hee was *the Embaſſador of Chriſt, even in his bonds.* Hence it is, that *Luke* calleth his Hiſtory the *Acts of the Apoſtles*, though it be ſpecially of their ſufferings, becauſe even their paſſions were actions, they inlarged the Kingdome of Chriſt by their ſufferings.

Thirdly, with the perverſe *underſtanding, will and affections of ſinfull man:* of this Conflict, the Apoſtle ſpeaketh, 2 *Cor.* 10. 4. Our wils being ſo contrary to the will of God, will not ſo eaſily yeeld, but will hold out as long as they can, kicking and ſpurning againſt the Miniſters. But the Miniſter like a good Souldier muſt plant the great Ordnance of legall me-

3. The corrupt nature of Man.

menaces against these high wals, and though it bee long ere hee overcome, yet, which is a property of a good Souldier, and so of this Spirituall Souldier too, 2 *Tim.* 2. 24. 25. hee must patiently hold out his siege, and not breake up, if they yeeld not at the first.

This is the Conflict of this Spirituall Souldier. Now his Victory; which is excellently described, 2 *Cor.* 10. 4. 5. 6. consisting of two parts.

2. In victory, and that 1. Over the Elect.

First, the Victory over *the Elect*, who are taken captive, and made willingly to subject themselves to Iesus Christ, against whom formerly they fought under Sathans banner. *Wee cast downe*, (saith the Apostle, 2 *Cor.* 10.) *Holds and every high thing that is exalted against the knowledge of God, and bring into captivitie every thought to the obedience of Christ.* O, this is a noble Victory, and these are noble Warriors indeed, who can subdue the rebellious wils of men, and tame their affections. Other Warriors may subdue the outward man, but they cannot overcome the stout heart, that will rebell still inwardly, even then when the outward man perforce is constrayned to obedience. Now if hee bee a valiant Souldier that can get victory over his owne affections, yea, farre more valiant than hee that winneth a Citie, as *Salomon* witnesses, *Proverb.* 16. 32 How valiant a Souldier is hee then, who can obtaine this victorie over other mens affections? *Cæsars* and *Alexanders* victories are nothing comparable to the glorious conquest, which the Ministers get in the hearts of men, when they convert them.

Secondly,

Secondly, part of the Victory is over *the reprobate*, who are quite killed with the ſpirituall Sword, and becauſe they wil not bend, are broken to pieces. Of this the Apoſtle ſpeaketh in the ſame place, *Having vengeance ready againſt all diſobedience.* Thus doth the Miniſter play the Souldier in the Field.

2. Over the Reprobate.

He reſembleth alſo the Garriſon Souldier. For after that he is returned home victorious from the Field with his Captives, now become ſworne Souldiers of Ieſus Chriſt, the Devill and the World not enduring the leaſt feather to bee pluckt from off their wing, will be ſure to make aſſaults upon them, for the regaining and recovering out of his hands thoſe men which he hath taken Captives. As therefore before, he was armed with offenſive Weapons in the Field, wherewith hee oppugned Sathan and his Armie; ſo now, though returned home glorious in victory, yet muſt not ſit downe and reſt him, as though all were now diſpatched, but on with his defenſive Weapons, that he may be able to maine-taine and hold his owne. Hence it is, that the Miniſter is compared to a *Watchman ſtanding on the top of a Tower*, to ſee if hee can deſcry any enemies comming againſt the Citie, *Hab.* 2.

2. In the Garriſon.

And herein firſt of all conſiſteth the ſecond part of the Miniſters Souldierſhip at home, namely, in having a wakefull eye, to diſcerne even the clouds of danger even ariſing a far off; and thereupon to give warning. Secondly, having ſo done, which is the halfe-arming of his people, according to the Proverbe (fore-warned, fore-armed) he muſt fortifie and

and make them strong against the power of the Adversaries: first, by instructing them how to carry themselves, how both to weare and how to use that complete Harnesse of the Christian Souldier, Thus like a good Captaine doth he traine his Souldiers, teaching their hands to fight, and fitting their fingers for the Battell. Secondly, by praying for them; wherein hee playeth the valiant Souldier indeede, combating and conflicting with the Lord God himselfe. This is called standing in the Gappe, and making up of the Hedge, *Ezech.* 22.30. Looke as the wise and provident Martialliſt will see where the Citie is weakest, when the Walls are any thing decayed, and will bend his Forces most of all to fortifie that place, knowing the Enemy will be sure to take the advantage of that place, for his more easie entring upon them: so likewise doth the faithfull Minister consider with himselfe, where the sinnes of the people have most weakened them, and made any breaches in their Walls, any gappes in their Fence, for Gods judgements to run in upon them, and there doth hee make up the Breach, and stand up in thee gappe; as the Magistrate by executing Iustice and Iudgement, in the example of *Phinees*, *Psal.* 106. 30. so he, by earnest prayer, and calling upon the Name of the Lord, in the example of *Aaron*, *Numb.* 16. 47.

And thus we see wherein the Souldiership of the Minister consisteth. Let us now see the use of this Doctrine. The uses are two; first, to the Minister; secondly, to the people.

The

The uses, respecting the Ministers, are first generall, secondly, speciall. Generall are these.

The first Vse is that, which *Paul* maketh to *Timothy*, 2 *Tim.* 2. 4. who having compared the Ministery to a Warfare in the third Verse, inferreth in the fourth, *No man that warreth intangleth himselfe with the things of this life, that hee may please him who hath chosen him to bee a Souldier.* A man that is pressed out for a Souldier, must take his leaue of all other his affaires and businesses, and give his attendance upon his Generall. Then is it no time for him to goe make Bargaines, to exercise Trade and Traffique. So must it be with the Ministers; They must attend upon this Spirituall Warfare wholly; this will altogether take them up: They cannot be troubling and busying their hands with Civill Affaires, and fighting the Battailes of the Lord, at once. The Souldier being pressed out, accounts himselfe as it were no man of this World, hee will make his Will, set his House in order, and takes his farewell of Friends, Wife and Children, and all, as not knowing whether ever hee shall see them againe, or no: So should the minds of all Christians, but specially of Ministers, be abstracted from the World, and wholly devoted to heavenly Meditations. Vse. 1.

Secondly, Since every Minister is a Spirituall Souldier in the Army, yea, one of the speciall place, that hath many other inferiour Souldiers under his charge; all then that enter into this Calling, must see that they enter furnished with those Spirituall 2.

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Weapons which *Paul* speakes of, able to cast downe mighty Holds; and that they bee able skilfully to handle those Weapons, both for offence and defence. This giveth a shrewd checke to many in the Ministry, whose hands the Lord never taught to fight his Battailes. Are not these men guilty of the blood of the Lords people, who take upon them to be their Captaines and Conductors, and yet have no skill at all in managing of Martiall affaires.

Againe, others there be, who come not naked and wholly unarmed into the Battaile; nay, they come clad with very glorious and glittering Harnesse to the outward eye, but in truth they were as good almost, if not altogether, bee wholly unharnessed: Those I meane, who come to this Spirituall Warfare with carnall Weapons; who come to encounter with *Goliah* with *Sauls* Harnesse, and not with *Davids* Sling; with the blunt Sword of meere humane eloquence of the words of men, Philosophers, and Fathers onely, and not with the sharpe two-edged Sword of the Word of God. Well, our Weapons must bee proportioned to our Warfare; our Warfare is Spirituall, our Weapons therefore must be Spirituall.

3. Thirdly, Since the life of a Minister is the life of a Souldier, Ministers must learne to make account before-hand of a toylesome and troublesome life. What paines doth the Souldier undergoe? how hardly liveth hee? lodging on the bare ground, exposed to all the injuries of Wind and Weather; withall,

withall, hee carrieth his Soule continually in his hand. Many thinke, the lives of Miniſters are faire and eaſie; they get their living with ſpeaking a few words. So true is the Proverbe, *Warre is ſweet to the unexperienced.* But, if being in the roome of ſome faithfull Miniſter, they had felt but the halfe of their burden, they would ſing another ſong. Let none therefore dreame of an eaſie and pleaſant life in this Vocation, ſo be it hee meane to be conſcionable in diſcharge of his dutie: no; let him before-hand caſt the worſe, and examine himſelfe, whether he be able to goe thorow the brunts and agonies of this Spirituall Warfare; let him ſay to himſelfe as Chriſt ſaid to the ſonnes of *Zebedeus*, Am I able to bee baptized with that Baptiſme a Miniſter muſt bee baptized with; to drinke of that Cup hee muſt drinke of? Aſſure thy ſelfe, that it is farre harder with the Miniſters, the chiefe Souldier, than with common Chriſtians, the inferiour: Though in our Warres, the common Souldier commonly goes by the worſe; but the caſe is otherwiſe here. The Miniſters ſtanding in the fore front of the Battaile, are in great danger; withall, Satan bends his force moſt againſt them, thorow their ſides ſtriking indeed at the whole Church; for when once the Shepheards ſhall be ſmitten, the Sheepe eaſily will be ſcattered. Therefore Satan ſaith to all of his hoaſt, as once the King of *Aram* to his men; *Fight* (ſaith he) *neither againſt great nor ſmall, but only againſt the King of Iſrael.* So Sathan; regard not ſo much common chriſtians, fight ſpecially againſt their Guides and Captaines.

Theſe be the generall Vſes. Now alſo from this Doctrine, That the calling of a Miniſter is a Spirituall Warfare, ariſe many ſpeciall Vſes, reſpecting the Miniſters. Wee ſaw the ſpecials wherein the Miniſters are to ſhew themſelves Souldiers; thence then Miniſters muſt take notice of ſundry ſpeciall Duties.

Firſt then, ſince they are Souldiers, they muſt not thinke it ſtrange, or take any diſcouragement, if ſometimes Satan bee let looſe upon them, to beate them blacke and blew with his temptations; if the World alſo raiſe up perſecution againſt them: for they are Souldiers, and therefore they muſt looke to have enemies to fight withall. If then we be diſgraced and irreſpectively uſed at the worlds hands, let us not like cowardly Souldiers leave our ſtation, and yeeld to theſe enemies. Nay, wee muſt know, it is a part of our Calling, as well to wreſtle with Perſecutions, in ſuffering, as with the wils and affections of men, in Preaching. And when wee ſhall bee hindered from diſcharge of the latter, by being called to doe the former, wee muſt know for our comforts, wee are in a moſt proper worke of our Calling, which is, to be Spirituall Martialliſts.

2. One ſpeciall part of our Warre being with the ſtubborne and ſtiffe-necked wilis and affections of ſinners, if ſo bee, that after long warring with them, ſtill they remaine jarring and ſnarling at the Word preached, ſo that with the Prophet we may ſay, *All the day long have I ſtretched forth my hands to a rebellious and gainſaying people*; let us not faint

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in our ſpirits, and deſpaire wholly of victory; for why? wee are Souldiers. And will an Armie of Souldiers leave a beſieged Citie, if they conquer it not preſently? No; but they will ſtay a long time, enduring much hardneſſe, as ſome have done ten yeares together, and will not give over their Siege, till they have ſubdued it. We the Spirituall Souldiers in like manner laying ſiege to the blind underſtanding, the wayward will, and crooked affections of ſinfull men, though at the firſt they hold out, making their parts good againſt us, yet muſt wee not hereupon breake up our Siege; but ſince the iſſue of the Battaile is in the Lords hands, wee muſt therefore, as *Paul* willeth, patiently expect, *If the Lord will at any time give them repentance*, and cauſe them to yeeld themſelves as Captives to us his men of Warre. Even as the Fiſher-man, to whom alſo we are reſembled, though hee hath caught no fiſhes all this day, will yet for all that come againe to morrow, and ſee if hee can have better ſucceſſe.

3. The end of all the Souldiers Warring, being Victory over his enemies, the Miniſter of the Word muſt here take notice of the time and right end which they muſt propound to themſelves in their Miniſtery, namely, *Victory*. But what Victorie? Not thine owne; that thou mighteſt win the Garland, and carry away the prayſe of a fine Preacher. If we propound this end to our ſelves, wee are not faithfull Souldiers to our Generall and grand Captaine, Chriſt Ieſus. As thoſe Souldiers who ſeeke the enrichment of themſelves with

spoyle, and not the common good of the Country, are unfaithfull to their Countrey. As hee then is a good Souldier, who seekes the victory of his King, to bring those against whom he fights, to subjection unto his owne King, and so to make them fellow-subjects as himselfe: So likewise here, that Minister is a good Souldier of Iesus Christ, who aymes onely at this, that Christ Iesus may get the victory, and raigne in the hearts and consciences of his enemies. His victory, and not our owne, must be the end of our Ministery, even, if it may be, that quiet and peaceable victory, which is obtained without blood-shed, the enemies submitting and resigning themselves into the hands of the Conqueror: for the end of other Warre, specially this Spirituall Warre, is Peace, even the peaceable and flourishing Kingdome of Christ, established in the Conscience. But if this peaceable Victory cannot bee obtayned, then the bloody Victory must bee the end of our Warre: According to that, *Luke 19. Those mine enemies which would not have me raigne over them, bring them and slay them before mee.*

Ministers therefore must not be afraid to execute the Vengeance *Paul* speakes of, upon the obstinate, and to stab them at the very heart with the threatnings of the law; knowing that the end of their Ministery is as well this violent Victory over the Reprobate, in crushing them to pieces as a Potters Vessell, as the peaceable Victory over the Elect, in captivating them unto Christ.

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In both theſe victories doth the Lord equally account them his faithfull Souldiers; unto him they are alwayes a ſweet ſavour, as well when they are a ſavour of death unto death unto the wicked, as when they are a ſavour of life unto life unto the godly, 2 *Cor.* 2. 15.

4. The part of a good Souldier, being as well to defend and keepe that which they have won from their enemies, as to win it, the Miniſters muſt here take notice of another dutie, carefully to fence and fortifie thoſe Holds and Caſtles, which they have won from Satan, for though he be diſpoſſeſſed, yet, as it is in the Goſpell, hee will labour to reenter. And oftentimes it fals out, by the negligence of many Miniſters, that they quickly loſe that which they were long in getting. Have wee then gained any unto the Lord? O how carefull an eye ſhou'd we have over ſuch, that Sathan ſteale them not from us? How wee ſhould ply them with continuall inſtructions and exhortations? As the Apoſtles did, writing to thoſe Churches, that they had planted. How earneſtly ſhould they ſtrive in their prayers for them, that ſo they may be able to ſay the words of our Saviour? *Iohn* 17. *Father, I have kept thoſe that thou haſt given mee, not one of them is loſt.* Thus much for the Miniſters. The uſe of this Doctrine to the people is:

First, to let them ſee what eſtate they are in naturally, namely, in a moſt miſerable and wretched condition, profeſſing open enmity to Ieſus Chriſt, and fighting under Satans banner againſt him. So 1.

farre are they from having any disposition of themselves, to come and subject themselves to Christ, that they resist and rebell against him and his Ministers. Therefore are the Ministers called Souldiers, because they wage warre with us, labouring to subdue us to Christ: of thy selfe therefore thou commest not to Christ, but the Father, by the hands of his Ministers his Souldiers, as it were by force of armes, must draw thee. This striving and struggling of the Ministers with us, must cause us to see and lament our owne naturall opposition against God. If we were willing of our selves, what needed they so Souldierlike to fight with us?

2 Secondly, since the Ministers are Gods Souldiers, that doe besiege the Castle of our hearts, wee must all learne, not to stand out against them, but to yeeld our selves willingly into their hands, for being Gods Souldiers, they have his power assisting them in fighting this battaile; and if we yeeld not in time, but like those stiffe-necked and uncircumcised Iewes, *Acts* 7. continue resisting the Holy Ghost, we shall find that the Spirit of the Lord, will not alwayes strive with us, but in the fury of his anger will even grind us to powder. If we will not suffer them to obtaine a peaceable victory, they will get a bloody victory: for these Souldiers alwayes returne with the victory, if not peaceable, then bloody; if not in converting, in confounding us; if not taking us alive, and making us the subjects of Christ, in slaying us, and making us the foot-stoole of Christ. If the sword of the Spirit

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pricke not thy heart, as thoſe men, *Acts* 2. and cauſe thee in compunction to come and fall downe at the feete of theſe ſpirituall Souldiers; it ſhall be ſheathed in thy bowels, and made drunken with the blood of thy ſoule, and the venemous darts of the Almighty ſhall ſticke in thy ribs for ever. This is the ſecond death, this is the vengeance which Gods Miniſters have ready againſt diſobedience.

If thou bee wiſe, therefore hold out no longer, open the doore of thy heart, beſieged by theſe ſpirituall Souldiers, and entertaine into the ſame the King of glory, for hee is mighty in battaile; and if thou yeeld not willingly, while peace is offered, and his Embaſſadours beſeech thee to bee reconciled, hee will hew and hacke thee in pieces, and make thee fuell fit to feed the flames of that eternall fire: He will quaſh thee with his yron rod, as it is in the ſecond *Pſalme*. And therefore as it is in the words following: *Bee wiſe now, O yee Kings, &c. Kiſſe the Sonne*, ſubject your ſelves to him, leſt hee teare you in pieces. If *Ieruſalem* will not bee gathered under Chriſts wing, her habitation ſhall bee left deſolate. O thou graceleſſe man, who haſt held out in oppoſition againſt the Miniſtery, beſieging the Caſtle of thy heart a long time, and haſt not yet reſigned and given it up, behold thy fearefull danger, heare the Lord, ſaying, as once in the old world, *Geneſ. 6. My ſpirit ſhal not alwayes ſtriue* with this rebel. Yea ſee him proportioning his wedge to the timber, and becauſe thou wilt not yeeld, ready prepared to blow thee up with the Gun-powder of his fearefull indignation.

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Thirdly, ſee how much wee are bound and beholding to the Miniſters, who are content to deprive themſelves of many comforts, and commodities of this life, to attend this laborious warfare, and all for our ſakes: ſhall this ſeeme a ſmall thing in our eyes? no, if there be any goodneſſe, it will cauſe us with all reverence and reſpect to acknowledge them that be over us in the Lord, for this their workes ſake; withall it will cauſe us earneſtly to deſire at the Lords hands the continuance of them, knowing that the want of them is a farre more grievous judgement than the want of other Warriors, which yet is threatned as a grievous judgement, *Eſa.* 3. If they goe, farewell all. Who then ſhall fight the Battailes of the Lord? who then ſhall goe in and out before the Lords people? who ſhall ſtand up in the gap in the evill day? Then may we cry after them, as once *Eliſha* after *Elias*, *Our Fathers, Our Fathers, the Chariots and Horſemen of Iſrael.* Thus much of the firſt perſon, whom this Epiſtle leſſe concernes, *viz. Archippus.* The ſecond followes in theſe words.

And the Church that is in thy houſe.

HEre ſome underſtand that Company of the Chriſtians, that upon the Sabbath met together, for divine ſervice, in *Philemons* houſe; for in thoſe times they had not the liberty of publike meetings: but, I like their interpretation better, who thinke that in theſe words, *Paul* more ſpeci-

ſpecially meant *Philemons* owne Family.

But why ſhould *Paul* write to them? what had they to doe with this matter? Cannot a Maſter take a ſervant into the Family, but he muſt call his ſervants to counſell? this were to make them quartermaſters with himſelfe. *Obiect.*

Firſt, *Paul* knew well enough, that whatſoever he wrote, being penned by the inſtinct of the Spirit, was for the profit and benefit of the whole Church, and every member thereof, though written by him to ſome one particular man, or Church. Therefore he might well inſcribe theſe his Letters, even to the ſervants of *Philemon*, that they alſo together with their Maſter, might reape ſome good by the reading of them. Hence *Paul* willeth the *Coloſſians*, that that Epiſtle which hee wrote to them, ſhould be read in the Church of the *Laodiceans*. And *Peter* telleth the Iewes, 2 *Pet.* 3. that that which *Paul* had written to the *Romanes*, *Rom.* 2. concerning the long ſuffering of God, hee wrote to them, *As our beloved brother* Paul *wrote to you.* *Anſw.*

Secondly, another cauſe may bee this. *Paul* knew that it was a matter of no ſmall moment, for fellow-ſervants to bee well affected each to other. If therefore the former evill opinion, which they had juſtly conceived of *Oneſimus*, did ſtill continue in their minds, this Epiſtle read of them, would make them to bee of another mind. Otherwiſe, the other ſervants ſeeing *Oneſimus*, a thiefe and fugitive, in favour with their Maſter, as well, if not more than themſelves, might take it indignely, as

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the Prodigals elder brother did the intertainement, which his father gave him, *Luke* 16. What saith he? Thou never didst halfe so much for mee that have lived honestly with thee at home, as thou hast done now for this riotous Spend-thrift, that hath consumed thy goods upon whores. So in like manner might the mouthes of *Philemons* other servants bee opened against him: Wee have beene faithfull servants unto thee thus long, and never broke out into any misdemeanour, and yet, loe, thou preferrest before us this pilfering Purloyner, that hath stolne thy goods, and run away from thee. But this Letter of *Paul* would not onely stop their mouthes, thus opening themselves against *Philemon*, but also open both their hearts and mouthes to entertaine and embrace *Onesimus*, with all courtesie and kindnesse, and to performe mutuall duties towards him, as to their fellow-servant: hereby it may appeare how carefull *Paul* was, that the peace should not be broken in one Family. How much more studious ought we to be of the publike peace of the whole Church, even pursuing after it, in case it fly from us!

But here chiefly we are to observe, that *Philemons* Family hath this honourable name *of the Church* given unto it. Which argueth as the commendable care of *Philemon*, in the government of his Family, so likewise the Religion and godlinesse of the whole Family.

Doct. Hence then wee learne what kind of Families Christians should have, namely, such as might be little

little kind of Churches, in the which there ſhould be that ſweet order and comelineſſe, that in them wee may ſee a lively Image and repreſentation of the Church.

Christians Families ſhould be little Churches.

How may a Family come to deſerve this title? *Queſt.*

For this purpoſe many things are required, whereof ſome are *common* to all in the Family; others, *proper* to ſome. *Anſw.*

Common to all, are theſe two points. First, if we would have our Families *Churches*, then we that are members in Families, muſt labour to become true members of the Church: for a company of profane men is not the houſe of God, but a Den and Dungeon of Thieves, Adulterers, Atheiſts, conſpiring together againſt God. The which yet is not ſo to be underſtood, as if the name of a Church could not be attributed to a Family, in which there are ſome not members of the Church, for even in the Church it ſelfe there are ſome in it that are not of it. *Adams* houſe, *Geneſ.* 4. is called the face of God, in which *Cain*, a caſtaway, was borne and brought up: for every denomination is from the worthier part. We call the commixion of Water and Wine, by the name of Wine, though haply there be more Water. Wherefore, if there ſhall be put two righteous perſons found in a Family, we will afford it the honour of this name. But how much more then may that Family challenge the name of a Church, in the which there ſhall not bee ſo much as one *Canaanite*, and uncircumciſed perſon? In which all the members of the Family ſhine moſt brightly, as Gemmes and

1. A platforme of houſhold government.

and Diamonds, to the great grace of the whole Family. Let therefore every one of a Family be deſirous, the houſe hee dwels in, ſhould be *Bethel*, Gods houſe, bring one ſtone to the making of this ſpirituall houſe, that ſo hee may bee able to ſay. This houſe is a holy edifice, and I am one of the living ſtones that helpe to the making of it ſo.

This is that which *David* prayeth for, in the behalfe of the poſterity of the *Iſraelites*, that they might bee Corner-ſtones, poliſhed and graven to make a Princely Palace: for howſoever that houſes may be Gods Temple, in which there are many unpoliſhed ſtones, unfit for the making of Gods Temple, yet they, as much as in them is, deprave it of this honourable ſtile. Neither doth any part of this holy praiſe of the Church of God, in a Family, belong to thee, who being in the Family, art a member of the Church malignant. A ſpot thou art, and blot in the Family, and being an ungraven and ungraved ſtone, marreſt the grace of the whole building: for the grace of a building is a ſweet uniformitie and agreeableneſſe of one part with another. But this uniformitie is quite ſpoyled by this deformitie; who being no other kind of ſtone than thou waſt in the quarry, canſt not ſort, nor ſute with thoſe ſtones, which the art and skilfull finger of the holy Ghoſt hath formed and faſhioned aright, hath fined and fitted to bee living ſtones to make a ſpirituall Temple. It is a goodly ſight to ſee a long traine of men, all in one livery; but one among them of another livery, daſhes all the ſightlineſſe, So the good-

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ly ſight that otherwiſe would be in this building, is exceedingly diſgraced, when theſe miſ-ſhapen and unfaſhioned ſtones, are joyned with the moſt artificiall ſtones, whereon God himſelfe hath beſtowed his moſt exquiſite workmanſhip. If then every ſoule in the Family will bee one of theſe ſtones, the Family will not onely bee a Temple, but a moſt glorious and beautifull Temple. Now though this dutie be common to all, yet in more ſpeciall ſort it belongeth to the Heads of the Family, who are, as it were, the corner ſtone of this little Temple, in their owne Family.

Secondly, that a Family may obtaine the commendation of being a *Church*, this is another thing that we require generally of al in the Family, namely, that looke what kind of men they are, or at leaſt would ſeeme to be in the Church, and publike Congregation, the ſame they would ſhew themſelves to bee in the Family, and private converſement one with another. Now all make ſhew of Religion in the Church: therefore if that the markes and footſteps thereof ſhall bee ſeene alſo, as well within the private wals of the Family, then ſhall thoſe wals be the wals alſo of Gods Temple. If our Families ſhould be ſtraightly examined by this rule, in many of them, yea moſt of them, ſooner ſhould wee find Satans Court, than Gods Houſe. For he that erewhile in the Temple ſounded forth with a lowd voice, the praiſes of God, in the Church, is ſcarſe at the Church doore, but hee belcheth forth moſt beaſtly and bloody blaſphemies. O how much chan-

changed from that man, which even now he was in the Church! Thus, out of the ſame Fountaine, commeth both ſowre and ſweet, ſweet in the Church, ſowre in the houſe, bleſſing in the Church, curſing and curſed ſwearing in the Family. In the Church alſo, what ſhew of humilitie make we, caſting downe our ſelves at Gods foot-ſtoole, and confeſſing our owne vileneſſe? In the Family, as though wee had left all matter of humiliation behind us in the Church, how proudly, and inſolently, how ſcornefully and diſdainefully carry we our ſelves one to another? In the Church alſo, what ſemblance make wee of brotherly love, friendly comming together into one place, and with one conſent joyning together as one body in Gods ſervice? But in the Family by daily contentions and brawlings, how doe wee rend and teare our ſelves one from another. In the Church, by our very comming thither, wee make faire pretence of performing obedience to all the Doctrines ſhall be delivered, but in our private life wee even tread and trample them under our feet. Thus are they Devils incarnate in their owne houſes, which will needs ſeeme Saints, yea, petty gods in Gods houſe. When then their is ſuch a diſcord and jarring betwixt our Church-life and Family-life, how can we looke our Families ſhould be called or counted Churches?

2. Theſe be the things common to all: now follow thoſe *peculiar* to ſome: firſt, to the chiefe: ſecondly, the inferiour. Thoſe things which reſpect the chiefe, are ſpecially theſe: firſt, As much as in them lyes,

lyes, let them entertaine none into their Family, whom God hath not firſt entertayned into his. Let them take none into their houſe, which is not of the houſhold of Faith; herein ſhall our Families notably reſemble the Church. The Church doth not indifferently receive all, and admit into her ſocietie by the Sacrament of Baptiſme, the children of *Turks* and *Canibals*, ſtrangers from the Covenant, but only ſuch ordinarily as are of a holy Seede, the offſpring of religious Parents. So likewiſe muſt our Families, if we would have them like Churches, be ſomething dainty whom they receive. They muſt not be common receptacl s for every one that will offer themſelves: for wee ſhewed before, that if we would have our Families enjoy this name & p aiſe of a Church fully and without ſpot, that all the members thereof, for ought we know be true members of the Church. Therefore Maſters of Families muſt provide them of ſervants, not onely ſuch as may bee ſerviceable unto them, and fit for their domeſticall employments, which is that, which moſt doe onely regard, but eſpecially ſuch as doe truely feare God. Otherwiſe thy houſe is a cage of uncleane birds, yea, a Sty and Stable of Swine, rather than Gods Temple, wherein an Altar is erected to him. Therefore *Davids* example is to bee imitated, *Pſal.* 101. whoſe *eyes were unto the faithfull of the Land*, that hee might picke even the choiſeſt of them for his ſervice, and that ſo much the rather, becauſe farre more eaſily may we keepe out, than caſt ſuch gheſts out of our houſes.

Se-

Secondly, The chiefe in the Family muſt reſemble the chiefe in the Church, namely, the Paſtors, &c. thereof; and that not onely in thoſe things which concerne Gods Service, but outward Diſcipline alſo.

1 For the firſt. There are two ſpeciall Duties of the Paſtor, reſpecting Gods Service, Preaching and Praying. In both theſe, in ſome meaſure, ſhould the Governours of the Family bee like to the Paſtors of the Church.

Firſt therefore, they muſt inſtruct the whole Family in that Doctrine which is according to Godlineſſe.

This they muſt doe, firſt, in Words; which *Paul* commandeth, *Epheſ.* 6. and which God himſelfe commendeth in *Abraham*, *Gen.* 18. And leſt any ſhould ſay, *Abraham* was a Prophet, and that his Practice may not be exemplary to private men; *Deut.* 6. 6. all Maſters of Families are charged with the ſame dutie. Where alſo, leſt they ſhould pretend for excuſe, the dulneſſe of their children and ſervants, to conceive the inſtructions; they are commanded to ſet an edge upon them, and to deliver them piercingly. Married wives alſo are bound to the ſame dutie, in the example of *Bathſheba*, *Prov.* 31. nurturing young *Salomon*; and *Eunice* trayning up *Timothy* from a child in the Scriptures. For in that excellent character and deſcription of the good Huſwife, *Prov.* 31. this is one thing, *That ſhee openeth her mouth wiſely, and the Law of Grace is under her lips.*

Here

Here then is cenſured that governement of the Family, which is only Civill, not Religious. When Maſters give charges to their ſervants for their houſe-hold buſineſſes, they can ſet edges upon them, by often repetition, and threatnings: with their children alſo they can ſport and play; but not one word of Gods word. They referre them wholly for that to the Miniſterie; the which profiteth little, unleſſe this preparation of private inſtructions goe before. So we reade, that *Iaakob ſanctified his Family, before they went to Bethel*, *Gen.* 32. and *Iob his ſonnes*, *before the Sacrifices*. Therefore *Paul* ſendeth Women to their Husbands at home, to learne, whom haply their careleſſe Husbands had referred over to the Miniſter. Aſſuredly, if the Word of God ſound not in thy houſe, as in the Church, it is unworthie the name of a Church?

Secondly, they muſt teach likewiſe by example: With *David*, walking in the uprightneſſe of their hearts in the middeſt of their houſe: for the eye of the whole Family is upon the Governours thereof, as is the eyes of the Church upon their Paſtors.

Secondly, As in Preaching, ſo likewiſe in Praying, muſt they imitate the Paſtors; *for the Houſe of God is called the Houſe of Prayer*. If therefore this principall part of Gods ſervice be wanting in any houſe, how can it be called Gods houſe? Theſe things are not yet ſo tyed to the Heads of the Family, but in greater Families, the multitude of buſineſſes, concurring with the multitude of per-

sons therein, they may, as *Abraham*, *Gen.* 24. have their Deputies.

Thus must they be like the Pastors in things concerning Gods service.

Secondly, they must resemble them in their Discipline, causing their household Discipline to be answerable to the Church Discipline.

That this thing may be done, these things are required:

First, That which is the ground of all good Discipline, they must have a very watchfull and attentive eye over every soule in the Family; so that they may know the severall natures, conditions, and dispositions of all, and so proportion their government accordingly. This is rightly to play the Bishop; who hath that name, from his carefull overseeing of the Flocke, *Acts* 20. 20. For the good Pastor will not rest in a generall care of his Flocke, but hee will heedefully marke and observe every particular Sheepe, and so know of what humour and spirit they be, and so likewise take notice of those which are diseased. Therefore *Ioh.* 10. 3. the good Shepheard is able to call all his Sheepe by their names.

If then thou wouldest have thy Family like a Church, thou that art Chiefe therein, must be like those that are Chiefe in the Church, in having this prying and observing Episcopall eye; so that every ones manners, speeches, actions, and whole course and carriage may be thorowly marked.

This *Iob* practised notably; insomuch, that his sonnes,

ſonnes, though men growne, and dwelling apart from him, could not yet banquet among themſelves, but ſuch was his vigilant eye over them, he knew of it preſently, and withall uſed meanes to underſtand what was done and ſpoken at the Feaſts; which thoſe his words argue, *It may be my ſonnes have blaſphemed*; that is, Albeit I can finde out nothing done amiſſe, yet it may be they have done ſome evill which I know not of, neither yet could poſſibly come to the knowledge of, for all my obſervation.

But now adayes, Children and Servants may feaſt, and runne about hither and thither, if not without the privitie and knowledge of their Parents and Maſter, yet without their obſerving of them, and their deameanour, at ſuch times. This is the Fountaine and Originall of moſt Diſorder in Families. This vigilant Eye is wanting, which ſhould walke through all the corners of the Houſe, and ferret out Naughtie-packes, going about miſchiefe. Too much truſt is given to other mens eyes. They will ſee and heare all with other mens eyes and eares; forgetting the Proverbe, *The eye of the Maſter fatteth the Horſe.* It is this diligent and circumſpect eye of the Maſter that fatteth the Houſe too, and makes it have the goodly face of a Church. Therefore it is *Salomons* Precept, *Pro.* 27. 23. *Take heede to thy Heards, and know the eſtate of thy Flocke.*

If *Salomon* would have men thus carefully, with their owne eyes, looke to their owne Sheepe;

brutish creatures, how much more to the soules of their seruants, the Sheepe of Iesus Christ, bought with his bloud? Are they not much more worth than Sheepe?

Secondly, After that the Eye hath layd these foundations, the Hand must build thereon.

First, as soone as it hath received warning from the Eye of some evill that is in brewing, in stretching forth it selfe, and arming it selfe to hinder it, and keepe the authours thereof within their bounds. For this purpose, both Admonitions and Threatnings must bee used, but especially, wholesome Lawes must be enacted, for the prohibiting and preventing of things unlawfull. For so, in times past, the Apostles, and now, the faithfull Pastors, doe still meet with those evills which are approaching towards the Church. Wherefore, as in the Church and Common-weale, so likewise in the Family, evill manners must occasion good Lawes.

By the which, the way being hedged up against all Wickednesse and Disorder, a sweet Order and comely Conuenience, the very life of every Society, may flourish, and so cause an image of the Church to bee seene in the Family. For it is the Precept of the Apostle, concerning the Church, That all things should be done there in Order and Comelinesse; for *God is the God of Order, and not of Confusion.*

O the sweet and faire face of that Family, wherein by vertue of good order, every member shall be

kept

kept in tune and temper. Certainely, no Harmonie ſo melodious and pleaſant to the eare, as this ſight is acceptable to the eye. The Queene of *Shebaes* eare was not ſo much affected with the wiſedome of *Salomon*, as a lively Oracle ſounding in his Family, but her eye was as much raviſhed with the beholding of that ſeemely order and method obſerved of all in his houſe. And this latter is noted to be the cauſe of that her admiration and exclamation, as well as the former. And ſurely, unleſſe there be a reſemblance of Church-diſcipline in the goverment of the Family, as of Doctrine in the inſtruction thereof, though there may be an Image of the Church, yet a very darke and obſcure one, much deformed and defaced, not able to delight the eye of the Queene of *Sheba*.

In ſuch Families therefore, where the Guides have no care to maintaine this order, that every man may know his place, and doe that which is required of him by vertue thereof, but the reines are let looſe to every man, to doe as he will, there is an Image rather of Hell, and of that confuſed Chaos at the beginning of the Creation, of that *Cyclopicall* Ataxie, of that *Iſraeliticall* Anarchie, *Iudg.* 17. when every man did that which was good in his owne eyes; of any, or all of theſe, rather then of a well-governed Church. In the which, as there be divers Officers; ſome ſuperior, ſome inferior; ſome Paſtors and Teachers; ſome Elders and Deacons; ſome that are under the care and govern-

ment of these Officers: so they all carry themselves according to their places, for the good of the whole Body. And thus, not the least string being out of tune, what an heavenly Harmony will this be?

According to this frame let our families be fashioned, that there be a due *Decorum* kept and observed of all; a comlinesse of subjection as *Paul* requireth, 1 *Tim.* 3. in the inferiors; a comelinesse also of commanding and ruling in the superiors. And what then shall let, but such a Family may be baptized with the name of Christs Church?

Secondly, The same hand which made the Sword of good Lawes, for the prevention of evill to come, must draw it out, for the punishment of evil past, & not suffer it to lye rusting in the sheath. If then any shall breake those good Lawes which the Governors of the Families have made, let the punishments threatned be inflicted: that so, those who would not obey the Precepts of the law, may perforce be constrained to obey the threatnings thereof.

Now herein must there be an imitation of Church-Discipline. Looke then as in the Church the offendor is first admonished divers times, and at length not profiting by those admonitions, is excommunicated and dis-synagogued: so likewise in thy Family finding wicked and ungodly ones, first thou must deale with them by admonition, reprehension, castigations; and if for all these meanes, they still remaine incorrigible, then cast them out of thy

thy houſe, and thinke their roome better than their company. If *Iſhmael* and *Hagar* become Scoffers, out of doores with them, ſend them packing preſently; off with the rotten members, leſt the ſound ones be infected with their contagion: for how ſhall thy houſe be Gods Garden, when ſuch roots of bitterneſſe grow in it; in the which, not ſo much as barren Trees may be ſuffered to cumber the ground? Till thy Family be purged of ſuch, it is more like a Wood and Wilderneſſe, full of brambles and bryers, then the faire and pleaſant *Eden* of the Lord. Therefore *Davids*, *Pſal.* 101. ſolemnely vowed, before he came to be King, to the intent, that his owne Court might be Gods Court. That hee would diſplace and move out of it all wicked ones, even thoſe who onely did but give ſuſpition by their lookes and countenance of wickedneſſe.

If then, contrary to that which once *Eliphaz* adviſed *Iob*, wee ſhould grant *unto Iniquitie harbour and habitation* in our houſe, thinke wee, that God would cohabitate? No; hee is of pure eyes, and cannot behold iniquitie. How can we thinke our houſes, being full of Hogges and Dogges, to be fit for the entertainment of that great and mightie King of Kings? Firſt, drive theſe out of doores; otherwiſe, God will not vouchſafe thy houſe the honour of caſting his eye upon, much leſſe of entring into and dwelling in it; God and wickedneſſe are inſociable, they will not abide under the ſame Roofe together.

If the King were to come to thy house, and there were some in it he could not abide, wouldest thou not discharge them thine house, if so be thou wert desirous of the Kings presence? And entertaining Traitors in thy house, Traitors against God, thinkest thou, that he will come and pitch his Tent, and take up his Lodging with thee?

These be the things proper to the Chiefe. Now follow those which belong to the inferiors; in the which, as in the former, their Governors resembled the Pastors of the Church, they must resemble the rest of the Body of the Church.

1. First, *In matter of Doctrine.* As the Church acknowledgeth those that are over her, in the Lord, and obeyeth them, 1 *Thess.* 5. *Heb.* 13. So must those that are under government, carry themselves reverently and respectively towards their Governors, cheerefully and conscionably obeying, as all other and their lawfull commands, so especially those which concerne Gods worship. And as by the example of the Pastors, the rest of the Church are stirred up to godlinesse, *Phil.* 4. 9. So must the inferiors in the Family be encouraged, and inflamed to vertue, when they shall see their superiors going before them.

2. Secondly, they must resemble the Church in matters of Discipline.

First, Enduring those Chastisements either *Verball* or *Reall*, which for their deserts are inflicted, and freely acknowledging the equitie of them.

Secondly, If at any time they see any of their fellowes

lowes miſ-behaving himſelfe, firſt let them trie what they can doe themſelves by admonition: but if that way they prevaile not, then according to the example of the Eccleſiaſticall Diſcipline, *Matth.* 18. Let them acquaint their Governours therewithall. Thus *Ioſeph* told his Father of his brethrens wickedneſſe, *Gen.* 37. and ſome of *Iſaaks* Houſhold, as it ſeemeth, told *Rebecca* of *Eſau*, *Gen.* 27. 42. I, but by this meanes wee ſhall get our ſelves ill-will, and be called but pick-thankes and tell-tales for our labours. What then? if by the ſame meanes the Family may be called the Church of God?

The uſe of this Doctrine is three-fold.

To the Lord and Lady *Harrington.*

The firſt concerneth your Honors, who I doubt not, but according to that wiſdome God hath given you, doe account the name of a Church the faireſt ſtile of your Houſe. Certainely, the outward magnificence and ſumptuouſneſſe of the Building, the pleaſantneſſe of Situation, the coſtly hangings on the Walls, the rich furniture of Houſehold ſtuffe, the goodly ſhew of tall and proper perſonable Men attending; nay, outward Civill Order is nothing, if the name of the Church be wanting. The ſmoakie Countrey Cottage of a poore man being godly, ſhadoweth and obſcureth the ſtately and proud Palaces of prophane Princes. Maintaine then this Title, that ſtill your houſe may be *Bethel*, and not *Bethaven.*

The ſecond concerneth you, whom their Honours have betruſted with the government of the Family,

Family, and have made in ſtead of their owne Eyes and Hands. Be not then blind, ſleepy, or wilfully winking with the eyes, be not palſie and trembling Hands, or like the Sluggards hands layed up in his boſome.

Thirdly and laſtly, you whoſe it is only to obey, are to be admoniſhed in your places, to have a ſpeciall reſpect of the credit and good name of this Houſe, doing nothing that may bring diſgrace, or in any ſort deprive it of the name of a Church; neither rejoyce ſo much, that you live in the Houſe of a Nobleman, as in the Houſe of God. For in his Houſe, the porters place is farre to be preferred above the place of the Steward, yea of the Maſter of the Houſe himſelfe, in the Houſes of Princes, being Tabernacles, for the moſt part of iniquitie, *Pſal.*84.

VERSE 3.

Grace be unto you and peace from God the Father, &c.

Chriſtianitie teacheth Humanity.

HEre beginneth the ſecond part of the Preface of this Epiſtle; which is a *Salutation*, ſet downe in the forme of a Prayer: in the which, before we conſider the particulars of it, we may obſerve theſe points in generall:

Firſt, the Civiltie and Humanitie of *Paul*, in this

this and all other of his Epiſtles, uſing ſuch kind and courteous greetings. Chriſtianitie therefore is not ſevere: neither yet clowniſh nor ruſticall, that it ſhould neglect theſe duties of civill courteſie in ſaluting our Friends and Brethren, either in writing or ſpeaking, Wee ſee how preciſe *Paul* is in the obſerving of this point in all his Epiſtles, and how carefully he ſetteth downe the ſalutations of others alſo ſometimes. The Chriſtians in the Primitive Church, had a cuſtom in their meetings in the publike Aſſemblies, to whetten their ſalutations, as it were, with a kiſſe; which the Apoſtle calls *a holy kiſſe*, not onely allowing it, but alſo commanding it. *Ruth* 2. 4. *Boaz* and his Reapers ſalute each other, he ſaying to them; *The Lord be with you*: they to him; *The Lord bleſſe thee*. The Angels themſelves have uſed our formes of ſalutations, *Luk.* 1. Let no man therefore account of them as maters of ceremonie and faſhion, but as of a Chriſtian dutie, neceſſarily to be performed, unleſſe it be in ſome caſes, as when the performance of this dutie of ſalutation, may be a hinderance to other farre more neceſſary duties, *Luk.* 10. 4. 2 *King.* 4. 29.

Secondly, in this example of *Pauls* ſalutations, wee may learne what kind of ſalutations ours muſt be, even holy ſalutations, as being hearty prayers, wherein we crave the greateſt bleſſings that are, at the Lords hands, for the perſons ſaluted: here then are many kinds of ſalutations cenſured.

Doct.

Salutations muſt be holy, and

Not prophane

Firſt, the prophane ſalutation of ſwearing Swaggerers and rude Ruffians, which is not an holy forme

forme or prayer unto God, but a moſt fearfull tearing and rending of the name of God in pieces, by moſt horrible Oathes.

Not perfidious.

Secondly, the perfidious ſalutation, ſuch a one as *Iudas* his was, who betrayed his Maſter with a kiſſe: and *Ioabs*, who cloking his inward malice with ſweet and ſugred ſalutations, moſt villanouſly murthered valiant *Abner*, even in the act of ſaluting.

Not formall.

Thirdly, the formall and cuſtomarie, and with all nice, curious, and affected kind of ſaluting, when men are ſo full of their ceremonies and complements, that they make themſelves fooliſh and ridiculous. And herein conſiſts all their grace of their greetings in courting and congeying, and ducking, and ſuch other geſtures: but that which is the very pith and marrow of a Chriſtian ſalutation, the lifting up of the heart to God, in deſiring the welfare of thoſe they ſalute, is wholly wanting. Geſtures in ſaluting are good and commendable, ſo they may ſtand with comelineſſe, & the ſimplicitie of Chriſtianitie. But this is a fault, even in many, who yet are not ſo fond and ſo full of affectation in their ſalutations as others, that in ſaluting their Brethren, with thoſe good and holy formes in common uſe, as, *God be with you*, *God ſave you*, *&c.* they take the holy name of God in vaine, not having their hearts lifted up to God, whoſe name they call upon, but only ſpeaking of cuſtome, and ſo not minding what they ſay: a fault in moſt; and it ought to be a matter of humiliation unto us, as being an argument

ment both of the want of feare to God, and love to our Neighbour. Salutations are Prayers to the Lord, and therefore the name of the Lord muſt with all reverence be thought vpon, when they are uſed. Some hence take occaſion to neglect this duety, becauſe they are Prayers, and they thinke it not lawfull to wiſh well in Prayer to every one we meet, who ſometimes may haply bee going about ſome wicked enterpriſe.

But beſides, that Charity biddeth us to thinke and hope the beſt in matters of uncertainty, they ſhould have remembred that of our Sauiour, *Luke* 10. *Into whatſoever houſe yee goe, ſay, Peace bee unto this houſe, and if the Sonne of peace bee in the houſe, your peace ſhall come upon it, if not, your peace ſhall returne upon you.* So then there is no hurt done whomſoever we ſalute, ſo it be not a notorious Heretike, or ſome ſuch offender, not much unlike, 2 *Ioh.* but if wee ſalute the Children of God, we doe good to them, our ſalutations are effectuall meanes through the bleſſing of God, to bring upon them the good deſired. If others, we doe good to our ſelves, that good wee deſire to them, ſhall bee granted to our ſelves. The ſumme then of this whole point of ſalutation, in a word, is thus much: firſt, that we conſcionably performe this duety both by word and writing, Superiours to their Inferiours, as well as on the contrary, even Kings to their Subjects, to ſtrangers as well as to thoſe of our acquaintance, *Luk.* 10.2. that we doe it in a holy manner, feeling our hearts with reverence, both affected to God,

and

and inlarged in love to our brethren. Thus much in generall.

In this ſalutation more particularly, wee are to conſider theſe two points:

1. The *things* that *Paul* wiſheth, { 1. *Grace*, 2. *Peace.*
2. *From whom* hee wiſheth them, { 1. *From God the Father*, 2. *From Ieſus Chriſt our Lord.*

Firſt, for the *things deſired.* The former of them is *Grace.*

Grace, how taken.

This word *Grace*, often is taken for the gifts of the Spirit, by a Metonymie of the efficient, becauſe hey come vnto vs by the grace and free fauour of God, as *Ioan* 1.16. *And of his fullneſſe haue we all receiued grace upon grace:* and Verſe 17. *Grace and Truth came by Ieſus Chriſt*: and 2 *Cor.* 12. *My grace is ſufficient for thee.* But this grace is not here principally meant by the Apoſtle in this place.

Therefore, there is a ſecond, and that more proper ſignification of this word Grace, for the favour and good will of God, as *Epheſ.*2.8. For by grace are ye ſaved through faith. And this is that which here the Apoſtle wiſheth to *Philemon.*

Two degrees of Gods love.

Now, this Grace and favour of God is twofold.

Firſt, that favour of God whereby he purpoſeth to make us capable of his favour, and fit to be favoured of him, when as in our ſelves there was no

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matters of favour, but only of diſpleaſure. The giving of Chriſt unto us, and all the benefits which wee receive in Chriſt, are made fruits and effects of this favour, *Rom.* 5.15. *Much more the grace of God, and the gift by grace, hath abounded to many.* The gift by grace is juſtification and reconciliation with God. A man would thinke wee could not be in the love and favour of God, till Chriſt had reconciled us. I, but that Chriſt is given unto us to be our Reconciler. Whence comes this but of the favour of God, namely, this firſt kind of favour, whereby God goeth about to fit and prepare us for his favour? So the Apoſtle directly affirmeth, *Rom.* 5. *God ſetteth out his love unto us, that when we were ſinners, Chriſt dyed for us*; and Chriſt himſelfe, *Ioh.* 3. 16. *God ſo loved the world, that he ſent his only begotten Sonne:* which is to be underſtood of ſuch a kind of love and favour; whereby hee is willing, as it were, and deſirous to favour us, and not otherwiſe. For how then could we be ſaid to be reconciled to God by Chriſt, if before wee were actually in the love and favour of God? And of this grace our election is made a fruit, *Epheſ.* 1.5,6. *Who hath predeſtinated us to the glory of his grace, whereby hee hath freely made us accepted in his Beloved,* that is, whereby he hath predeſtinated us.

Secondly, there is another degree of Gods favour, when having a deſire to favour us, and a free diſpoſition to doe us good; and becauſe it would not ſtand with his Iuſtice, to favour the vile and abominable, having further of his owne good plea-

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ſure in Chriſt, fitted as for his favour, he doth now take a ſingular pleaſure and delight in us. So then there is a favour, whereby God makes us, as I may ſay, favourable, ſuch as may be favoured, and it is the deſcription of the Apoſtle himſelfe, *Epheſ.*1.6. *By the which grace he hath made us accepted.* And there is a further favour whereby having made us accepted, that is, ſuch as may be accepted, he doth indeed accept us, and is exceedingly well pleaſed with us. This may be called the *favour of complacency.* And this is that favour which ſo often in the *Pſalmes* is called the *light of Gods countenance.* The conſideration of theſe diſtinct, not kindes, but degrees of Gods favour, is very neceſſary. For hereby wee ſhall ſee how the death of Chriſt is both the cauſe and the effect of the favour of God. A cauſe of this latter favour, an effect of the former: hereby alſo we ſee, how both the favour of God is merited by Chriſt for us, and yet free, becauſe it was of the free favour of God, to vouchſafe unto us the merits of Chriſt, for the procuring of his favour. Now in this place both theſe favours are meant. So that the full meaning of the Apoſtle, ſaying, *Grace be unto you from God*, is this: The Lord grant unto you his favour, both that favour whereby you may be made capable of his favour in being juſtified through Chriſt, as alſo that ſweet acceptation of you being thus fitted for his favour.

Object. What need the Apoſtle wiſh unto them the firſt favour, ſince that was granted unto them from everlaſting, as alſo ſome fruits thereof, namely, their election

Election in Chriſt, and in time the other fruits thereof their ingrafting into Chriſt, Iuſtification and Adoption?

Anſw. Though God had vouchſafed them this favour before all Worlds, and they by it were made fit to bee entertained into his ſpeciall favour, yet *Paul* might pray, that God would continue it ſtill towards them. For as it was the cauſe of thoſe good things, which makes us acceptable to God; ſo likewiſe is it the cauſe of the continuance of them, namely, of Chriſt, and all his Bleſſings, and ſo conſequently, of our Acceptation: for we are ready to forfeit Chriſt and his Righteouſneſſe daily, and ſo to loſe all that Grace which by his meanes we have with God. Therefore it is needfull, that ſtill wee ſhould require that firſt degree of Gods favour to hold out, and be continued towards us, for the continuation of all other mercies whatſoever, which depend upon it. And in truth, this ſecond favour being an effect of the former, hee that deſireth the latter, muſt needs withall deſire the former. But, as I take it, both here and elſewhere the word Grace eſpecially is to be underſtood of the latter degree of Gods favour, which is the moſt proper ſignification of the Word: as when wee ſay, Hee is in great grace with the King. And that which the Apoſtle addeth, from *Ieſus Chriſt*, declareth the ſame who is the effecter of this ſecond favour, but an effect of the former. But yet the other Grace is alwayes neceſſarily to be included. Firſt then the Apoſtle prayeth for theſe to whom hee

writeth, that God would lift up the light of his countenance upon them; and ſecondly, for that purpoſe, becauſe the pure eyes of God cannot behold iniquity, ſuch as they were in themſelves, that hee would of his free favour worke and continue that in them, which might draw his ſweet eye towards them, and cauſe him to caſt a gracious and amiable aſpect upon them.

Doct. 1. The cauſe of Gods favour.

Firſt, from hence let us obſerve the chiefeſt and principalleſt cauſe of Gods favour to us, namely, his owne free will and gracious diſpoſition to favour us. For though, indeed, Chriſts obedience doe merite the favour of God for us, yet there was nothing in us, to merit at Gods hand that ſo precious a treaſure, but it is a free gift of Gods grace; as the Apoſtle notably ſheweth, *Rom.* 8. *Who having given us his owne Sonne*; the word ſignifyeth to give *gratis*, and freely, So then, Gods grace being the cauſe of Chriſt his being given, it is alſo the cauſe of that acceptance which we finde with him, through Chriſt: for that which is the cauſe of the cauſe, is the cauſe of the thing cauſed. And therſore Grace is the cauſe of Grace, that is to ſay, Gods owne gracious inclination of his Will towards us, to doe good to us, is the cauſe of that ſo great grace which we find in his eyes. And herein differed Gods favour from mans; Mans favour, though it make him doe good to the party favoured, yet firſt of all it preſuppoſeth ſome good in the man favoured; an attractive, and drawer of this his favour. Now Gods favour, as it is the cauſe

cauſe of all other mercies we daily receive, ſo is it alſo the cauſe of it ſelfe, as we ſhewed; and therefore it doth not preſuppoſe any good thing in us before, but bringeth with it that good thing, namely, *Chriſt Ieſus*, which muſt uphold and maintaine this his favour.

The uſe of this Doctrine, is to humble us in our ſelves, as having not the leaſt ſparke of goodneſſe in our ſelves, and to make us aſcribe all prayſe and glory in every thing to God, whoſe grace is the fountaine and foundation of all good things whatſoever. Let no man then talke of Chriſts merites, and therefore in this regard claime the favour of God, and life eternall, as his due. From whence is it, that we have Chriſts merits imputed unto us, and the imputation of them daily continued, but of the free mercy of God? and ſo for all this, the Apoſtle, *Rom.* 3. ſayes, *Wee are juſtifyed freely by his Grace.* Though we are clothed with bracelets, Iewels, and Ornaments, wherewithall Gods holy eye is affected, *Ezech.* 16. yet have we no cauſe to be proud, for it was God that put upon us theſe Robes, when wee were in our rags and filthy naſtineſſe; and ſo he doth but love his owne beauty in us.

Doct. 2. The grace and favour of God to bee deſired above al things

Secondly, in the example of *Paul*, in all his Salutations wiſhing firſt of all grace, that is, the favour of God, we learne what it is that we ſhould chiefely and principally deſire, either for our ſelves, or others, our children, wives, kindred, fathers, and mothers, acquaintance, &c. *viz.* this grace of S. *Paul*. *Pſal.* 4. 6. *Many ſay, who will ſhew us any good? Lord, lift thou*

thou up the light of thy countenance. And *Abrahams* wiſh for *Iſhmael* was, *O that Iſhmael might live in thy ſight!* *Abraham* had goods ynough to leave *Iſhmael*, but that contented him not; hee deſired better things for him, That he might be joint-heire of the gracious Promiſe together with *Iſaac.*

The reaſon why we ſhould thus deſire this Bleſſing, is ſpecially in theſe two regards:

2. *Reaſons.* Firſt, Gods favour is the ground of all other Mercies whatſoever: It is the maine and Mother-Bleſſing, the very Seed of all other Mercies whatſoever; ſo that in deſiring it, we deſire all other; and getting it, we get other. This is the reaſon men ſeek, as *Salomon* ſpeakes, after the face of the Ruler, to get into favour with him, becauſe his favour is as the latter Raine, and promiſeth a fruitfull Harveſt of many benefits. Hereupon it is, that thoſe who are in favour with Princes, preſume ſo farre, and make themſelves ſure of any thing. As *Haman* being asked by the King, What ſhould bee done to the man whom the King in ſpeciall favour would honour? could anſwere readily, preſuming himſelfe to be the man, by reaſon of his ingraftment in the Kings heart; *Let them bring for him Royall Apparell, the Kings Horſe, and Crowne, and proclaime, Thus ſhall it be done, &c.* How much more then, upon this ground, ſhould wee ſeeke for the favour and face of God? For what may we not promiſe to our ſelves upon his favour? What not ſhall be done to the man whom this great King favoreth? *Pſ.* 149. *This honor ſhall be done to his favorites.*

For

For Kings are not able to doe all things as they would, to gratify thoſe they love; but God is able to doe for his, even more than he will doe; his Power exceedeth his Will. But the will even of the mightieſt Monarchs oftentimes goeth beyond their power. They want occaſions and opportunities to pleaſure thoſe whom they favour; yea further, many times they are prevented, before thoſe occaſions fall out, by ſudden death: therfore moſt excellently the Pſalmiſt, *Pſal.* 146. *Truſt not in mortall Princes*, that is, in their favour and grace, *for their breath is in their noſtrills, and their thoughts periſh.* They have many thoughts and purpoſes to advance ſuch and ſuch: but even whiles they are in theſe thoughts, commeth the voice, *Thou foole, this night ſhall they take away thy ſoule from thee*; and then what ſhall become of thy thoughts; or what good ſhalt thou, poore man, have, that truſtedſt in thoſe thoughts? But hee that relyes upon Gods favour, ſhall never bee deceived, nor diſappoynted. Therefore in the fore-named place, the Prophet addeth, *Bleſſed is the man that truſteth in God*, Why ſo? *who made Heaven and Earth, the Sea, and all that therein is, which keepeth fidelity for ever.* Where, beſides the infinite power of God, able to doe all things, a further reaſon is added, to make us bold to build upon Gods favour, *viz.* the faithfulneſſe and conſtancy of this his love: Whom hee loves, hee loves to the end; whereas a mans love is often a lying love, like a deceitfull Bowe, *Iob* 9. It gives the ſlip to thoſe that are moſt of all intereſſed in it.

Let us therefore give over our too too greedy deſire of the favour of men, ſpecially great ones: Let us labour for Gods grace, and this will bring with it mans. As it is ſaid of our Saviour, *Luk 2. That he grew in favour*, firſt, *with God*, ſecondly, *with man*. Therefore *David* in the fourth Pſalme, though in diſgrace with *Saul*, yet prayeth not for the light of *Sauls* countenance, but onely of Gods. And ſo *Paul* in his Epiſtles, though the Churches hee writes unto were in the diſgrace of the Heathen Emperours, yet ſtill he wiſheth unto them grace, not from graceleſſe *Nero*, but *from God the Father, and our Lord Ieſus Chriſt*, this being the meanes to attaine, as all other benefits, ſo likewiſe this of grace with men. *Prov. 17. When a mans wayes pleaſe the Lord*, (and ſo the Lord will be well pleaſed with him) *his very enemies ſhall become his friends.*

Secondly, Gods grace is in ſtead of all other bleſſings, in caſe they bee wanting. As *Elkanah* ſaid to his wife, complayning for want of children; *Am not I in ſtead of tenne ſonnes to thee?* Doth not my love and husband-like affection, wherewithall I embrace thee, make amends for children? So ſpeaketh Gods favour to all thoſe that have their part in it; Am not I unto thee in ſtead of riches, friends, grace, and glory, and greatneſſe in the world? Though indeed Gods favour ſhall not bee ſo perfectly and fully all in all, till the life to come, 1 *Cor.* 15. yet even in this life, in ſome meaſure, it is all in all unto them ſo, that they crye out with *David, Pſalm. 73. Whom have wee in Heaven, &c.*

As

As *Manna* was to the Iſraelites that Meat which they deſired, whether Fleſh or Fiſh; in this regard are we further to hunger and thirſt after this grace, and in a holy kind of ambition, ſtrive for this favor. It will bring exceeding comfort and contentment in all our wants; yea, it will make a through ſupply of all our wants. As God anſwered *Paul* complayning of the pricke of the fleſh, *My Grace is ſufficient for thee:* Which though we expound of the gifts of grace and Sanctification, yet wee are to know, that theſe were no otherwiſe ſufficient for him, than as they were fruits, and ſo teſtimonies of Gods favour.

Thirdly, Since whatſoever wee deſire, wee are likewiſe to ſeeke it, in the uſe of the meanes, *Paul* in his example commending unto us the deſire of Gods favour, withall further ſheweth us, that wee muſt uſe meanes for the attainment of it. True it is, that the firſt favour of God to whomſoever it is, it was before all worlds, and therefore we can doe nothing for the attainment of it. But that ſecond degree of Gods favour, though in regard of Gods Decree at was given us before all Worlds too, as *Paul* witneſſeth, 2 *Tim.* 1.9. yet we are not actually poſſeſſed of it, till we be called and juſtifyed. And though they procure not themſelves (for we maintaine againſt the Papiſts, that the grace which makes us graceful, is not any inherent grace in our ſelves, but it is the free gift of God in Chriſt) yet at that very time he beſtoweth this Iewell upon them, hee ſtirreth up in them an earneſt deſire, and a proper- *Doct.3.*

tionable endeavour after it. It is Ieſus Chriſt, indeed, that bringeth us into favour with God: yet withall, when the Father giveth us this gift, hee makes us alſo uſe meanes, not ſo much, indeed, for the attainment of it, as for our own aſſurance of the attainement thereof.

Queſt. What then are thoſe things which we muſt doe for this purpoſe?

Anſw. Three meanes whereby wee may attaine to the favour of God.

Firſt, taking thorow-notice of that diſgrace and diſpleaſure thou art in with God, and that moſt deſervedly for thy ſinnes, thou muſt firſt of all come as *Benhadads* ſervants came to *Ahab*, even with a Halter about thy necke, creeping and crouching before the Throne of grace, abaſing and abjecting thy ſelfe at his Footſtoole, in the humble and penitent confeſſion of thy ſinnes. Wee ſee man being juſtly offended with us for ſome injury offered him, will not vouchſafe us his favour, till we have humbled our ſelves before him, and confeſſed our fault, witneſſing our unfeigned griefe for the ſame. And thinke wee to have God favourable unto us, who never yet were touched with any ſorrow for diſpleaſing him, nor in this ſorrow have proſtrated our ſelves at his feet, with bleeding hearts lamenting and bewayling our offences?

Thou then that deſireſt the favour of God, come unto him with this ſacrifice of a bruiſed and broken ſpirit, and thou ſhalt be accepted, *Pſalm.* 51. Thou ſhalt finde the ſaying of the Apoſtle moſt true, *God reſiſteth the proud, and giveth grace to the humble.* This muſt terrify the impenitent, whoſe hearts

heats will not relent, who ſinne freely and merrily, *Drinking in iniquity as the fiſh drinketh in water:* never ſaying ſo much, as, *What have I done?*

Aſſuredly, they are out of the favour of God. An humbled heart for ſinne is the firſt ſtep to the favour of God.

Secondly, thou muſt ſhrowde thy ſelfe under Chriſts wings. Cloth thy ſelfe with his righteouſneſſe and the precious Robes thereof, that ſo thou mayſt appeare amiable and lovely in the eyes of the Lord, for in Chriſt onely is the Father well pleaſed: and ſo if thou wouldeſt have him well pleaſed with thee, thou muſt become a member of him, bone of his bone, and fleſh of his fleſh. This thou doeſt, when by Faith thou layeſt hold upon Chriſts righteouſneſſe, and gripeſt the promiſes of the Goſpell. And this act of Faith ſheweth it ſelfe moſt of all in earneſt Prayer and Deprecation, when thou cryeſt with ſtrong cryes, *Forgive me my treſpaſſes. According to the multitude of thy mercies, blot out my offences.* Theſe be the wreſtlings of *Iacob*, who would not let the Lord goe till he had bleſſed him. If thou wouldeſt find grace, thou muſt come, and in this manner knock at the gate of grace, and it ſhall be opened unto thee. How can we look to have grace with God, when he offring us his Son as a means therof, we wil not reach forth the hand of our faith to take him?

Thirdly, by Faith having clad thy ſelfe with the Robes of Chriſts imputed righteouſneſſe, thou muſt be clothed upon with the garment of thy own righteouſneſſe and obedience, which, howſoever being

being in it ſelfe a menſtruous cloth as it comes from us, yet being of the Spirits owne weaving, in that regard is acceptable to God, and cauſeth him to take a further delight in us. *Prov.* 3.3. *Let not Mercy and Truth depart from thee, ſo ſhalt thou have favour with God and man:* Prov. 11.20. *They that are upright in their way, are his delight.* If then we would be Gods favoured and beloved, we muſt put on that party-coloured Coat of the Apoſtle, *Col.* 3.12. conſiſting of many parts, *Of Humbleneſſe, Mercy, Kindneſſe, and long-ſuffering, &c.* then ſhall that be verifyed, *Pſal.* 45.11. *The King ſhall delight in thy beauty:* and that *Cant.* 4.9. *My faire One, thou haſt wounded my heart with one of thine eyes, and with a chaine about thy necke.* Looke how the Spouſe, that being beautifull of her ſelfe, is withall ſet forth and decked with precious ornaments, is gracious in the eyes of her Lover: ſo ſhalt thou be in Gods, when thou appeareſt before him in the beautifull face and pleaſant rayment of a new creature in Chriſt Ieſus, for then thou art made partaker of the divine Nature. And God in thee ſeeing himſelfe, an Image of his owne Holineſſe and Righteouſneſſe, thou being with *David* a man after his owne heart, how can hee but take great pleaſure in thee, if ſo be hee take pleaſure in himſelfe? Thou then, who haſt not this pleaſant rayment of the new man, but the torne rags of the old man, thou that lyeſt wallowing in the mire of ſinne, a forlorne naſty creature, thou that ſtill retaineſt the old *Ethiopian* hide, and Blackemores skin, theſe foule Leopard ſpots, how thinkeſt thou that the

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pure and cleere eyes of the Lord can abide the ſight of ſo filthy and deformed an object? Hee that can performe theſe three dueties, may aſſure himſelfe of Gods favour. Thus much for the firſt thing deſired, namely, *Grace.*

The ſecond followeth, *and Peace.* I doe willingly aſſent to thoſe who by *Peace* doe underſtand all proſperity and felicity, both earthly and heavenly, in this life, and that to come. In the ordinary ſalutation among the Iewes, wherein they wiſhed peace to the ſaluted, *Luk.* 10. I thinke onely outward proſperity was meant by peace. But as the Apoſtles augmented the ordinary forme of ſalutation, by adding grace to peace, becauſe they preached in the Goſpell the free grace of God for our ſalvation, ſo by the ſame reaſon may it well bee thought, that they inlarged the ſignification of this word Peace, even to inward peace, as well as to outward, ſpecially their Goſpell, being the Goſpell and glad tydings of that Peace. Extending therefore the ſignification of this word, in this Apoſtolicall ſalutation further than it was taken in the common greetings of the Iewes, it may comprehend all theſe things within his circuit.

Foure things comprehended under peace.

Firſt, the inward *peace of Conſcience* with God, which ſpringeth out of the grace and favour of God, *Rom.* 5. 1. A mans conſcience will never be at quiet within him, till it feele this grace; there will be nothing there, but the uncomfortable darkneſſe of terrours and aſtoniſhments, till the light of Gods countenance ariſe and ſhine upon it.

Secondly,

Secondly, *The peace of Charity* among our ſelves, of which the Apoſtle: *Be at peace among your ſelves: Let the peace of God rule in your hearts.* This alſo is an effect of Gods grace, which as it maketh a man at peace with himſelfe and God, ſo with his Brethren.

The love of God ſhed into our hearts, will make us love our Brethren alſo: There can be no true love then among thoſe that are not in favour with God, but they live together like Wolves and Beares. But when our God hath vouchſafed us his grace, he changes our Wolviſh and Tygriſh natures, accompliſhing that which is prophecyed, *Eſai.* 11.

Thirdly, *The peace of amity*, and a holy kind of League with all Gods creatures. *Iob* 5. *The ſtones of the field ſhall be at peace with thee.* This alſo is an effect of grace: for when we have his favour, who is the Lord, we have the good will alſo of his ſervants the creatures. *Rom.* 8. *If he be with us, who can be againſt us?* for all things are at his command, who is the Lord of Hoſts. Nay, who ſhall not bee for us? On the contrary, Oh the miſeries of the man in diſgrace with God! all the creatures are at enmity and at variance with us, being out of Gods favour. The ſenſeleſſe creatures themſelves in their kind riſe up againſt us, to fight the Lords battailes againſt us, as the heavens did fight againſt *Siſera*, *Iudg.* 5.

Fourthly, *Outward Proſperity*, and good ſucceſſe in our wayes; ſo it is commonly taken in all their ſalutations, as 1 *Chron.* 12. 18. *Peace bee unto thee,*

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O ſonne of Iſhai. And 2 *King.* 9. *Is it peace?* the ſalutation of *Iehoram* to *Iehu.* Hence it is, even from this manner of ſaluting, all kind and good dealing is ſet out in the Scripture by this phraſe of *ſpeaking peace*, as *Pſal.* 85. God ſayes, *I will ſpeake peace to my people.*

Now, the reaſon why outward proſperitie is ſignified by this name of *peace*, is, firſt becauſe to the godly they are Pawnes and Pledges of that ſweet Peace they have with God. Secondly they are notable Maintainers of the Peace and quietneſſe of our affections; for in the want of outward things how are we diſquieted and unſetled!

But Peace, in this fourth ſignification, is ſo taken for outward proſperitie, that which all this outward proſperitie hath Securitie annexed unto it, and is a fore-runner and beginning of that eternall Proſperitie and Felicitie in Gods Kingdome; for both theſe things are underſtood by the name of Peace. *Securitie*, *Pſal.* 4.9. *I will lay me downe and ſleepe in peace*: firſt, ſecurely, and the *perfection of all proſperitie*, in the life to come. *Pſal.* 37. *Marke the juſt man, the end of that man is peace.*

Doct. 1. We may lawfully deſire outward bleſſings, & how.

Firſt, from hence obſerve, that as wee may lawfully deſire for our ſelves and others outward proſperitie, and the bleſſing of this life, *Give us our daily bread*, Petit. 4. *Food convenient*, *Prov.* 30. ſo how and in what manner we muſt deſire them.

Firſt, having deſired grace in the firſt place. *Mat.* 6. *Firſt ſeeke the Kingdome of God*: and then in the ſecond place we may ſeeke temporall things: but now men

men are all for peace: *Who will shew us any good?* few or none for grace: peaceable men, as I may call them, enough, very few gracious men that doe first of all seeke Gods grace, and then in the second place peace.

Secondly, in desiring of outward things, wee must moderate our desires, that they goe not beyond their bounds, to desire abundance and superfluity of them; for we desire them by the name of Peace: therefore no more must wee desire, but that which will serve us, to attend the works of our Calling with free and quiet minds, without disturbance or distraction. Thus *Agar* prayed against poverty, and for a competency of outward things, lest otherwise falling into Satans snare, hee should take the name of God in vaine. Thus farre may our desires goe. And our heavenly father knoweth wee stand in need of these things, namely, of a competency of them, as a very necessary helpe for Gods service.

Doct. 2. Peace is a fruit of Grace.

Secondly, againe, *Paul* first desiring grace, and then Peace, sheweth us that peace, namely, outward prosperity, is a fruit of Grace, and so, that the neerest and most compendious way to get peace, is first to get grace and favour with God. *Ioseph* and *David* had wonderfull successe in all their wayes, and the reason the holy Ghost yieldeth thereof, is this; *The Lord was with them, Genes.* 39. 1 *Sam.* 18. *The way of man*, first, of the just man, of whom he had formerly spoken, *is directed by the Lord:* but what is the reason hereof? *Because the Lord loveth his way:*

way: that is, is well pleaſed with him and his courſe of life, *Pſal.* 37.23. therfore hee had ſhewed before, how the wicked man borrowes, and payes not againe, though rich and wealthy, whereas the godly, though poore, is able to lend. And all this, becauſe as he addeth, *Verſ.* 22. *The bleſſed of the Lord ſhall inherit the Land.* It is the grace and bleſſing of God that is all in all. And as it is the cauſe of good ſucceſſe in the generall courſe of our lives, ſo likewiſe in every particular action. *Pſal.* 44. The *Iſraelites* victory over the *Canaanites*, is aſcribed not to Sword or Bow, but to the light of Gods countenance, becauſe hee did favour them. *Noahs* preſervation in the Floud, *Maries* honour to bee Chriſts Mother, given to this cauſe, they found favour with God. Would we then enjoy the comforts of this life? would we proſper and thrive in our endeavours, and works of our Calling? Labour then for Gods grace and favour. Grace is the onely meanes to draw on Peace. When wee have got Chriſts righteouſneſſe, it is that grace which makes us gracefull to God: *Matth.* 6. then outward things come voluntary, as it were, and of their own accord, without our ſeeking or deſiring: no marvell then if oftentimes things goe croſſe with us, wee by our ſins having drawne down the curſe of God upon all our enterpriſes. This is the reaſon why Gods children live better, even with greater credit and reputation in the world with a litle, than many times the wicked doe, which have far more. Gods bleſſing ſets forward the one, & his curſe blowes upon the other.

But

Object. But we oftentimes ſee thoſe that are not in greateſt favour with God, abounding with theſe earthly bleſſings. *Pſal.* 17. *The men of this world, whoſe bellies thou filleſt and fatteſt with the hid treaſures of the earth.* And on the contrary, thoſe that have greateſt ſtore of Grace, to have a very ſmall pittance of Peace.

Anſw. Firſt, *For the Godly*, who having their part in grace, have alwayes in ſome meaſure their portion in peace alſo: for *firſt*, The end of all his afflictions, whereto they are diſpoſed, is peace. *Pſal.* 37. *The end of the juſt man is peace.*

Secondly, He hath the *peace of Security* in his greateſt diſtreſſes. *Pſalm.* 3. 6. *I layd me downe and ſlept, and roſe againe, becauſe thou, Lord, ſuſtaynedſt me*: and *Pſal.* 4. 9. *I will ſleepe in peace.*

Thirdly, He hath the *peace of Contentation*, Grace ſupplying and ſweetning the want of Peace, and turning very Warre it ſelfe into Peace, darkneſſe into light to the Godly, his heart is at reſt and at peace within it ſelfe.

There is no warring of the affections againſt God, whatſoever his outward eſtate is. Therefore *Pſalm.* 37. *A little to the righteous is more than great riches to the wicked; for, Godlineſſe is great gaine, bringing contentation.*

Secondly, *For the wicked.* It is farre otherwiſe with them in their peace, which being a graceleſſe peace, a peace not founded on grace, is in truth a peaceleſſe peace, for in the middeſt of their peace they want the *peace of Security*, their hearts tremble like

like an Aſpen leafe, in feare of change; or if they have ſecuritie, it is a preſumptuous and falſe ſecuritie; for when they cry, *Peace, Peace, then is their deſtruction at hand*, 1. *Theſſ.* 5. 3. And let their Peace be never ſo flouriſhing, yet ſtill want they the *Peace of Contentation*; they thinke all too little: if they had the whole World, with *Alexander*, they would grieve there were no more for them to get. Againe, as the end of the godly mans Warfare is Peace, ſo the end of the wicked mans Peace, is Warfare, even an eternall Warfare, and wreſtling with the anger of God in Hell. Therefore a ſound and ſafe Peace ariſeth only from the Grace of God. The Peace of the wicked deſerveth not the name of Peace: *There is no Peace, ſaith my God, to the wicked, Eſa.* 57.

Thus much for the things deſired. Now let us ſee from whom they are deſired: firſt, *from God the Father*, ſecondly, *Chriſt Ieſus our Lord.*

The Holy Ghoſt is not here excluded, though not named. But in all actions of God, reſpecting the creatures, when one Perſon is named, the reſt are to be included.

By God, being here oppoſed to Ieſus Chriſt, we are to underſtand the firſt Perſon; who is called our Father, not onely in regard of Creation, *Luke* 3. *Adam the ſonne of God*, *Heb.* 12. *the Father of Spirits*; but alſo, and eſpecially, of Adoption in Chriſt: And that to this end, that as wee might hence aſſure our ſelves, that God will every way carry himſelfe as a Father to us, ſo wee ſhould

teach our selves the behaviour and dutifull disposition of good sonnes towards him.

Doct. But here more specially marke, what is the cause of Gods favour, namely, God himselfe. Grace, the favour of God, be unto you, from God. It comes not then from any thing in our selves; from any fore-seene workes, or worthinesse of ours. But of this more before.

The second Author of this Grace and Peace, is Iesus Christ.

First, Hee is the Author of Grace, of both degrees: of the first degree of Grace, as God; of the second, only as God-man, as Mediatour.

Some of the Papists, who teach, That the Grace making us gracefull, is the gift of Regeneration in us, doe yet acknowledge the first degree of Gods favour to be of himselfe, who of his owne free favour gives us this gift, whereby according to them he maketh us worthy of his favour. But here wee learne, that as the first degree of Gods favour, so likewise the second, is not of our selves. First, the Apostle saith, *Grace be to you from God.* I, but they might say, How should wee come to bee gracious in Gods eyes? *Paul* therefore addes, as shewing the meritorious cause of Gods favour, *and from Iesus Christ:* Hee sayes not, and from the habite of Regeneration.

Christ Iesus then is the Grace that makes us gracefull: Hee hath all the Grace of God; Hee is even full of it, and of his fulnesse wee receive our share of it. The favour of God lights upon Christ

Chriſt, and then from him it is derived to us. It is not any thing in thy ſelfe, that can draw the gracious eye of God towards thee. Saint *Peter* commands us to *truſt perfectly in that grace which commends us to God*, 1 *Pet.* 1. but wee may not truſt in a creature, as is any infuſed habit of grace. Therefore we muſt abandon all other things, and cleave onely to Chriſt, by whom onely wee have acceſſe to the Throne of Grace.

Secondly, he is the Author of Peace. Even outward things themſelves come to us by Chriſt, wee loſt our right unto them in *Adam*, and we recover it not but in Chriſt.

First then we learne, that the true Chriſtian is the only right owner of Peace. All others are but uſurpers, for theſe outward things are appendances of Chriſts righteouſneſſe, and are entayled thereto, *Matth.6.33.* True Chriſtians only true owners.

Secondly, we are taught to uſe all the bleſſings of this life, Chriſtianly, moderately, and thankefully, for they are purchaſed for us with no leſſe price than the blood of Chriſt. And when we exceed in the uſe of any outward comfort, meate, drinke, ſport, &c. we are injurious to the blood of Chriſt, as though, by it, were purchaſed for us a lawleſſe libertie, for licenciouſneſſe, wantonneſſe, and drunkenneſſe, &c. Chriſts blood hath bought us right to the moderate uſe of all comforts: if we goe further, we goe beyond our right, and uſurpe upon the creature. This checketh thoſe that uſe unlawfull recreations, or lawfull, unlawfully: for our outward How outward bleſſings muſt be uſed.

peace is to be received from Chriſt, as the Author thereof.

Oh that we could thinke of this, when the creatures preſent themſelves unto us, though not to keepe our ſelves wholly from the uſe of them, as *David* did, from drinking that Water which his three Worthies brought him, becauſe it was the Water of Blood; yet from the abuſe of them, in Gluttony, Surfetting, and Drunkenneſſe, becauſe they are the blood of Ieſus Chriſt! and by the eye of faith we muſt behold the blood of Chriſt ſwimming in every diſh that comes to the Table. This is the onely ſawce to ſweeten our meat, and all other outward comforts whatſoever: for wee may with good conſciences uſe them, when we can receive them as fruits of the bloodſhed of Chriſt. And this is, of all others, the moſt effectuall retentive from immoderate exceſſe and intemperancie, in the uſe of any creature, to conſider the deareneſſe of the price wherewith it was bought for us.

Thirdly, being in Chriſt, we muſt comfort and content our ſelves in all eſtates; for hee is a Storehouſe and Treaſurie of all Grace and Peace to all that are his: *Peace I leave with you; my Peace I give unto you, not as the world giveth it; let not your heart be troubled, nor feare, Iohn* 14.

Chriſt Ieſus is deſcribed by the Title of his Lordſhip; *Our Lord.*

Where wee are to learne, that Chriſt is a *Ieſus* to none, a diſpencer of Grace and Peace to none, but to thoſe to whom hee is a *Lord.* The world would

would have him a Ieſus, a *Saviour*, but in no caſe a *Lord*. They will not beare the burden of his yoke, yet they will needs have him beare the burden of their ſinnes. But till Chriſt bee become our Lord, we can have no aſſurance he is our Saviour.

This I note the rather, becauſe even at this time, when wee celebrate the memory of our Saviours Incarnation, wee moſt of all deny him the right of his Lordſhip, taking liberty to breake out into all outrage of ſinne.

VERSE 4.5.

I give thankes to my God, alwayes making mention of you in my prayers,

Hearing of thy love and faith, &c.

HEre beginneth the third part of the Preface of this Epiſtle, namely, an Inſinuation; whereby *Paul*, in godly wiſedome, to make a more eaſie way for his Petition, doth labour to poſſeſſe *Philemon* with an opinion and conceit of his owne love and affection towards him; and this hee doth, by letting him underſtand two effects of his love towards him: firſt, his *congratulation* and rejoycing with him for his good; namely, thoſe Graces God hath beſtowed upon him; the which *gratulation* is propounded in a *Thankeſgiving*,

I give thankes to my God: ſecondly, his *continuall praying*, for him; both theſe, *viz.* both Thankeſgiving and Prayer, ſet forth by the cauſes which cauſed him to pray and give thankes, *Verſ.* 5. *Hearing of thy love, &c.* More ſpecially the Prayer is ſet forth by the matter thereof, *Verſ.6.* And then the Thankſgiving, by the ſpeciall and proper cauſe thereof, *Verſ.7.* Of all which in their places.

Doct. The manner of true congratulation.

Firſt, For his Gratulation, or rejoycing with *Philemon* in his Graces, it is ſet downe in the forme of Thankeſgiving, *I thanke my God.* Where obſerve, firſt, the manner of true Chriſtian congratulating and rejoycing with our friends, for any good thing they have; namely, to rejoyce in the Lord; giving him firſt of all his due, the praiſe of all that good they have. The rejoycing of the world is carnall and prophane. God is never ſo much as thought upon. The parties whom wee congratulate, they are dignified and almoſt deified. O, I admire your Wiſedome, Eloquence, Learning, &c. will the Flatterer, or the inordinate lover of his friend, ſay. But *Paul* would ſay, I admire the goodneſſe and mercie of God towards you, in enriching you with theſe gifts, I thanke God for your wiſedome, &c. ſo all the praiſe is given wholly to God, whereas before it was wholly derived from God to man, and ſo God was defrauded and defeated of his right. Not that it is unlawfull to praiſe men, endued with the graces and gifts of Gods Spirit; nay, it is a dutie wee owe unto them; but it muſt be performed in that wiſe ſort, that God in the firſt

place

place be prayſed: for by this meanes we ſhall both in our ſelves take away ſuſpicion of flattery, and in our brother commended, ſuſpicion of pride. And this is the ſpeciall difference betwixt Chriſtian encouragement and flattery. The former hath reſpect to Gods glory, and the good of the partie encouraged; who hearing God praiſed for his gifts, is taught not to ſwell in a conceit of his owne worthineſſe, but to referre all to the glory of God. The latter regardeth neither; but as it robbeth God of his glory, and transferreth it to the inſtrument, ſo it driveth the man flattered, upon the Rocks of Pride, Ambition, Vaine-glory, and there often to make ſhipwracke of a good conſcience.

Secondly, The Title that *Paul* giveth God in this his Thankeſgiving, *My God.* Here obſerve theſe two points.

Doct. 1. The priviledge of a true Chriſtian.

Firſt, The priviledge of every true Chriſtian. Hee hath a peculiaritie and ſpeciall proprietie in God; That looke as a man may ſay of his Inheritance, his Houſe and Lands, *Theſe be mine*; ſo hee may as truely ſay of God, *God is mine*; I am righted and intereſſed in him. This priviledge is conferred upon us in the Covenant of Grace, which runs in this tenor, *I will be thy God, and thou ſhalt be one of my people.* We aſſenting to the Condition of this Covenant, to become Gods, God forthwith becomes ours, ſo that wee may now lay claime to him as our owne, he having made over himſelfe to us by Covenant. Hence it is, that the Apoſtle ſaith, *Rom.* 5 11. Wee glory or boaſt of God, namely, as of our

owne, being bound to us, as the Husband to the Wife, by the Covenant of Marriage. Looke then, as the Husband is not his owne, but the proper poſſeſſion of his Wife; ſo God is now no longer his owne, as it were, but the peculiar poſſeſſion of his Saints.

This is a Doctrine of great comfort, That though thou haſt not Houſe, Lands, Mony, Friends, to call thine, yet there is a God in Heaven, whom thou maiſt call thine; who being thy portion and poſſeſſion, thou maiſt joyfully ſing with *David*, *Pſal.* 16. *The lines are falne to me in a goodly ground, I have a faire Heritage.* But this belongeth not to the wicked, becauſe the Covenant is not made with them, by reaſon they agree not to the Condition of becomming Gods people. Therefore *Pſal.*50. God ſaith to the wicked, *What haſt thou to doe to take my Name in thy mouth?* to brag of me as thy God, *ſince thou hateſt to be reformed?*

*Doct.*2. Secondly, The nature of true juſtifying faith, which is, to apply God in ſpeciall to the Beleever. True faith doth not onely beleeve, that God is the God of his Elect in generall, but that he is his God in ſpeciall, as *Paul* here ſaith, *My God.* And Chriſt on the Croſſe, *My Lord, My God.* Chriſt preſently anſwered *Thomas*, Becauſe thou haſt ſeene, thou haſt beeleeved. Here then is true faith, when with *Paul*, *Galat.* 2. 2. wee can ſay, Chriſt hath loved me, hath given himſelfe for me. This is more than any hypocrite and a temporary profeſſor can doe.

The

The ſecond effect whereby *Paul* declareth his love towards them, is his daily praying for them, *Making mention of you alwayes in my prayers.* Firſt, in my private prayers.

Doct. 1. In our prayers we muſt bee mindfull of others.

Firſt, even in our private, and ſolitarie prayers, we muſt bee mindfull of our Brethren. Many there are that in private pray not at all. Others, though they doe ſometime pray privately by themſelves, yet then onely they pray for themſelves. And ſo their private Prayers are too too private, private not onely in regard of the place where, but alſo in regard of the Spirit by which they are conceived, they come from a private ſpirit, regarding themſelves only, and not touched with a feeling of the want of others. Saint *Paul* writes not to any Church or particular man, but hee tels them, hee made mention of them in his Prayers. And wee are to thinke, that hee did no leſſe for many others, that hee never wrote to. Had hee not the Spirit of love, it would have beene tedious unto him, to have rehearſed ſo many names. For wee are not to imagine that this mention was onely in generall, under the name of Gods Church, for ſo hee prayed for thoſe whoſe faith hee never heard of. But moſt commonly hee makes this to be the cauſe of thoſe prayers, which, hee ſayes, he daily offered for thoſe hee writes unto, *The hearing of their faith and love*, as here in this place.

Let us therefore, according to this example of Saint *Paul*, even by name remember our Chriſtian friends in our prayers, knowing that the performance

formance of this dutie is one ſpeciall part of the communion of Saints.

Doct.2. Secondly, obſerve, that *Paul* did pray even for thoſe for whom hee gave thankes: from whence it followeth, That there is no man ſo perfect, that hee hath need onely to give thankes for that good he hath received, and not to aske ſome good thing he wanteth.

Thankſgiving and Petition muſt goe together.

Vnto thankeſgiving therefore for our ſelves or others, Petition muſt be annexed both for the continuance and increaſe of that good we give thankes for. And to ſpeake the truth, thankeſgiving doth neceſſarily carry us to Petition, for in that we give thankes to God for any bleſſing, wee acknowledge him to be the Author thereof, then alſo the Continuer and Encreaſer, and therefore to have power to decreaſe, and take it away. When therefore we conſider of thoſe good things, which wee or others have, and thereby in the joy of our ſoules are provoked to the praiſing of Gods name; we muſt then withall conſider and meditate thus with our ſelves: This or that grace God hath begun in me, and I am wholly beholding to him for it; But unleſſe his grace follow mee to preſerve that which hee hath begun, I ſhall loſe all, for he it is that worketh both to will and to doe. Thus muſt wee rejoyce with trembling, and give thankes with prayer, tempering the joy of our thankeſgiving, with the Chriſtian feare of Prayer. And moſt true it is, that he which feeleth moſt joy in the fruition of any bleſſing, is moſt fearefull of loſing it. And therefore in his feare

of

of loſing it, unto that thankeſgiving which his joy cauſed, hee will adjoyne earneſt Prayer for the continuance of it. We muſt not then be like the Phariſee in the Goſpell, who only giveth thankes, but thinking himſelfe full and perfect, and complete, asketh nothing. But as the feeling of Gods goodneſſe muſt ſtirre us to thankeſgiving; ſo the feeling of our wants and weakneſſes, mixed alwayes with thoſe things wherein Gods goodneſſe ſheweth it ſelfe, muſt drive us to prayer.

Thirdly, we may obſerve, that *Philemon* was ſuch an one as miniſtred to *Paul* juſt occaſion, as of Prayer, ſo likewiſe of Thankeſgiving. Wee muſt labour herein to be like him, that others, ſpecially Gods Miniſters, who either ſee us, or heare of us, may have cauſe not only to pray for us, but alſo to praiſe God for us. *Doct. 3.*

Many there are that wee have cauſe to pray for, and that with great griefe that they are ſo bad. But there is ſmall matter for thankeſgiving in them. But we ſhould bee ſuch, that our friends may pray for us, not with griefe, but joy, and giving of thankes unto God for us.

VERSE 5.

VERSE 5.

Hearing of thy love and faith which thou haſt towards the Lord Ieſus, and towards all Saints.

BOth the effects of *Pauls* love to *Philemon*, Thankeſgiving and Prayer, are here both ſet forth by the cauſe, moving him both to give thankes, and pray for them: for ſo I underſtand, that in them the Apoſtle ſetteth downe as well the cauſe of his Prayer, as of his Thankeſgiving, the which is more evident, by comparing this place with *Coloſſ.* 1.3.4. where the ſame words almoſt are uſed that are here, that Epiſtle (as ſome not unprobably think) writen at the ſame time, as it was ſent by the ſame Meſſengers that this was.

Doct. 1. Pray for thoſe moſt, whoſe graces are greateſt.

Firſt then obſerve, That the greater graces wee heare any of our Brethren to have, the more fervent Prayers ought we to powre out for them unto the Lord, as appeareth in that place, *Coloſſ.* 1.3.4. *Wee give thankes to God, praying alwayes for you, ſince, or after that wee once heard of your faith.* The more grace there is in any, the greater muſt our love bee. And the greater our love is, the greater will our deſire be for his good. Againe, the greater grace there is, the greater will be Satans ſpight and malice, labouring even out of that grace, to worke diſgrace to God and his Goſpell. And therefore the greater cauſe have

have wee to double the fervencie of our Prayers for the reſiſting of Satan.

Secondly, Marke what it is either in others, or in our ſelves, that eſpecially ſhould cauſe us to rejoce and give thankes, namely, ſaving, and ſanctifying Grace, Faith, Love, &c. Many rejoyce to ſee their Children prove wiſe, witty, wealthy, when yet they bee poore enough in Faith and love. But yet there is no matter of joy in common gifts ſevered from ſanctification, nay, there is matter of great griefe, for they are not matters of ornament, but of deformitie rather. Wit, Wiſedome, Eloquence, &c. doe nothing become a wicked man, nay, they diſgrace him rather; for that which *Salomon* ſpeaketh of beauty in a wicked woman, may ttuely be ſaid of all other common gifts, in all, both men and women that are ungodly: *They are in them as the golden Ring in the ſnowt of a Swine.* If then we would have true matter of rejoycing and thankeſgiving, let us not reſt contented with common gifts of Nature, but let us put upon the Earings of Nature the Iewell of Grace: then may we have joy of our ſelves, and cauſe to bleſſe the Name of the Lord. Not but that wee ſhould give thankes for other common graces, but yet firſt as fruit of theſe, and ſecondly, ſpecially, and principally for theſe, accounting one dramme of Faith, one graine of Grace, farre above many pounds of naturall parts, thinking our ſelves more beholding to God, for that ſmall meaſure of ſanctification which we have, than for all the ornaments of Nature whatſoever.

Doct. 2. The cauſe of Ioy and thankeſgiving

There

Therefore ſpirituall bleſſings in Chriſt ſhould ſo affect us, and ſo poſſeſſe and take up our minds and meditations, that wee may ſeeme in a holy kind of forgetfulneſſe to paſſe by the petty inferiour bleſſings of this life, as having no leiſure almoſt to thinke of them.

Doct. 3. Thirdly, in that *Paul* maketh *Philemons* faith and love the matter of his Thankeſgiving, and rejoycing with him, wee learne, that much more is faith and love a juſt cauſe of rejoycing to the owner of them. Why then ſhould the child of God at any time ſo hang downe the head, and be dejected in mind, but that in the middeſt of his griefe he ſhould rejoyce, finding in himſelfe any meaſure of true faith? Therefore the Apoſtle willeth us alwayes to rejoyce in the Lord, as being never deſtitute of that faith, which layeth hold upon that our Lord Ieſus Chriſt. Muſt the faith of our brethren miniſter matter of joy and thankeſgiving, and ſhall not our owne faith much more doe the like?

4. Fourthly, Marke the occaſion of *Pauls* thankeſgiving for theſe graces of God in *Philemon*: we cannot rejoyce and give thankes for thoſe bleſſings wee know not: *Paul* therefore muſt needs have knowledge of *Philemons* faith and love; but how came he to that? By the report and relation of faithfull witneſſes. *Hearing of thy faith and love*: Here many things are to be noted.

Doct. 1. Firſt, ſee in *Pauls* example, what is the effect that the good report which the godly heare of their brethren, uſeth to worke in their minds. Commonly men

men ſucke in their owne prayſes with very greedy and thirſty eares, but they cannot with patience endure the praiſes of others, thinking, that the praiſes of others, is a cloſe kind of diſpraiſing themſelves, and that ſo much is taken from them, as is given unto another. Hence it is, that the ſpeech of thoſe that are much in the commendations of others, is ſo tedious and troubleſome to us, in that thereby we feele our ſelves ſtirred up to wrath, fretting, envy, and ſuch like diſtemper of corrupt affections. But it is farre otherwiſe with the children of God, who have the circumciſed eares of *Paul*, that not only with patience, but with great joy, can heare the commendations of their brethren, and upon the hearing of them, breake forth, not into fretting and fuming, but into a holy lauding of the Name of the Lord. As thoſe Iewes did, *Gal.* 1. 22. 23. Away then with that uncircumciſed Eare of Envy, that is offended with another mans praiſe, as an unpleaſing and diſtaſtfull object. Chriſt called Envy by the name of *an evill eye*; Surely, we may as well give it the name of *an evill Eare*, which is no leſſe unwilling to heare, than the Eye to ſee, the good of our brother.

The godly heare the good report of their brethren with joy.

Secondly, Obſerve, that thankes are due to God, not only for thoſe benefits which he beſtoweth on us our ſelves, but on our brethren alſo. And therefore if wee pay him not this debt, hee may juſtly charge us with ingratitude: for ſhall we confeſſe it our duty, to pray for our brethren, that they may be enriched with theſe graces; and ſhall we not thinke our ſelves equally bound to give thankes to God, when hee hath heard our prayers. This

Doct. 2. Thankes muſt be given for others.

This is a rule: Whatſoever we pray for, the ſame when it ſhall be granted, are wee to give thankes for, *Pſal.* 50. 15. Againe, in the divers diſpenſation of graces, Gods glory, which wee are bound to redeeme, even with our owne lives, is exceedingly ſet forth. And how can I, the Sonne of God, behold the glory of my heavenly Father, and not have my heart reſolving and melting it ſelfe with joy? Moreover, we are to know, that the bleſſing of our Brethren, by vertue of that neere conjunction wee are knit together in, are ours, wee have a ſpeciall right and intereſt in them. This is that Communion, in the which thoſe words, *mine* and *thine*, muſt not bee heard. *My* gifts are *thine*, and *thine* are *mine*, in regard of the profit and emolument of them. The eye in the naturall body ſeeth not for it ſelfe, but for the whole body. Hence *Paul*, 1 *Cor.* 3. ſaith to the *Corinthians*, *All things are yours*, even the moſt excellent gifts of the Apoſtles. They might lay claime to them, as being by God appoynted for their benefit. When then wee behold a more plentifull bleſſing in another than in our ſelues, let us then thinke with our ſelves, how we have our part therein, how God therein hath provided for our good. And therefore in enuying thy Brother Gods bountie and liberalitie, thou doeſt withall unnaturally envie thy ſelfe, thine owne good that is incloſed in thoſe gifts of thy Brother. So much *Paul* by his practice here ſheweth. This is the moſt ſpeciall ground of driving away envie, and ſtirring up joy in us, in the beholding of any good thing in our Brother, namely,

to

to conſider, that we have our part therein. Is there any man ſo fooliſh, to envy his neighbour a more plentifull Crop of Corne, than he himſelfe hath in his owne Field, if ſo be that he ſhall have a ſhare in his neighbours Crop? Nay, rather he would bee glad, becauſe the more his neighbour hath, the greater will his profit be. And ſurely, it is very ſtrange: Who is it, that would take it heavily, that a piece of Money ſhould be put into another mans hands, ſo he ſhall have as much gaine by it, as he in whoſe hands it is? will he not rather be glad, that he is rid of ſo great a trouble, and freed from ſo great a feare, which the charge of the Mony would have brought upon him; for he ſhall have an equall divident in the gaine with him, in whoſe cuſtodie it is; in the meane time being free from the negotiating, and of feare leſt the Mony miſcarrying, hee be made to make it good? The caſe is the ſame here. The encreaſe that comes of the gifts of thy brother, is as well thine as his. If the principall ſuſtaine any danger, he muſt look to that; thou art not to be accountable, for his negligence and unskilfulneſſe. I, but thou wilt ſay, herein is my brother advanced above me, in that he is ſo betruſted with ſo many Talents; God doth not me the like honor. O foole! doth this grieve thee? thou lookeſt upon the honor, but ſeeſt not the burden annexed; for to whom much is committed, of him ſhall much be exacted: and when he is called to his account, if he bé found either idle, or unfaithfull, the greater will his judgement be. Therfore think with thy ſelfe thus: if the Lord had made

me ſteward of thoſe gifts, haply I might have failed in the skilfull and faithfull imployment of them. So in the end there ſhould have beene a heavy reckoning for me. Gods dealing is both therefore wiſe and mercifull towards me. If theſe Talents had beene in my hands, they might have periſhed without any advantage to God, my ſelfe, or the Church. Now then, how wiſe is God, to put them into the hands of a more skilfull husband, that can imploy and uſe them better than I ſhould, and yeeld a greater encreaſe of profit, even to my owne ſelfe, than I my ſelfe could have done, if I my ſelfe had had the husbanding of them in mine owne hands? For it is moſt certaine, that many men would not have halfe that benefit of the gifts of God, being in their owne keeping, which they have now, being conferred upon others. As the foot, if it ſhould have the power of ſeeing, which is in the eye, it could make nothing that uſe of it, which it doth now, whileſt it is in the eye. Here then is a further cauſe of Thankſgiving, for the bleſſings of God upon our brethren, not only that we have benefit by them, but more benefit oftentimes, than if we had them our ſelves in our own poſſeſſion. Wherefore that common proverbe is to be left, which we uſe when we ſee any good bleſſing hath befalne our brother. O, ſuch a one may thanke God. It is true: But why doeſt thou lay that duty wholly upon him, and exempt thy ſelfe? Maiſt thou not thanke God too, to whom the Lord is beneficiall in thy brother? The ointment powred on *Aarons* head, though firſt of all, and in greater quantity,

it

it lighted upon the next parts, the beard, the ſhoulders, &c. yet from them it deſcended to the nethermoſt Veſtments. So the graces of our Head Chriſt, though firſt they come to thoſe that are the moſt eminent members in his body, yet they reſt not in them, but from them they drop and diſtill downe upon the inferior members, and that in farre greater meaſure, than if they had flowne immediatly from the Head to them. Wherefore, as in Confeſſion we are bound to lament and bewaile the ſinnes of our brethren, as our owne; ſo likewiſe in Thankſgiving to rejoyce in their bleſſings, even as if they were our owne.

Thirdly, If in *Pauls* example, others are bound to give thanks for our graces; then it is our part, who through Gods mercies are poſſeſſed of any of his graces, ſo to uſe them, that we may miniſter juſt cauſe to our brethren to give thanks for them. For many there are, very richly endowed with varietie of graces, that yet abuſing and perverting them to the hurt of the Church, or not uſing them at all, but lapping them up in a Napkin, and burying them in the bowels of the Earth, give occaſion rather of griefe, than of thankſgiving. But they ſhould remember, that they are no Lords, or Proprietaries of their Gifts, that they may ſay with him in the Goſpell, *Are they not our owne, may we not do with our owne what we liſt?* No; they muſt know, as *Daniel* very ingenuouſly confeſſed, concerning the Gift of Prophecie, before *Nebuchadnezzar*, *Dan.* 2.32. that they have received them for the Church, whoſe ſer- *Doct.* 3.

vants and debtors they are. And therefore, if wee ſhall not communicate our gifts to the Church and people of God, they will complaine of us to God, and complaine of us of injuſtice, in with-holding the good from the owners thereof, contrary to *Salomons* Precept, *Prov.* 3. 27.

Doct.4.

Fourthly, *Paul* ſaying, that he heard of the Faith and Love of *Philemon*, plainely ſheweth that there were ſome that related & reported them to him. By whoſe example we muſt learne, to have a ſpecial reſpect of the good name of our brother, being always ready, as occaſion ſhal ſerve, to ſpeake of thoſe good things that are in others; that ſo their names, as it were, being ſented & perfumed with this oyntment, may have a moſt ſweet & fragrant odor in all places. But where is the man that will thus labor to uphold the credit of his brother? that will acknowledge Gods graces in him in all places, and at all times, and will not rather with ſome one infirmitie overwhelme whatſoever is prayſe-worthie in him?

Doct.5. A good report the recompence of Religion.

Fiftly, Obſerve Gods providence, recompencing Faith with fame and good name: when Faith ſhall open our hearts and mouthes to extoll Gods name, God will open our brethrens, yea, ſometimes our enemies mouthes, to extoll ours, *Heb.* 11.3. *By this* (namely Faith) *our Elders obtained a good report.* This was the meanes whereby they became ſo famous. What marvell then, if thou haſt an ill name, when thou haſt an ill conſcience? naughty faith and fame, crackt credit and conſcience, commonly goe together. The uſe of ointments among the Ancients was

eſpecially

eſpecially in their Feaſts. Then may wee looke for God to come and drench us with the precious ointment of a good Name, when we are keeping the feaſt of a good Conſcience. If we would ſerve God with a good Conſcience, by faith purged from dead workes, then ſhould we find, that God, who ſeeth our faith and good Conſcience in ſecret, would reward us with credit and eſtimation openly.

Thus much generally concerning the cauſe and matter of *Pauls* praying unto, and prayſing God, *viz.* the hearing of Gods graces in *Philemon.*

Now more particularly, let us conſider what theſe graces are. There are two ſet downe here by name; firſt, *the Love*; Secondly, *the Faith of Philemon:* Both theſe graces are ſet forth by their Objects, whereabout they are converſant, *Which thou haſt towards our Lord Ieſus, and all Saints.* Both theſe Objects belong in common to Love, the former onely to Faith. By Faith onely we apprehend Chriſt, and unite our ſelves to him; but by Love we apprehend and unite our ſelves both to Chriſt and our fellow-members. Thus then is the meaning of the words, and thus they are to be conſtrued, *Hearing of thy Faith and love*; thy Faith which thou haſt in our Lord Ieſus; and thy love, which thou haſt both to our Lord Ieſus, and all Saints. The Rhemiſts therefore erre, by this place, confirming that confidence which they teach us to repoſe in the merites of the Saints, whereas it is manifeſt by the ſeventh Verſe, that the Apoſtle ſpeaketh not of the dead, but of living Saints.

Here then two points ſpecially are to be conſidered.

Firſt, theſe two vertues, *Love* and *Faith*.

Secondly, their *objects: towards the Lord Ieſus and all Saints*.

Firſt, for the vertues: the firſt place is here given to *Love*, though both in nature and excellency it comes behind Faith, as the Effect the Cauſe; the Daughter the Mother, *Gal.* 5. 1 *Tim.* 1. 6. Therefore elſe-where Faith is ſet before, as *Coloſſ.* 1. 6. 1 *Theſſal.* 1. 3. But nothing is more uſuall in the Scriptures, than to give the former place unto the effect, as being more obvious to our ſenſes than the cauſe.

By Faith underſtand juſtifying faith, which only is able to bring forth true Love, either to God or man: and by love, as the Apoſtle ſheweth, not only love to God, but alſo to man. Here obſerve.

Doct. 1. Firſt, the diſtinction of theſe graces of Faith and Love. They are named diſtinctly as two Vertues, 1 *Cor.* 13. in the end. *There remayne theſe three, Faith Hope, and Charitie.* This obſervation will not ſeeme idle, if we conſider the Doctrine of the Papiſts concerning faith, *viz.* that there is a twofold faith, one informed, and a ſecond formed, and that by Charitie. They make charitie the forme, the life and ſoule of faith, which if it were ſo, then faith and love are not to be diſtinguiſhed, but confounded. Neither could the Apoſtle ſay, theſe three, but, theſe two remain. Neither could charitie be preferred before faith, in reſpect of long durance; for the forme of a thing

a thing is the thing it ſelfe, and therefore as long as the forme laſts, ſo long the thing it ſelfe continueth.

Secondly, the conjunction of theſe two Graces; for howſoever they are to be diſtinguiſhed, yet not to be divided. Whereſoever true faith is, there neceſſarily Love, both to God and our Brethren, will follow: for though faith be alone in *juſtification*, yet not in the *juſtified*: As the eye, though alone in ſeeing, yet not in him that ſeeth, but joyned with the eares, noſe, and many other members of the body. Faith therfore is a fruitfull Mother of many daughters, and Love is the firſt-borne of them: Faith, though it be in regard of God, a Begger, alwayes holding out the hand to receive, and crying, *Give, give*, yet in regard of thoſe in whom it dwelleth, it is like a Soveraigne Lord and King, and hath as a King his Officers under him, and among the reſt, Love, his Almner, to diſtribute and diſperſe thoſe treaſures, which it ſelfe hath received from the Lord. And firſt of all, our love towards God proceedeth from Faith, which apprehending Gods love to us, enflameth our affections againe with the love of God. The beames of Gods love lightning upon our hearts, reflect backe upon God himſelfe, by the Vertue of our Faith. *The love of Chriſt*, ſaith the Apoſtle, namely, being apprehended by our Faith, *conſtraineth us*. An example whereof we have in *Mary Magdalen*, whoſe Faith beleeving, that much was forgiven her, cauſed and conſtrayned her to love much, *Luk. 7.*

Doct. 2. Faith and love are diſtinguiſhed, not divided.

Our love to God proceeds from Faith.

Vse.

1. This plainly convinceth the faith of many to be nothing but vaine presumption, because their love to God is so luke-warme. Thou mockest thy owne soule, O thou vaine man, whose disobedience, though it testifie to thy face that thou hatest God, wilt yet be bragging of the strength and assurance of thy Faith: wee see, when men have without our desert beene extraordinarily kind unto us, how wee are affected therewith, never satisfying our affections toward them. Is it likely then, that thou art perswaded of that infinite love of God in Christ, and hast the eye of faith to see the height, the depth, the bredth, and length thereof; how, thou being a slave of Satan, fettered with the chaines of darkenesse in Hell, wast rescued and loosed by the death of his owne Son, when yet thou ceasest not most shamefully to dishonour this God, by a wicked and ungodly conversation? so if thou haddest once felt the love of God shed abroad into thy heart, and didst beleeve that God had done so much for thee, as thou sayest, Oh, then how zealously wouldest thou love the Lord, declaring the truth of that excellent saying of *Paul*, *Faith works by Love!* Yea, but I love God, or else it were pittie I should live. Thou lyest, heare Christ. *If you love mee, keepe my Commandements.* And yet thou delightest thy soule in the dayly breach of them, for all this so affectionate entreatie of him, whom thou professest thy Saviour. Behold *Mary Magdalen*, and in her, see undoubted arguments of love. Her eyes which had beene entisements to uncleannesse, she maketh a Bason

a Baſon of water to waſh Chriſts feete, her haire abuſed to the ſame purpoſe, a Towell to wipe them.

Thou then that preferreſt thy unlawfull pleaſures before Chriſt, whatſoever thou confeſſeſt with thy mouth, certainly, thou beleeveſt not with thy heart unto ſalvation.

Secondly, but as this Doctrine is terrible to the Hypocrite, whom it unmasketh of his vaine vizzard of Faith, ſo it is no leſſe comfortable to the true Chriſtian: For what doeſt thou feele thy ſoule panting and breathing in the earneſtneſſe of deſire after God? doeſt thou find thy ſelfe grieved when thou miſſeſt of thy deſire? doeſt thou find thy heart to ariſe, when thou ſeeſt Gods Name diſhonoured, &c? Surely, theſe things as they are arguments of ſincere love, ſo likewiſe of Faith not fayned.

If thou feeleſt theſe things in any manner, in thy ſelfe, thou mayſt truly ſay with him in the Goſpell, *Lord, I beleeve.* For it is impoſſible for us to love God, unleſſe by Faith wee have taſted how ſweet Gods love is to us. But if thou findeſt theſe things in a ſmaller meaſure than is fit, goe on with the ſame man, and ſay, *Helpe my unbeliefe.* For as true Love argueth true Faith; ſo a luke-warme love, a faint and feeble Faith. For the Fountaine of Love being as a good Conſcience, ſo likewiſe, and that primarily and originally, Faith not fayned, 1 *Tim.* 1. *verſ.* 6. Looke what meaſure of Love there is in any, the like meaſure of Faith alſo.

If

If then we find great want of zeale in our ſelves, we have cauſe to bewaile the ſmalneſſe of our Faith, but yet ſo, that feeling any meaſure of zeal at all, we may raiſe up our ſelves in a comfortable aſſurance of having Faith. Therefore, 1 *Pet.* 1. after that he had ſaid, They loved the Lord, he inferreth preſently, that they alſo beleeved in him. In temptations oftentimes many excellent men are greatly troubled with doubting, whether they have faith or no, in as much as they cannot confidently and boldly, nay, ſcarce faintly and fearefully ſay that Chriſt is theirs, but rather they are ready to ſay the contrary. They feele the hand of Faith not onely trembling and quivering, but even ſtrucken with a dead Palſie. But if at the ſame time thou canſt perceive that thou haſt the giving hand of love, giving unto God and man thoſe duties which thou oweſt them, thou mayeſt aſſure thy ſelfe that thou haſt alſo the receiving hand of faith, taking thoſe mercies which hee owes thee not, howſoever for the preſent thou haſt no feeling of it, Satan and Sinne have ſo benummed it. If thou canſt with *David*, *Pſal.* 18. 1. ſay, *I love the Lord*, thou mayeſt as truely uſe the words following, and ſay, *The Lord is my Rocke.*

Thirdly, this Doctrine of Loves iſſuing and flowing from Faith, confuteth thoſe that teach, our Election dependeth upon our foreſeene obedience. By that which hath beene delivered, it appeareth that our love of God is cauſed and ſtirred up in us by his love to us, apprehended by our Faith. And therefore we ſay with *Iohn*, *We love him, becauſe he loved*

loved us firſt. But according to their Doctrine contrariwiſe, God loves us, becauſe we loved him firſt.

Fourthly, this Doctrine teacheth us what to judge of that love of God, of that devotion that is in Ethnicks, Iewes, Papiſts, or any ſuperſtitious perſons. *Paul* granteth to the Iewes a zealous love of God, but ſaith, that it is not according to knowledge, which is the very beginning of faith. But we have ſhewed that the true love of God, is the handmaid of Faith. And therefore if it ſhall wait upon any other Miſtris, as upon blind devices of mans owne braine, upon good intentions falſly ſo called, it is to be cenſured as a baſe, a blind, and prepoſterous zeale, whatſoever ſhewes and colours it may have. For *Paul* rejoyceth in *Philemon*, not for his love alone, but for his love and Faith, that is, for his love conjoyned with, and proceeding from his Faith. There is no matter of joy then, in Love ſevered from faith.

Thus wee ſee how our love of God comes from Faith.

Secondly, our love of our Brethren ſpringeth likewiſe from Faith, for the Apoſtle ſpeaketh here of both loves.

Love to our brethren proceeds from Faith.

This will appeare, if either we conſider thoſe duties of love, which wee owe generally to all, or in ſpeciall to ſome.

For the firſt, this is a dutie which we owe to all indifferently, to be ready to forgive one another, being offended. Now what is that which will make a revengefull nature yeeld to this, but Faith, which when

when once it hath apprehended Gods love, forthwith reaſoneth, as the Maſter in the Parable with his ſervant, *Matth.19.* The Lord hath freely forgiven mee my whole debt, ought not I then to ſhew the like compaſſion to my fellow-ſervant? Therefore the Lord enjoyning the dutie of forgiveneſſe; the Apoſtles pray, Lord, increaſe our faith, *Luk.17.* 4,5. *Epheſ.5. Forgiving one another, even as God for Chriſts ſake, hath forgiven you:* and 1 *Iohn* 2. 12. *I write unto you* (namely, the Commandement of love) *becauſe your ſinnes are forgiven you.* Other duties there are which we owe ſpecially to ſome: As firſt, to thoſe that are yet unconverted, the deſiring of, and by all meanes poſſible labouring after their converſion. Now, it is Faith only which will make a man doe this: For, when by Faith we have felt the ſwetneſſe of Gods love our ſelves, we cannot but call upon others, and with the Prophet *David* invite them to the eating of the ſame dainties with our ſelves. *Pſ.34. Come, and ſee, and taſte how good, &c.* As at the table, if wee meet with any diſh that pleaſeth us above another, wee offer it preſently to others, deſiring that it may have their commendation as well as ours. Thus *Eve* reached forth the Apple to *Adam.* Albeit here there be many (to whom yet *Eve*, though falne, was unlike) ſo given to their appetites, and loving their bellies, that if they light upon any meate which they love more ſpecially, they, like ravenous Harpies ſnatch it all to themſelves, grudging another the leaſt morſell, thinking all is loſt that goes beſides their own lips.

But

But here no ſuch thing can fall out; for theſe exquiſite delicates do ſo fully ſatiate us, that there ſtill remaineth enough for many thouſand thouſands. Therefore we cannot endure to eat our Morſels alone, but we deſire the company of others, as *Paul* did *Agrippaes*, and the whole Aſſembly there preſent beſides, *Acts 26. Would to God, that both thou and all that heare me this day, were not onely almoſt, but altogether, even ſuch as I am* (Chriſtians) *except theſe bonds*. But yet a more ſpeciall love, which therefore hath a ſpeciall name of brotherly love, is due unto thoſe which are already effectually called, and ſo made members of Chriſt.

This love alſo commeth from faith, which cauſing us to love God, muſt needes alſo force us to love all thoſe, in whom we ſhall ſee the very face and lively Image of God himſelfe ſo clearely ſhining.

Vſe. Firſt, By this then once againe wee may try our faith. A working faith hath laborious love even to our brethren annexed, 1 *Theſſ.* 1. 3. If then thou art of a hard and implacable nature, of a memory faſtly retaining injuries, of affections vindicative, which the Scripture calls, Feet ſwift to ſhed bloud, this bloudy nature of thine ſhewes thou haſt no part in the bloud of Chriſt by faith. The like is to be thought of thoſe which are moved with no compaſſion towards the ſoule of their brethren, ſitting in darkneſſe and the ſhadow of death, but can ſuffer them to pine and periſh away in their ſinnes, and never reach forth the hand to pull them out of the ditch.

ditch. Certainely, if thou hadſt ever felt the gaine of godlineſſe thy ſelfe, thou wouldeſt perſwade others to deale with this ſo gainfull a commoditie. They that are converted of God, confirme their Brethren; being paſſed over the bridge, they will wiſh others to follow them; ſo farre will they be from plucking up the bridge. The ſame ſentence alſo is to be paſſed upon them, that doe not feele their hearts enlarged towards Chriſtians more than to others, that are none. If the Image of God by Faith were repaired in our ſelves, we could not but be delighted with thoſe that are like our ſelves. But on the contrary, if thou feeleſt theſe effects of love in thy ſelfe, undoubtedly, thou haſt Faith. For it is the love of Chriſt only felt by faith, which is able to ſoften and melt our hard and frozen hearts. When wee ſhall ſee how great a debt hee hath forgiven us, this will make us willingly to forgive ſmall ones to our brethren, yea, and to bury all injuries in the grave of forgetfulneſſe, never to revive againe, even as Chriſt hath done all ours to him, though never ſo indigne and contumelious: hee lodged them in his owne grave, not to riſe again with himſelfe the third day, (though many of us raiſe up our owne injuries farre ſooner out of their graves) but to be left behind him in that Den of darkneſſe, to ſleepe an eternall ſleepe. So, when Faith ſhall cauſe us to conſider, how that the Lord Ieſus, being rich, became poore, that wee might be made rich, this will make us to earne in the bowells of compaſſion towards our poore and diſtreſſed Brethren, and to reach forth

our

our releeving hand towards them. But the moſt evident demonſtration of our Faith, is that brotherly love, wherewithall we love a Chriſtian as a Chriſtian, and becauſe a Chriſtian. 1 *Iohn* 3. *Wee know that we are tranſlated from death to life, becauſe we love the Brethren:* for none can love any good thing unknowne. Love preſuppoſes knowledge of the thing loved: he then that loves the Image of God in his Brother, ſees it. But none can ſee it, but by the eye of Faith. He that loveth his Brother for his Faith, muſt needs know Faith: but no man can know it, but he that hath it; Faith is onely knowne by our owne experience.

Secondly, this Doctrine ſerveth not only for the tryall of our Faith, but alſo of our love to our Brethren: for as that Faith which is without this love, is an idle, and emptie, and imaginary faith, ſo that love of our Neighbour, which commeth not from faith, is blind and fooliſh, and in the end will prove a deceitfull and unfaithfull love. Naturall men, that ſeeme to love very dearely to day, to morrow are at deadly feud.

The reaſon hereof is, becauſe their love comes not from Faith. Therefore amongſt the true children of God, yee ſhall never ſee ſuch bitter fallings out, as amongſt worldly men. In naturall men and the unregenerate, beſides naturall affections, which they have as Fathers, Husbands, Wives, Children, yee ſhall find further many times a kind and courteous nature to ſtrangers, a liberall and free heart to the poore. But that which the Apoſtle ſpeaketh of Faith,

Faith, void of Charitie, 1 *Cor.* 13. Is true alſo of Charitie, void of Faith. It is worth nothing before God. Let us not then deceive our ſelves, either truſting in the love of others, or glorying in that love which is in our ſelves, not proceeding from Faith: for the former, if we rely too much upon it, it will give us a ſhrewd fall in the end, and the latter will make us but aſhamed, when it ſhall come to be ſcanned before Gods Tribunall, who will eſteme moſt vilely and baſely of all thy kind-heartedneſſe, of all thy almes and liberalitie, unleſſe Faith did wring them from thee.

Thus we ſee how Faith, when once it raigneth in the heart, begetteth both theſe loves, both to God and our Neighbour, in us, and ſo how true that of the Apoſtle is, *Rom.* 3. in the end, *By Faith we eſtabliſh the Law.* For whereas the ſumme of the Law is love, of the firſt Table to God, of the ſecond to man; Faith, as we have ſhewed, very effectually worketh both. Hence *Paul* giveth the name of a Law to Faith, calling it the *Law of Faith*, becauſe it ſucceedeth into the roome of the Law, commanding the ſame things that the Law does, and ſo is in ſtead of Law to the regenerate that are freed from the Law. So farre is it (as the Papiſts ſlander us) for giving any licence to breake the Law.

Queſt. Thirdly, here it may be asked, How could others declare to *Paul* the *Love* and *Faith* of *Philemon*, which are ſecret and hidden Vertues, that be in the innermoſt corners of the heart, farre from the ſight of the eye?

They

They ſaw not *Philemons* faith, but his outward workes, and by them they judged, and ſo did *Paul* too, of his faith, diſcerning the tree by the fruit. Hence obſerve, *Anſw.*

First, when we ſee in any the fruits of faith and love, wee in Charity are to judge that there is true Faith and Love indeed: for howſoever Hypocriſy may Apiſhly counterfeit the fruits of true Faith, yet we are to ſuſpend our judgement till God ſhall have uncaſed the Hypocrite. And it is farre ſafer for us to erre of Charity, than of malice and ſiniſter ſuſpicion. *Doct.* 1.

Secondly, in that *Paul*, by a Metonymie of the efficient, giveth the name of Faith and Love, to the outward workes of *Philemon*, which were reported unto him: Wee learne the manner wherein every good worke muſt be done, namely, in Faith and Love. *Doct.* 2.

The very Spirits and quinteſſence of our Faith and Love, muſt be in every good worke, els they are but dead workes, unleſſe they bee built upon the foundation of Faith and Love, eaſily will they bee ſhaken.

Every good muſt be done in Faith, and

First, for Faith, it hath a ſpeciall ſtroke in every good action: for, firſt, it cleanſeth the conſcience, and purifieth the heart, and ſo fitteth it for the bringing foorth of a good worke; for out of a defiled fountaine no pure Rivers can come. *A good man brings forth good things*: but whence? *out of the good treaſure of his heart.* Now this good treaſure is a worke of Faith, 1 *Tim.* 1.6. *Acts* 15. 9.

Secondly, it ſetteth before our eyes the Commandement of God, enjoyning us that which is to be done, and withall perſwadeth us, that the Commandement belongs to us, and bindes us, *Rom.* 14. *Whatſoever is not of Faith, is ſinne.*

Thirdly, it ſharpneth the Commandement of God, ſet downe in that word, and driveth it in more deepely into our minds, by adding thereto a Commandement of her owne. For, as wee ſhewed before, Faith to the regenerate is in ſtead of a Law. Hence our obedience, *Rom.* 1.6. is called *the obedience of Faith,* becauſe it harkeneth not onely to the Word of God, but alſo to Faith, urging and preſſing that Word of God. In every good worke which we doe, unto the Commandement of the Word, muſt come the Commandement of our Faith. The which by the apprehenſion of the love of God the Commander, ſweetly inviteth and gently alloureth us to performe obedience. Wicked men are moved ſometimes by Gods Commandement, to doe ſome good things, but yet not by the commandement of Faith, they have none at all. Vnleſſe therfore when thou goeſt, commeſt, doeſt this or that, thou heare thy faith, like the Centurion in the Goſpell, ſaying, *Goe, Come, Doe this* or that, aſſuredly thy coming, thy going, thy doing this or that, though grounded upon the Word, are yet ſinnes in thee.

Fourthly and fifthly, it preſenteth to our memories the Promiſes. Firſt, the Promiſes more ſpecially to that particular good work, which is to be done. This is a notable ſpurre to our obedience. Vnto this commandement,

mandement, *Apoc.* 2. 10. *Be thou faithfull to the death,* is added this Promiſe, *I will give thee the Crowne of life.* Now, that we may more cheerfully obey this Commandement, our Faith, as *Moſes* his did, *Heb.* 11. muſt behold the Promiſe annexed.

Secondly, the Promiſes that are made generally to all good works, concerning the covering of their defects and blemiſhes: For the beſt works we doe, are tainted and ſtained with our natural corruption. Here then is the laſt action of Faith, the upſhot and concluſion of all, namely, the apprehenſion of the merits of Chriſt, whereby both that evill which we have mixt with our good workes, may bee removed, and that good which is wanting, may be ſupplyed.

In the ſecond place, when Faith ſhall thus have done her part, comes Love, ſucceeding, and ſeconding Faith in the bringing foorth of every good worke. In love, both to God and

Firſt, Love towards God: for this is the difference betwixt the obedience of the Godly, and that ſhew of obedience that is to bee found in the Ethnicks, Papiſts, Civill men, and all ſuch Iuſtitiaries. The love of God thruſteth forward the godly, but theſe the love of themſelves; for they thinke to demerit God to themſelves by that they doe. And therefore they ſay with that young man in the Goſpell, *What good thing ſhall I doe, that I may get eternall life?* Loe, the baſe mind of a ſervile Mercenary, they doe all like hyrelings for their wages. But a child-like ingenuity drawes forth the obedience of

the godly. The child when he does any thing for his father, lookes for no recompence; but his intent is onely to ſhew his love towards his Father. The obedience of the godly, is wholly filiall, and a teſtimony of their thankefulneſſe for benefits already received. Therefore their voyce is not, What good thing ſhall I doe for the getting of life, but for life already gotten: *What ſhall I render to the Lord? Pſal.* 116.

Our Brethren.

Secondly, Love alſo to our Brethren muſt bee the ground of our obedience. This, as it is plaine in the workes of the ſecond Table, wherein that of the Apoſtle hath place, *Doe ſervice one to another by love*, ſo it is true alſo in the workes of the firſt Table. Even thoſe works of obedience which concerne God immediately, muſt bee done in love to our Brethren, namely, that by our example wee may doe good unto them, provoking them to doe the like. Thus *Paul* in his ſufferings for the Goſpell, had a ſpeciall regard of the Elect, 2 *Tim.* 2. *Verſ.* 10.

Thus much of theſe Vertues of *Faith* and *Love*. Their *objects* follow.

Firſt, the *Object* of Faith is onely one, *viz. Chriſt*.

Queſt. How is Chriſt the *Object* of Faith?

Anſw. Faith is taken two wayes: firſt, *properly* for an action of the Vnderſtanding in aſſenting to ſome Truth. Secondly, *improperly*, and Metonymically, for an act of the Will, in reſting and relying upon ſome thing which is called *Confidence*, which

Chriſt the object of Faith.

which way ſoever we take it, Iuſtifying Faith hath Chriſt herobject. Firſt, if it be taken for aſſent, which we call beliefe or credence, Chriſt may worthily be accounted the object thereof, for this is the truth whereto ſhe aſſenteth, namely, that Chriſt is hers. If it be taken the ſecond way for *confidence*, ſo alſo is Chriſt the object of Faith, for in the Merites of Chriſt onely, and nought elſe, can we ſafely repoſe any truſt, of him may wee depend onely for our ſalvation.

Here then, firſt of all, is overthrowne the Doctrine of the Schoolmen, that make God ſimply the object of our Faith, without making any mention of Chriſt, who yet is the way by the which we goe to the Father, otherwiſe dwelling in the light inacceſſible: ſo our Saviour, *Iohn* 14. 1. *You believe in God, believe alſo in mee.* As if hee ſhould ſay, Yee cannot truely believe in the Father, unleſſe alſo yee believe in me: ſo moſt excellently are both theſe coupled together, *Iohn* 17. 3. *The knowledge of the Father, and of whom he hath ſent, Ieſus Chriſt.* So, 1 *Pet.* 1. *verſ.* 21. *By whom* (namely Chriſt) *you believe in God.*

By this ſee then what to judge of the faith of the Turkes, Iewes, and all thoſe that know not Chriſt, yea, of the Papiſts, deſtroying that Chriſt in deed, whom they grant in word. The way of God is hedged up, conſidered in himſelfe, ſimply without Chriſt. He only is the foundation of Faith.

Secondly, here againe the Papiſts are met with, that dare joyne with Chriſts, Merites of Saints,

for Faith to leane upon. But it is Chriſt onely that faith can leane upon. In him onely can ſhee finde that, which is to be oppoſed to the Lawes rigour, to Gods anger and juſtice. Therefore it is oftentimes called the Faith of Ieſus Chriſt, as *Rom.* 3. It is only the bloud of Chriſt that will ſtay and ſtrengthen our hearts in the houre of death, and it is only that which will choke Satan with his temptations. Tell him of the merits of Saints, and he will anſwer thee, as once thoſe Exorciſts, *Acts* 19. *Ieſus I know, but theſe merits I know not.*

Thirdly, this Doctrine of the obje&t of faith is the rather to be marked, that we may more clearely underſtand the doctrine of our juſtification by faith. For the Papiſts alwayes have it in their mouthes, that faith is a worke, and ſo, if wee be juſtifyed by faith, then by workes. But with faith wee muſt joyne the obje&t of faith, *viz.* Chriſt: for faith juſtifies not in regard of the *ſubje&t*, in which it *inhereth*, but of the *obje&t*, to which it *adhereth*; not as a quality created in the mind, nor as an action of this quality (for both are imperfect) but as it applyeth Chriſt, and ſo in him covereth, as all other defects, ſo alſo her owne, whereby ſhee is diſabled from juſtifying in her ſelfe. This Doctrine is full of comfort to thoſe that are diſcouraged, in regard of the ſmall meaſure of their faith. But it is not the meaſure of thy faith, or the ſtrength of thy faith that juſtifies, but Chriſt apprehended by thy faith, whether ſtrong or weake. And a Palſie-trembling hand will receive an almes as well as a ſtronger. So the

ſquint-

ſquint-eyed or pur-blind Iſraelite was healed by the looking on the Brazen Serpent, as well as thoſe whoſe eyes were better.

Laſtly, from this manner of phraſe, wherein Chriſt is made the object of faith, namely, *Faith in Chriſt.* Some doe gather that faith properly is an act of the Will, reſting it ſelfe on Chriſt, and not of the underſtanding, believing the truth of the promiſe in particular: for then, they ſay, the Scripture ſhould rather ſpeake thus, *Faith to Chriſt*, and to believe Chriſt, and not in Chriſt. This particle, *In*, they thinke argueth that confidence which we have in Chriſt, whereby we caſt our ſelves upon him, and, as it were, goe into him. But theſe men ſeeme to me to be deceived: for,

1. Three reaſons proving Faith to be an act of the Vnderſtanding as well as of the Will.

Firſt, it is moſt certaine that this particle (*In*) is often given to the faith of perſons unregenerate, who have not that confidence in Chriſt, as *Ioh.* 2. 23. *Many believed in his name ſeeing his Miracles:* where, by believing in his name, is meant onely that credence which they gave to Chriſt as a true Prophet, and no Deceiver, which was wrung from them by force of his Miracles: for heare Chriſts judgement of them in the next verſe: *Ieſus would not commit himſelfe unto them, for hee knew what was in the heart of man:* where they that before are ſaid to believe in his Name, are cloſely touched for their hollowneſſe and perfidiouſneſſe. If they had put their truſt in Chriſt, Chriſt (queſtionleſſe would have put more truſt in them than he did. So *Exod.* 14. *ver.* 31. *They believed* in *Moſes*, as it is in the Hebrew, that

is, they believed *Moſes*, as the learned have well expounded it. Certainely, to believe in Chriſt, and to believe Chriſt, ſounded all one in the eares of thoſe Iewes, that conferred with Chriſt, *Iohn* 6. for whereas *Verſe* 29 Chriſt had ſayd, *This is the worke of God, that yee believe in him whom he hath ſent*, they preſently anſwer, *What ſigne doeſt thou ſhew that wee may ſee and believe thee.*

2. Secondly, the Scripture diſtinguiſheth Faith and Confidence very plainely, *By whom wee have acceſſe with confidence by Faith*, *Epheſ.* 3. 12. Now, it would be abſurd for the Apoſtle to ſay, Wee have acceſſe with confidence by confidence.

3. Thirdly, Reaſon it ſelfe is againſt this opinion: for how can we rely upon him, of whoſe good will towards us wee are not perſwaded? Firſt, we muſt believe that Chriſt is ours, and loveth us, before we can be able to commit our ſelves unto him, for the will and affections follow the underſtanding.

Yet I denie not, but that oftentimes, yea very uſually in the Scripture, this Confidence is put for Faith, becauſe it is an immediate, and moſt excellent fruite of Faith. For when once the Vnderſtanding ſhall judge of the truth and goodneſſe of the Promiſe, the will forthwith muſt needs claſpe about them. And withall we feele diverſe times this action of our wills in cleaving to the Promiſes, when yet we feele not ſo clearly the action of our underſtanding, in aſſenting unto them. But our feeling muſt not be the rule to determine matters by; we feele Repentance before Faith, which is yet a fruit

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of Faith, and commonly we feele the effects before the cauſes themſelves. As wee ſee and diſcerne the light of the Candle, before the Candle it ſelfe; and yet the candle in order of nature is firſt. Thus much for the *object* of Faith.

Now of Loves *objects*. They are two: The former ſhee hath in common with Faith, *viz.* *Chriſt*. Objects of Love, two:

The latter, proper to her ſelfe, and *all Saints*.

The firſt *object* of our Love is *Chriſt*, who is to be loved in many reſpects. Firſt, Chriſt.

Firſt, *As he is God*, for himſelfe. For the matter of love is good, Chriſt being God, the chiefe good, in whom lye hid all the Treaſures of goodneſſe; he is to be loved chiefely and above all.

Secondly, *As hee is our Lord*, which reſpect the Apoſtle may ſeeme to inſinuate here, ſaying, towards *our Lord Ieſus*. Good is to be loved, in, and for it ſelfe, but much more when that which is good in it ſelfe, ſhall bee good alſo to us, from whence ariſeth this title of *Lord* here given him: for, firſt, Hee created us of nothing, good and perfect in our kind. Secondly, falling away from this perfection, hee hath reſtored us to an eſtate better than the former: being reſtored, hee preſerves us in it, and reſerves us for eternall glory, in the meane time lading us daily with his bleſſings. Here then is place for that Song of *David*, *Pſal.* 18. 1, 2. *I love the Lord, he is my Rocke:* and, *Pſal.* 116. *I love the Lord, he hath heard my prayer.* Thirdly, *As hee is our Brother*, not only becauſe we are all *as Adam*, *Luk.* 3.

in

in the end, the ſonnes of God by creation, and hee hath the ſame humane nature with us, created by God, hut alſo by adoption, and that through his meanes.

Queſt. *Anſw.* VVherein the love of Chriſt conſiſts.

But wherein conſiſts our Love to Chriſt?

In Love there are eſpecially theſe two things: firſt, the violent running and ruſhing, as it were, of the deſire to the thing we love, that we may enjoy it: ſecondly, the reſting of the mind, and the rejoycing of the heart in it, after once we have obtained it. Would we then know how to love Chriſt? Firſt, before all other things, thou muſt with great earneſtneſſe, and contention of deſire, long after Chriſt, and that in two reſpects: firſt, that thou mayeſt come to him, and be united by Faith, as *Paul*, *Philip.* 3. being deſirous to redeeme Chriſts righteouſneſſe with the loſſe of all other things whatſoever: ſecondly, that he may come to thee by ſight, and take thee into his owne company in the Heaven; as *Paul* alſo did, *Philip.* 1. *I deſire to be diſſolved, and to be with Chriſt.* Againe, thou muſt feele thy heart rejoycing in Chriſt, even in that apprehenſion of him which thou haſt in this life, feeling the want of all other things made up in him, and ſo fully contenting thy ſelfe with his love: elſe thou doeſt no more love Chriſt, than that woman her husband, which receiving ſmall contentment from him, deſireth the company of other men. This was in *Paul*, 1 *Cor.* 15.31. calling Chriſt, *his rejoycing*. And when we feele theſe things, then may we truly call Chriſt our Love, as *Ignatius* did, ſaying, *His Love was crucifyed.*

cifyed. But if theſe things be wanting, no hungring, no thirſting after Chriſt, and his Righteouſneſſe; no rejoycing, nor reſting of the heart in Chriſt; but we linger in our deſire after worldly things, and find more comfort in them than in Chriſt; nor yet no deſiring for the comming of Chriſt to judgement; it is an argument that in truth there is no love of Chriſt in us.

Againe obſerve, as before concerning Faith the ſame thing was obſerved, That not God ſimply and abſolutely in himſelfe, but God in Chriſt, is the object of our Love. I grant indeede, that wee owe Love to God, as in himſelfe he is good, and as our Creatour, though he ſhould never have further manifeſted his Love unto us in Chriſt. But wee can in no wiſe pay this debt of Love, but unto God, conſidered in Chriſt. The reaſon is, becauſe our Love of him ariſeth of his love to us, as S. *Iohn* witneſſeth. And he loves us only in Chriſt, *Matth.* 3. in the end. The Iewes that denyed Chriſt, pretended a zealous Love of God, but the Apoſtle worthily condemnes it: for no man can truely love God, out of Chriſt. Vainely therefore doe all Papiſts, and all prophane Proteſtants, brag of their love to God. The ſecond object of our Love followes.

And towards all Saints.

HOw may any thing, beſides Chriſt, be loved? for God in his Law requires, That wee love him with all our heart. &c. If God challenge all to him *Queſt.*

2. The Saints.

himſelfe, what then will be left for any other thing? Againe, *Good* only is the matter of Love: And God onely is good, *Matth.* 19. therefore he onely to be loved.

Anſw.

It followes not, if God onely be to be loved, that therfore our Brethren are ſhut out from having any part in our love; for the love of the Creature is ſubordinate to the love of God. Wee may love God in the Creature. God indeed is onely good originally, and of himſelfe, yet hee imparteth his goodneſſe to his Creatures. And this derived goodneſſe of the Creature is Gods owne goodneſſe. And therefore it followeth on the contrary, that becauſe we muſt love God, therefore alſo the Creature, the baſeſt Creature that is, having ſome obſcure Lineaments of the Image of God.

Doct. 1. The Order of our Love.

Firſt, Marke the Order of our Love: Firſt, it muſt be directly carryed to God, then to the Creature; to Chriſt, the Head, then to the Saints, the members. All Creatures therefore are to be loved in God, and for God onely: ſo that the love of the Creature muſt bee ſo farre from taking any thing from our Love of God, that rather it muſt confirme and increaſe the ſame. And then is the love of the Creature lawfull, when is is referred to the Creatour: So that we love not ſo much the Creature, as the Creatour in the Creature. Now, this is done theſe two wayes:

Two wayes how the Creatour is loved in the Creature.

Firſt, in regard *of the Beginning*, from whom the Love of the Creature ariſeth; namely, the Love of God, for whoſe cauſe we love the Creature,

ture, his workemanſhip, as the Sonne for the Fathers cauſe.

Secondly, in regard *of the End* to which it tendeth. Now that love of the Creature which is lawfull, tendeth to the love of the Creator: for the glory of God is that end which we muſt propound to all our actions, and ſo conſequently, to our love of any Creature. And this muſt be the end of all thoſe dueties of Love, which we are to performe to our brethren, that by that meanes we may provoke them to the Love of God. If we love the Creature otherwiſe than thus, we ſinne grievouſly, in as much we cleave to the Creature, and contrary to that of the Pſalmiſt, *Pſ. 62. Wee ſet our heart upon it,* which God claymeth as his owne peculiarity.

The Rivers that come out of the Sea, as they paſſe, doe lightly touch the Earth; but they ſtay not there, but goe on forward, till at laſt they returne againe into that Sea from whence they firſt came. So it is here, our love muſt firſt come from God to the Creature; but being ſo come, it muſt not reſt and ſettle there (howſoever, like a River, it may in paſſage touch it) no, it muſt returne backe into that infinite Sea, even God himſelf, whence firſt it came. But how many ſhall we ſee ſo blinded and bewitched with the love of the Creature, that God is wholly forgotten of them! Thus is God robbed of his honour, with the love of whom onely the heart is to bee poſſeſſed, and wholly taken up; and the Creature abuſed, and transformed into an Idoll. For, for this cauſe is Covetouſneſſe called *Idolatry,* becauſe

becauſe it glueth and faſteneth the heart to Riches. Now, the adhering of the heart is proper onely to God. Therefore alſo is this exceſſive love of the Creature called *Adultery*, becauſe thereby we withdraw our affections from Chriſt, our Spirituall Husband, *Iames* 4. 4. *O yee Adulterers and Adultereſſes, know yee not that the Love of the World is enmity with God?*

Let us take heede of being enamoured with any Creature, though never ſo glorious and pleaſing unto us, forgetting in the meane time the Creatour, Bleſſed for ever. If it ſhall pleaſe God to take from us any Creature wee love, as our Children, Wives, Husbands, Goods, Health, Credit, &c. which he doth oftentimes, becauſe hee ſeeth wee love them too well; let us willingly ſuffer our ſelves to be ſevered from them. Let no man, in the loſſe of Children, crie out with *David*, as bereft of reaſon; *Abſalom, Abſalom, O my ſonne Abſalom, would God I had dyed for thee!* Or, with *Rabel*, feed their ſorrow, wilfully refuſing comfort: for then wee ſhew plainely, we loved the Creature for it ſelfe. If wee loved it for Gods cauſe, and rather loved God in it, than it ſelfe alone, we ſhould then, with *Aaron*, without any more adoe, *hold our peace*, *Levit.* 10. For though thy Son, thy Spouſe, thy Wife, whom thou lovedſt as thine owne ſoule, dearely and tenderly, be taken away from thee; yet God, whom thou loveſt in them, ſtill remayneth with thee. Therefore, if the preſence of God cannot comfort thee, in the abſence of the Creature which thou lo-

vedſt

vedſt, nor thou canſt not yield quietly to God, parting thee and the Creature which thou loveſt, it is a plaine argument, thou art too farre gone in thy Love. For when wee keepe this our Love of the Creature within her lawfull bounds, then ſhall wee not onely be well content, that God ſhould make a divorce betwixt it and us, but we our ſelves will be ready, in caſe hee commands us, to give a Bill of Divorcement into it hands, willingly to deprive our ſelves of the ſame. This is that which our Saviour calls the hating of Father, Mother, Wife, Children, and Life it ſelfe, when as we ſeeing God calls for them at our hands, becauſe wee cannot both keepe them and a good conſcience too, wee doe willingly reſigne them up. Thus did *Abraham* chearefully ſacrifice *Iſaac*; *Paul*, his life, *Acts* 20. *Moſes*, his Honours, *Hebr.* 11. thereby plainely ſhewing, that in truth they loved the Lord in theſe Creatures, ſimply in themſelves, becauſe they were ſo willing to forgoe them when God called for them. And therefore God himſelfe ſayd to *Abraham*, *Now I know that thou loveſt me.* Now I ſee that there is no Creature, no not *Iſaac* himſelfe, that is able to alienate and eſtrange thy affections from mee. Now I ſee, that howſoever thou lovedſt *Iſaac* well, yet thou lovedſt me better, and *Iſaac* onely for my ſake, when at my command thou canſt even hate him.

Secondly, the Apoſtle conjoyning the Love of the Saints with the Love of Chriſt, thereby would teach us, That Chriſt is to be loved in his Saints: and

Doct. 2. Chriſt to bee loved in his Saints.

and that in truth none loveth Chriſt, who alſo loveth not his Members: for wee may truely ſay with *David*, *Pſalme* 16. 2. *Lord, my well doing reacheth not to thee; All my delight is in the Saints on Earth.*

The Lord Ieſus is in the Heavens. Wee cannot ſo manifeſtly declare our love to his owne Perſon; but he hath left, in his owne ſtead, a moſt fit Matter for our love, the poore Saints to be with us alwayes. Whereas, if thoſe duties of kindneſſe and humanity, which *Ioſeph* of *Arimathea* performed to the dead Corpes of our Saviour, were arguments of his love, how much more ſhall wee declare our love unto him, in helping the Church, his living Body, his Fulneſſe, called by the Name of Chriſt himſelfe, 1 *Cor.* 12. ſpecially then, when it ſhall be in jeopardy? If the glorifyed Body of Chriſt in the Heavens were here upon Earth with us, no doubt wee would be very officious and reſpective of it. But alas, it is not that Maſſe of fleſh, though glorified and united to his Godhead, which hee ſo much reſpects: No, hee makes greater account of his faithfull Ones amongſt us; ſetting that upon his owne Skoare, which is done unto them. Every one of theſe hath hee honoured with his Name, as well as the whole company of them. *Pſalm.* 105. 15. *Touch not my Prophets, neither hurt my Chriſts.*

Vainely therefore doe they prattle, that ſpeake of their love to Chriſt, who yet are wanting to his Members in their Troubles; ſuffering *Paul* to anſwer

anſwer for himſelfe before *Nero*, and with the Parents of the blind man, *Ioh. 9.* ſaying, *Hee is old enough, let him ſpeake for himſelfe.* To ſuch I ſay, *If any man love not the Lord Ieſus, let him bee accurſed, 1 Cor. 16.*

Thirdly, Obſerve, who, next unto Chriſt, are to be loved; namely, the *Saints.* All men, being of the ſame mould, the ſame humane nature with our ſelves, are to bee loved; for wee may not hide our ſelves from our owne fleſh. But the chiefetie of our Love is due unto the Saints, that are of the ſame Spirituall fleſh and conſanguinitie with us. Others may not have the tythe of that Love they have. *Let us doe good to all* (ſaith the Apoſtle) *but ſpecially to the Houſhold of Faith*, *Galat. 6.* *Doct. 2:* The Saints to be loved, next unto Chriſt.

1 Tim. 5. Hee that provideth not for his owne, is worſe than an Infidell. But a mans owne (haply) may bee none of the Saints. Saint *Paul* here ſeemes to preferre a mans owne, though never ſo wicked, in our Love, before the Saints. *Obiect.*

If the Queſtion be, Whether I muſt rather helpe my wicked Wife in her neceſſitie, than any godly friend? this place to *Timothy*, ſayes, My wicked Wife. But here the Apoſtle gives the firſt place of our Love, next to Chriſt, unto the Saints.

This Doctrine, That our Love muſt chiefely reſpect the Saints, is to bee underſtood in an even Compariſon. All Saints are not to bee preferred before all that are none; but thoſe onely, that *Anſw.*

may equally bee compared with them: as, Thoſe of mine owne, which are godly, muſt bee loved more than thoſe of mine owne, which are not. I muſt love all my Children, Servants, Kinsfolkes, but ſpecially thoſe that are Saints. But in an unequall Compariſon, it holdeth not. An ungodly Sonne, Wife, Brother, &c. is to be reſpected before a godly friend, that is further off from me, and not ſo neere in blood.

Againe, though naturall affection may be greater in us towards our Kinsfolkes wicked, than towards ſtrangers godly; yet true Chriſtian Love belongeth to the Faithfull, without any carnall reſpect: Neither muſt wee meaſure it ſo much by outward effects, as by the inward affection of the mind: It is a Spirituall Love, and is ſpecially ſeene in Spirituall Things; as, in the holy cleaving of hearts together in mutuall Prayers, Conſolations, and heavenly Conferences.

And thus I may love my Chriſtian friends more than my ungodly Wife, or Children, though in nouriſhing of theſe, I ſuffer them to periſh with famine, as not having ſufficient to relieve both.

Doct. 4. All the Saints muſt be loved.

Fourthly, Marke; The Object of *Philemons* Love, is, *All the Saints.* Hee that loveth one Saint truely, and becauſe hee is a Saint, muſt needs love all: Though there bee divers degrees of our Love to the Saints, as there bee alſo of their Sanctimonie; ſo Chriſt loved *Iohn* above the other Diſciples. But if wee love but one Saint, becauſe

becauſe of his Grace, we muſt needs carry the ſame mind to all. Otherwiſe; if loving one, wee hate another, it is an argument we love him not becauſe he is a Saint, for then we ſhould love the other alſo, but for other reſpects.

Here then is condemned that partialitie, which *Iames* taxeth, *Iames* 2.

Fifthly, Obſerve, That the Chriſtians with whom *Philemon* converſed, are called *Saints*; ſo the Apoſtle uſually calleth all that hee writes unto. Wee are not then to reſtraine this name to the glorified Soules of juſt and perfect men in Heaven. Certainely, unleſſe thou art a living Saint, thou ſhalt never be a Saint when thou art dead; for that Holineſſe which is perfected then, is begun here. *Doct.* 5.

Let now thoſe prophane Knaves goe and Scorne the Name of a Saint, together with all Sanctimonie; in the meane time they themſelves being ſcorned by Him that ſitteth in the Heavens.

VERSE 6.

That the communication of thy Faith may be effectuall in the knowledge of all that good that is in you by Ieſus Chriſt.

IN the former Verſe, both thoſe effects of *Pauls* love to *Philemon*, ſet downe in the fourth Verſe, were joyntly deſcribed by the cauſe, common to them both. In this Verſe and the ſeventh, they are deſcribed ſeverally. And firſt, his Prayer in the ſixt Verſe, from the *matter* of it. This was that which hee prayed for in *Philemons* behalfe, *That the communication of his Faith might bee effectuall in the knowledge, &c.* The words are ſomething obſcure.

Firſt then; By *the Communication of thy Faith*, underſtand, Thy Faith communicating it ſelfe. Then the words following, *in the knowledge, &c.* are to bee underſtood Paſſively, not Actively. Therefore the ſenſe is well expreſſed in our Engliſh Tranſlation, That whatſoever good thing is in you, may bee knowne: for hee ſpeaketh of that knowledge which others ſhould have of *Philemons* vertues, and not that which *Philemon* himſelfe ſhould have.

Now

Now, here are two Things to bee conſidered:

Firſt, What that is which *Paul* prayes for in *Philemons* behalfe, The *Efficacie* of his Faith: Secondly, Wherein this *Efficacie* of Faith conſiſts; firſt, in *Communication, That the communication of thy Faith may be made effectuall*; that is, that thy Faith, by communicating, may bee made effectuall; Secondly, *in the Knowledge* of whatſoever good was in him by Chriſt.

For the firſt, That Efficacie of faith which here *Paul* deſireth for *Philemon*, was twofold: Firſt, in regard of *Philemon* himſelfe, that it might worke effectually in him: ſecondly, in regard of others, that it might bee exemplary to them, and ſo might bee effectuall in provoking them to the like.

And that the Apoſtle had ſome reference, even to this latter kind of Efficacie, the words following ſeeme to import, *That whatſoever good thing is in you, may bee knowne*: For when the light of our Faith ſhineth to others, it very effectually ſtirreth them up to the glorifying of Gods Name, *Matth.5.*

Hence obſerve, firſt, That true faith may ſometimes faint, and bee (as it were) raked up under the aſhes. A ſloathfull kind of Sleepineſſe, may ſometimes ſeize upon it, and unfit and diſable it for Spirituall Exerciſes. As wee ſee in the Diſciples; who being oppreſſed with carnall griefe for the departure of Chriſt now at hand, were

Doct. 1. True faith may faint.

not able to attend the Exerciſe of Prayer, no, not one houre, with our Saviour. So likewiſe in the *Philippians*, *Phil.* 4.10. Of whom, when the Apoſtle ſayes, That they were revived, or, as the word ſignifies, waxen greene, or freſh againe, in their Love and Liberality towards him; thereby he declareth, That for a time they were like Trees, that in the Winter are in their Widow-hood, having loſt their Leaves, and appearing outwardly as dead, all their Sappe being in the Root within. And truely, as Trees, ſo Faith alſo, hath her Winter, namely the Stormes and Tempeſts of temptations, which by their violence ſhake off all her greene and glorious Leaves, and ſo make her appeare naked and deſolate, ſhee being driven into the ſecret corners of the heart, and there for a time to lye gaſping and panting, ready to give up the Ghoſt. Therefore, *Revel.* 3.2. they of *Sardi* are willed *to ſtrengthen the things that are ready to dye.* Faith of its owne nature is very laborious, and whiles it is ſtrong and healthy, tyes her ſelfe duely to her Taske, and is alwayes at worke: Yet ſometimes, the Fever-Lurden having caught her, ſhee begins to bee lazie, and to have no liſt to worke. Nay, then it is Holy-day, and Vacation-time with her, till ſhee recover her ſelfe againe. Therefore *Paul* here prayeth, that *Philemons* Faith might bee preſerved from this Lethargie and Sleepineſſe, to the which, in it ſelfe, it was ſubject, and ſo might ſhew it ſelfe to bee a lively and effectuall Faith.

Secondly,

Secondly, obſerve, How faith being by Satans Craft caſt into this dead Sleepe, may be awakened, and how it may ſhake off this Spirituall Lazineſſe, namely, by this Spirituall Exerciſe of Prayer. Therefore here *Paul* prayeth for *Philemon*, That his faith might bee effectuall. And if other mens Prayers may doe this, much more our owne.

Doct. 2. Prayer recovers fainting faith.

But it may ſeeme, that faith muſt rather give efficacie to our Prayers, than receive it from them: for faith is that which ſetteth us on worke to pray.

Object.

It both giveth and receiveth; yea, in giving, it receiveth. It is the ſtrength of the body, whereby it moveth and ſtirreth, and yet by this motion it is confirmed and encreaſed. If thy legge be benummed, goe upon it a little, and it will come to it ſelfe; ſo if thy faith be as it were benummed, cauſe it to move and ſtirre in this holy Exerciſe of Prayer, and thou ſhalt find preſently her ſpirits returning againe to her, and the Coales before covered under the aſhes, by theſe bellowes to bee blowne up, and conceive a flame: For Prayer is a notable preſervative againſt Spirituall ſlumber, preſcribed by the moſt skilfull Phiſician, ſaying, *Watch and pray, that yee enter not into temptation.*

Answ.

Now, thoſe things which are able to prevent Diſeaſes, are able alſo, for the moſt part, to cure them. Yet thinke not, there is any vertue in our Prayer, to doe this, but in God; who having bound himſelfe thereto by promiſe, ſendeth his

Spirit into our hearts, when we are in this exerciſe, whereof ſee an example, *Acts* 2.1.

Doct. 3. Faith is a lively Grace.

Thirdly, *Paul* here plainely teacheth us, that true Faith in his owne nature is effectuall, lively, full of vigour and ſpirits. 1 *Theſſal.* 1. *verſ.* 3. *The worke of your faith*, that is your working faith. Faith is of a working and ſtirring diſpoſition, and is alwayes quicke-ſpirited and nimble, unleſſe when it bee wounded by ſome grievous temptation.

Thy faith then, which like the Sluggard, holdeth her hands in her boſome, loth to ſtirre out of doores, which alwayes lyes dreaming within, leading an idle ſedentarie life, this faith, I ſay, which is of ſo heavie a mold, of ſuch leaden heeles, is a falſe faith, what ſhewes ſoever it have. For activeneſſe is the propertie of true Faith. I diſcerne the picture of a man, though never ſo lively, to bee no true man, becauſe it ſtands ſtill and ſtirres not. Therefore, though it have ſhew of eyes, mouth, feet, &c. yet, when I ſee, it neither goes, ſees, nor ſpeakes, I know it is no man. So, when I looke upon thy faith, and find for all the colours of outward profeſſion, that it is idle, I conclude forthwith, that it is an Idoll, a ſhaddow, void of truth and ſubſtance.

Shew mee thy faith by thy workes, ſaith *Iames*. Indeed, if Pride, Swearing, prophaning of the Sabbath, Vncleanneſſe, were fruits of faith, then theſe Braggers would juſtifie their faith as very effectuall.

But ſince the fruits of Faith are, Mortification, Meeke-

Meekeneſſe, Love, &c. and not the leaſt drop or dram of theſe Graces are to bee ſeene in them, it appeareth, that their faith is a very empty and imaginary faith.

The ſecond followes; namely, wherein this *Efficacie* of Faith, here prayed for, conſiſts; firſt, in *Communication*; ſecondly, in the *knowledge of every good thing*.

For the firſt, Obſerve, That faith is no ſparing Niggard, but of a very bountifull and liberall diſpoſition. It hoordeth not, it hideth not thoſe Treaſures which ſhe receiveth of God, but communicateth them to others; *That the communication of thy Faith.* For that which Chriſt ſaid to his Diſciples, Faith ſaith to her ſelfe, *Freely have I received, freely will I give.* This *Communication* therefore is a moſt neceſſary effect of faith, as the Apoſtle ſheweth in his owne example, *Rom.* 1. 12. *That I might receive Exhortation together with you, through our Faith.* Faith is made the fountaine where-from that mutuall Communication of Exhortation or Comfort, betwixt *Paul* and the Romans, ſhould ſpring. If then thou wilt ſhew thy ſelfe to have true faith, let mee ſee the *Communication of thy Faith.* But this is very rare. Men are afraid, leſt by this meanes all their ſtore will bee ſoone ſpent, and ſo they ſhall bee drawne dry; wherein they are much wide: For here, not Parſimonie, which agreeth not with faith, but this liberall *Communication* of our gifts, is the beſt thrift and husbandry: for as thoſe Loaves in the Goſpell, ſo our gifts encreaſe

Doct. 1. Faith is a bountifull grace and communicative

creaſe and multiply, even whileſt they are in diſtributing. Even out of that which the hand reacheth to the mouth, it ſelfe is nouriſhed.

Againe, how ſhould wee looke that others ſhould communicate to us, if wee communicate not to them? Here then is another benefit of this communication, wee doe not encreaſe our owne, but gaine unto our ſelves the benefit of our Brethren: By the helpe whereof wee ſhall be enabled to doe that which of our ſelves alone wee could never doe. The Blind, of himſelfe, cannot goe a journey, neither yet the Lame man, the one for want of eyes, the other for want of his legs. But now, if there be this *Communication* betwixt them, the Blind man carry the Lame man on his backe, and ſo become legs to him, the Lame man lend his eyes to the Blind, and direct him in the way; by this meanes they will diſpatch that journey, which apart, neither of them could have done. God of ſet purpoſe hath ſo diſpoſed of his gifts, that wee ſhould ſtand in need one of another, even the Head of the Foot, not giving all to every one; for then finding a ſufficiencie in our ſelves, wee would not ſeeke for helpe abroad, when we might have it at home; but, one to this man, another to that; that ſo this mutuall *Communication might bee mainetained amongſt us.*

In theſe and many other reſpects, muſt we haue ſpeciall care of this Communication. Our owne gifts, by their uſe, will encreaſe; our Brethrens, in regard of uſe will become ours; and both united together,

together, will bee ſtronger; laying our Monies together, we ſhall make up that ſhot, which by reaſon of our povertie, we could not have done apart.

The ſecond thing, wherein this *Efficacie* of faith conſiſteth, is the *Knowledge of all that good.*

That faith then is effectuall, which hath all other Graces at command; ſo that, when it ſayes to one, Goe, it goeth; to another, Come, it comes; to all of them, I would have you knowne of others, they forthwith come forth into the open light, and by practice make themſelves knowne to all. If a King command, and bee not obeyed, it ſhewes, his power is not great, that hee is not as yet throughly confirmed in his Authority. So it is an argument, that Faith, as yet is but weake, and of ſmall force, when it commands not with a Kingly and Imperiall Majeſtie and Authority, ſo that without further delay his commands are obeyed. *That thy Faith may boe effectuall*: but how? In the knowledge of every good thing that is in you.

Doct. Faith ſets all other Graces on worke, and makes them manifeſt.

Vnleſſe then, Faith doe thruſt forth all other Graces whatſoever in thee, and cauſe them in ſome manner to be ſeene, and acknowledged of others, thy faith is uneffectuall. What then ſhall wee ſay of thoſe, who vaunt of their faith, Hope, Love, and other Graces, and yet they give us not the leaſt taſte of any of them? They ſay, they feele the power of theſe Graces within their hearts, though they have not that gift that others have, of making manifeſt that which is in them. But in ſaying ſo, they bewray they have not the gift of faith at all. For

faith

Faith cannot ſuffer Grace to lye incloſed and cloyſtered in the Cloſet of the breſt, but it will preſently deliver them out of this Priſon: If the doore be ſhut, it will breake it downe, and by force make way for them to come out. *I beleeved, therefore I ſpake, Pſal.* 116. Faith then is, as it were, the Porter, that opens the doore of the mouth, that when wee have beleeved with the heart, with the mouth alſo we might confeſſe to ſalvation, *Rom.* 10. and ſo not our hearts only, but *our fleſh alſo might prayſe the Lord, Pſal.* 104. It is to be doubted then, that theſe Graces that love thus to keepe their Chambers, are ſicke Graces: If they were healthy, they would delight to come abroad and take the ayre; for as Veritie, ſo likewiſe vertue ſeeketh no Corners. Nay, ſuch is the power of faith, that it drives all grace out of corners, and cauſeth every ſecret thing to be evident, and every hid thing to come to light, *Luk.* 8. 17 for the Spirit of God once ſeated in our hearts, is like unto Wine in new bottles, which will breake the bottles, but it will have ſome vent, *Iob* 32. 19. and like to fire that cannot bee pent in, but makes way for it ſelfe, and breakes out into open flame, *Ierem.* 20. Againe, others there are, not altogether dry and empty of grace, as thoſe vaine vaunters, but endued with ſome good portion thereof, who yet doe deſerve juſt reprehenſion, for that they doe not manifeſt every good thing that is in them by Chriſt: for as ſometimes we make ſemblance of that Grace wee have not, ſo againe at other times, wee cloſely diſſemble and conceale that Grace which

wee

we have, ſometimes for feare of danger, as *Peter* did his zeale and affection to Chriſt; and *Nicodemus*, who came by night, and ſo his light did not ſhine before men: ſometimes againe, through an unchriſtian, and indeed ſhamefull ſhamefaſtneſſe, thinking it doth not become us, ſo to put forth our ſelves, either by word or action: and laſt of all, through our owne negligence and careleſneſſe, whereby ſuffering Satan to ſurprize us, wee are diſabled for manifeſting our ſpirituall ſtrength. The ſtrongeſt Gyant that is, when hee is faſt fettered and chained, and manacled, cannot ſhew his ſtrength, as long as he is in that caſe; no more can wee, when through our want of watchfulneſſe, we have ſuffered Satan to bind us hand and foote, and withall have baniſhed that good Spirit of grace, without whom wee are able to doe nothing. Thus *Sampſon*, when hee had yeelded to Satans temptations, in loſing the badge of his Profeſſion, and ſo had grieved the Spirit, was not able to ſhew his former ſtrength, howſoever he thought with himſelfe, to have done as in former times. So it fares with us, many a time we thinke to give proofe of this or that Grace, as wee have done formerly, but when it comes to the tryall, wee doe nothing leſſe. Being, through our owne ſecuritie, hampered in Satans ſnares, wee are not able to ſtirre; and ſo now, not our grace, but our wants and weakneſſes are made knowne. Therefore let us take heed of theſe three impediments, *Feare*, *Baſhfulneſſe*, and *Careleſneſſe*. Let us endeavour, not ſo much in word, which is Phariſaicall, but

Three impediments that hinder the worke of Faith.

but ſpecially indeed, and in the whole courſe of our carriage to expreſſe the inward grace of our heart, that that may ſpeake when we hold our peace, that the prints and markes of that Humilitie, Love, Meekeneſſe, Sobrietie, Wiſedome, &c. which are within us, may evidently appeare in our ſeverall actions, that ſo they which converſe with us may have experience of them, & ſo may give us that good teſtimonie, which the *Philippians* were able to give *Timothy*, *Philip.* 2.22. This is that which the Apoſtle commanded the *Philippians*, *Phil.* 4. *Let your patient mind be made knowne to all:* and to *Timothy*, 1.4.15. *That thy profiting may be made manifeſt to all:* and our Saviour to us all, Let your light ſhine. Let us not violently ſmother and ſuppreſſe the Spirit in our ſelves. Let us not detaine in unjuſt captivitie the graces of God, deſirous to breake forth. Let us not deſire to keepe the light of the Candle within the Lanthorne onely. Let us not ſet the Candle, which God hath lighted in us, under a Buſhel, or under the Table, but in the Candleſtick of all our outward actions: but yet not for oſtentation, that wee might have a name: but firſt, that God may be glorified, *Mat.* 5. Secondly, our Brethren ſtrengthned and confirmed; yea, and thoſe that as yet are without, may be gayned by our good example. Thirdly, the mouth of the malicious watching for occaſion of ſlãder may be ſtopped, 1 *Pet.* 2.15. Fourthly, we may acquite our ſelves as true Iſraelites, approving to be that in truth which we profeſſe, for otherwiſe wee give juſt occaſion to be ſuſpected of Hypocriſie.

Foure ends of the manifeſtation of Grace.

But

All good in us is not to bee made knowne.

But here marke, that not every good thing that comes from us, muſt be made knowne; as our private Prayers, good Thoughts, Meditations, Deſires, &c. Theſe things wee muſt keepe ſecret to our ſelves, as doing them to our Father that ſees in ſecret, who alſo will reward us openly, and not reveale them to others, unleſſe upon ſome ſpeciall occaſion, as *Peter*, and *Cornelius*, *Acts* 10. and *Iohn*, *Apocalyp.* 1. 10. did. But thoſe good Graces, which are in us, as Love, Zeale, Patience, &c. muſt be made knowne, and that not ſo much by prating as practiſing, and yet not alwayes, but as occaſion ſhall ſerve, and in diſcretion. *Prov.* 25. *verſ.* 11. *A word ſpoken in due ſeaſon, is like Apples of gold with pictures of ſilver.* Pſal. 1. 3. *That bring forth fruit in due ſeaſon.*

VERSE 7.

For we have great joy and conſolation in thy love, becauſe, by thee, Brother, the Saints bowels are refreſhed.

NOw hee comes to the ſpeciall and ſeverall ſetting forth of his thankeſgiving as before hee had in the former Verſe ſpecially ſet forth his Prayer, both which he deſcribeth joyntly together in the fift Verſe, being joyntly propounded in the fourth

fourth Verſe. Now he ſets his thankeſgiving by the cauſe, that moved him to give thankes for *Philemons* love, *viz.* The joy and comfort he received by it. The reaſon may thus be diſpoſed:

Thankes is to be given for that love which brings joy.

Thy love brings mee much joy and comfort. Ergo.

The *Propoſition* is wanting.

The *Aſſumption* is in this ſeventh Verſe, in the beginning, where firſt his joy is deſcribed by the quantitie, *Great*, and then the Aſſumption is confirmed in the end of the ſeventh Verſe, by the effect of *Philemons* love, *The refreſhing of the Saints bowels.* The Argument may thus be framed:

That love which refreſhes the Saints bowels, muſt needs rejoyce me.

Thy love is ſuch: Ergo. The *Propoſition* is here alſo wanting.

The *Aſſumption* in the Text, *By thee, Brother, the Saints bowels, &c.*

Bowels. The word ſignifies not onely the Guts, but all the Inwards, as Heart, Liver, Reynes, and ſuch noble parts. But yet theſe are not here meant, but by a Metonymie of the ſubject, thoſe affections of the ſoule, that have their ſeate in theſe parts.

Refreſhed. A Metaphor, drawne from the reſt of the body, wearied with travell, or tyred, and overpreſſed with ſome burden, and ſweetly applyed to the reſt of the affections, toyled, and turmoyled with griefe, and ready to ſinke under the burthen of ſome grievous affliction.

That this is the proper ſignification of the word, appeareth,

appeareth, *Mat.* 11. 28. *Come to me, all yee that are weary and heavy loden, and I will eaſe you.* The word there tranſlated to *eaſe*, is that, which here is tranſlated, *refreſhed.* By this Metaphor, *Philemons* love is notably amplified, for hereby the Apoſtle declareth, that his love was no leſſe comfortable and ſweet to the diſtreſſed Saints ſoules, than reſt and ſleepe is to the tyred body of the travailing man, or the taking away of the burden to him that is ready to ſinke under it.

In the Verſe it ſelfe, conſider theſe two points. Firſt, the reaſon or cauſe that moved *Paul* to give thankes for *Philemons* love, in the firſt part of the Verſe.

Secondly, the confirmation of this reaſon, in the end of the Verſe, *For by thee, Brother, &c.* For the firſt, he makes a double cauſe. Firſt, his joy, which *Philemons* love miniſtred to him, and that no ſmall or ſlender joy, but *great joy.* Secondly, his comfort, whtch hee received by the ſame love, and this latter is an amplification of the former: for *Paul* hereby ſignifieth, that the joy hee tooke in *Philemons* love, was not a ſimple joy, but a comfortable joy, ſuch a joy as did countervaile and ſwallow up all the griefe of his preſent afflictions. Here obſerve,

Firſt, that whatſoever breedes joy, is a juſt matter of thankſgiving: for this is the reaſon of *Pauls* thankſgiving for *Philemon*, *For wee have great joy in thy Love.* And the ground of this reaſon muſt needs be this: That which ſtirreth us up to joy, muſt

Doct. 1. Argument of joy muſt be argument of thankſgiving.

likewiſe ſtirre us up to thankſgiving: but you will ſay, the wicked take great delight in miſchiefe. *It is a paſtime to a Foole to doe wickedly.* Muſt they then give thanks for their wickednesſe? God forbid. Vnderſtand this of a lawfull and juſt joy, comming from God, and not of an evill joy comming from *Satan:* for the end of that joy is heavineſſe, *Pro.* 14. and not thankſgiving; it being a ſinne, muſt drive us to a ſorrowfull confeſſion of ſinne, and not to any cheerfull praiſing of Gods Name. But in a lawfull and holy joy it holds, ſuch as is the joy ariſing out of the works of Gods Wiſedome and Mercy, whether done to us, or by us to others, or by others.

They are wickedly ungratefull, who when God ſhall have cheered and revived their ſpirits by his mercies, doe not make their joy and cheerfulneſſe a whetſtone for thankſgiving, but rather for wantonneſſe, and uncleanneſſe, and vanitie of ſpeech. As we ſee many, when God at the Table hath filled their hearts with food and gladneſſe, in the ſtrength of their joyfull ſpirits, quicken their wits to ſweare, blaſpheme, revile, and reproch the Saints, and not once to bleſſe Gods name for his creatures, that have refreſhed and revived their ſpirits. This is a prophane and carnall joy, though otherwiſe lawfull in it ſelfe, which reſteth only in the creature, and advanceth not up the mind to the Creatour: whereas wee ſhould rejoyce more in the good will of the Giver, than in the gift.

Let us then have a ſpeciall eye to this affection of

of joy, that as ſoone as wee feele the firſt motion and tickling of it; if it be evill, we may reſtraine it; if lawfull, we may uſe it lawfully, as a goad to prick us to thankſgiving, and firſt, pay the toll and tribute of our joy, to the Lord, in thankſgiving, before we proceed further in it our ſelves; as Merchants, before they can have the benefit of their commodities themſelves, muſt pay their Impoſt to the King.

But, alas, how oftentimes have wee felt the Lord, even repleniſhing our ſoules with much joy, ſpecially of outward comforts, and yet we, in the meane while; have not one thought of paying God his toll!

Whereby it comes to paſſe oftentimes, that God being angry with us, for keeping backe from him his right, his Mercies are turned into Iudgements, and our joy into heavineſſe: yea, hence it comes to paſſe, that that joy which otherwiſe is lawfull, is now, becauſe the fruits thereof were not hallowed to God, become to us unlawfull and unholy, to be checked with *Salomons* reprehenſion. *Eccleſ.* 2. *Thou mad Foole,* what doeſt thou? whither runneſt thou headlong, forgetting that God, in whom thou ſhouldeſt rejoyce, from whoſe Mercy this thing, wherein thou art ſo delighted, did come unto thee?

Doct. 2. Secondly, that joy is a ſingular and wonderfull bleſſing of God, for the which ſpeciall thanks are due unto him. For the rule of the Logicians is here true: That which maketh another thing ſo,

is much more ſo it ſelfe. If joy make others things juſt matters of thankſgiving, then much more is it a matter of thankſgiving it ſelfe. 1 *Theſſal.* 3. 9. *What thanks can we recompence againe to God for you, for all the joy wherewith we rejoyce for your ſakes?* And truly, joy is the very ſoule of the ſoule, the very life of our life, without which our life is a dead and liveleſſe life, and we our ſelves but living carkaſſes.

Therefore if God ſhall graunt unto us a joyfull and merry heart, in the uſe of any of his mercies, let us acknowledge it with *Salomon*, *Eccleſ.* 2. as a ſpeciall, yea, a double bleſſing, and ſo not content our ſelves with ſingble thanks; but,

Firſt, thanke God for that benefit, which is the occaſion of our joy; and,

Secondly, for the joy it ſelfe, which we have out of that mercy: for no benefit of it ſelfe can worke joy, without the ſpeciall bleſſing of God: ſo, *Act.* 14. The *filling of the heart with food and gladneſſe*, are made two diſtinct works of God. For how many are there that enjoy not thoſe things they poſſeſſe, who though they ſhould eate Manna, the bread of Angels, might yet bee ſaid to eate the bread of teares?

Doct. 3. The incentive of Thankſgiving.

Thirdly, obſerve, what that is which muſt ſtirre us up to thankſgiving, and cauſe us to performe it in due manner, namely, the feeling of joy in the benefit beſtowed upon us: for this is the reaſon, that howſoever wee want not ſufficient matter of thankſgiving, as being compaſſed continually with Gods mercies, yet oftentimes wee finde our ſelves

ſelves very unfit and indiſpoſed for this dutie: we want tht ſweet ſenſe of Gods Mercy, Goodneſſe, Power, &c. in thoſe benefits we have, which ſhould enlarge and dilate our hearts with joy: when thy heart ſhall once be poſſeſſed with this joy, it growes ſo full preſently, that it cannot any longer containe it ſelfe within, but muſt needs powre out it ſelfe into thankſgiving. *Pſal. 92. 2. It is good to praiſe the Lord, to ſing to the moſt High*; but what drove *David* hither, hee himſelfe ſhewes the reaſon in the words following: *Becauſe thou cauſeſt me to rejoyce in thy works:* and *Pſal. 16.* in the midſt of his Thankſgiving, ſee how the heate of joy breakes forth in him! *My heart is glad, and my tongue rejoyceth.* Every part of Gods worſhip hath his proper and ſpeciall affections. Now, as in Prayer, the fervency of an hungry and thirſty deſire is the ſpeciall grace thereof; ſo in Thankſgiving, the triumphing Spirit of joy. If this be wanting, alas, how poorely and coldly doe we give thanks! Therefore here that of Saint *Iames* muſt bee remembred, *Is any man afflicted? Let him pray. Is any man merry? Let him ſing Pſalmes*, namely, of thankſgiving, as appeareth by the oppoſition.

Fourthly, marke, that *Paul* did not only take joy, but comfort in *Philemons* love; comfort preſuppoſeth griefe; as a medicine, a diſeaſe. Therefore *Paul* gives us to underſtand, that *Philemons* love was a kind of counter-poyſon to the griefe, which his impriſonment and other afflictions wrought him. Whereby we may learne, what is that which *Doct. 4.*

will bring eaſe and comfort to the minds of Gods children in their troubles, namely, the vertue and good carriage of thoſe whom they love & reſpect: As this will be the comfort of good Miniſters in their afflictions, if their flockes ſtand faſt in that truth, which they have preached. As *Paul* tells the *Theſſalon.* 1. 3. 6, 7, 8. *Now are wee alive, if yee ſtand faſt in the Lord,*

Thoſe then, that have ſuch, as are neerely bound unto them, under the croſſe, as People their Miniſters, Children their Parents, &c. muſt learne here to miniſter ſound comfort unto them in their afflictions, namely by continuing the ſame good courſe they walked before. If they ſhrinke and goe backe, they adde to their afflictions, & even kil their hearts. And thoſe Parents which in their afflictions have ſuch children, thoſe Miniſters that in their troubles have ſuch People, according to *Pauls* example muſt comfort themſelves herewithall.

Doct. 5. Grace argument of joy in others.

Fiftly, obſerve what that is, wherefore we are to take joy in another, *viz* his grace. *We have great joy in thy love.* This is that which may juſtly cauſe Parents to rejoyce in their Children, one friend and kinſman in another. 2 *Iohn*, *Wee have no greater joy than this, that wee heare thy children walke in the Truth.* *Phil.* 2. 2. *Fulfill my joy, that yee be like-minded, &c.* If we rejoyce in them for other reſpects, as for Wit, Wiſedome, Knowledge, Learning, Beauty, &c. our rejoycing is nor good, the end of our mirth will be mourning, we rejoyce not ſo faſt now, but wee ſhall weepe and wayle as faſt afterward. Withall let

us

us here learne how to miniſter occaſion of joy to thoſe that deſire to have joy of us, as our Parents, Miniſters, Acquaintance, &c. Let us grow in grace, and in the true knowledge, and feare of God. Otherwiſe a prophane people, given to Swearing, polluting the Sabbath, are thornes and pricks in the ſides of godly Miniſters, and a fooliſh ſonne is a heavineſſe to his religious parents.

The ſecond part of this Verſe followeth, namely, the confirmation of the former part, which was, that hee had great joy in *Philemons* love. This he proves, becauſe *Philemon* refreſhed the *Saints Bowels*.

Here obſerve; Firſt, that *Paul* doth not ſay, he hath joy in his love, becauſe his owne bowels were refreſhed by him, but becauſe the Saints bowels were refreſhed. Many will rejoyce in that love which is profitable to themſelves. But where is he that will as well rejoyce in that love which is profitable only to others? It is plaine then, that we rejoyce not ſo much in love, becauſe it is love, becauſe it is a vertue, but becauſe it is beneficiall to our ſelves, and that only we rejoyce indeed in our profit that wee reape by that love, and not in the love it ſelfe. For if we rejoyced in the love it ſelfe for it ſelfe, then it would be all one unto us, whether wee or others were benefitted by it. For that love which performeth the duties of kindneſſe to others, is as well love, as that which ſheweth the like kindneſſe to us. Then therefore ſhall we ſhew our ſelves to be of S. *Pauls* ſpirit, when wee can heartily re-

Doct. 1. Love to be more reioyced in, than in the profit of it.

joyce at the graces of Gods children, and love them for thoſe graces, whether wee have any profit by them or not (we ſtand not upon that) yea, and when we have profit by them, we rejoyce, yet more in their profit, becauſe of the fruit that ſhall further their reckoning, then in our gaine, *Phil.* 4.

Doct. 2. The fitteſt time of ioy, when it is well with the Church.

Secondly, marke, that then is a moſt ſeaſonable time of rejoycing, when we ſee the bowels of Gods Saints refreſhed, the Church and People of God releeved in their diſtreſſes. So on the contrary, if we ſee the bowels of the Saints wrung with griefe, and the Churches pinched with the perſecution of her Adverſaries, and that ſhee is given as a prey into the hands of Wolves and Beares, hunted by many mighty *Nimrods*, and furrowes are made upon her backe by the Ploughes, then wee are to know that it is a time of mourning, and of hanging up our Harps with the captived Iewes upon the Willowes. But for the moſt part, if it goe well with us, in regard of our owne particular, wee care not greatly which way things go with the Church, ſink ſhee, ſwimme ſhee, all is one, ſo we live at eaſe, and ſleepe in whole skinnes. If our owne private eſtate be ſhaken, we take on, and are much caſt downe, but teares doe ſoone waxe dry in the evils of others, though they be common to the whole body of the Saints, whereas every mans particular depends upon the common good of the Church. And therfore as when the Church of God flouriſheth, and holds up her head, we muſt lift up ours, though otherwiſe it goe not ſo well with us in our owne private: ſo when

when the Church mourneth and hangeth down the head, wee muſt caſt downe ours, though our owne condition be never ſo good: for as the peace of *Ieruſalem* ſweetneth our owne private grievances: ſo her afflictions and dangers do ſowre and make diſtaſtefull unto us, all private comforts whatſoever. Thus *Nehemiah* diſtaſted his favour and honor in the Court; the Iewes in *Babylon* their Houſes, their Orchards, and all other their delights whatſoever, *Pſal.* 102. *Vriah* his owne houſe, and wife.

Thirdly, in *Philemons* example we are all, according to our power, taught to refreſh the bowels of Gods poore diſtreſſed Saints, if we will ſhew our ſelves to have that love which we profeſſe. For this is the effect of *Philemons* love, the refreſhing of the bowels of the Saints: for there is a cold charity and lip-love, which is common every where. That which *Iames* taxeth, *Chap.* 2. of ſuch as will ſay to the naked, Cloth thee; to the hungrie, Feede thee; to the cold, Warme thee. But this laſt, they had need to ſay to their owne frozen charitie: for they onely ſay ſo, they doe nothing for the releeving of thoſe neceſſities. But true love, as it is ſeated in, and commeth from the heart & bowels of him that loveth: ſo it goeth downe into the very heart and bowels of him who it loveth and refreſheth them. The heart is both the place, from whence love commeth, and whither it goeth. And then ſhall our love juſtifie it ſelfe to be ſincere and hearty, when, as a comfortable Cordiall, it doth our brother good at the very heart.

Doct. 3. The bowels of Gods Saints muſt be refreſhed.

But

But wherein ſtandeth the refreſhing of the Saints Bowels? I anſwer in one word: In the performing of thoſe parts and offices of kindneſſe unto them, which may carry an expreſſe ſignification of our tender commiſeration and compaſſion towards them in their miſeries. If thus thou giveſt but a cup of cold water, thou ſhalt be a refreſher of the bowels of the Saints; for nothing grieveth one in miſery more, than to ſee himſelfe neglected of others. This was that which went very neere *Davids* heart in his affliction, and therefore he complaines bitterly of it, *Pſal.69.20.* But when others ſhall pitty them, moane, and tender their caſe, and in a Chriſtian fellow feeling, put under their ſhoulder, to helpe them in the weakeneſſe, therein imitating the Spirit, *Rom.* 8. 24. This is a great eaſe and refreſhing to their heavy and oppreſſed mindes

Now, more ſpecially, wee are to expreſſe this our compaſſionate affections towards them, in theſe duties.

Three things in which we muſt refreſh the Saints.

Firſt in ſpeeches of Comfort, *Pſal.*41.1. *Bleſſed is he that hath reſpect of the Poore, ſaying*, (namely, unto the poore Saints) *The Lord will deliver him in the time of trouble.* Thus *Ioſeph* confirmed and rayſed up the hearts of his poore Brethren, caſt downe with feare, by ſpeaking kindly unto them. *Geneſis* 50. Now, theſe Conſolatorie ſpeeches, wherewithall wee are to revive and refreſh the ſpirits of our diſconſolate brother, are eſpecially to be taken from the ſweet promiſes of Gods Word,

Word, which, in the beſt and wiſeſt ſort wee can, we are to apply unto them.

Secondly, in commending and remembring their afflicted eſtate to God in our prayer. And this alſo is another thing, which the Pſalmiſt in the former place maketh another part of our reſpect towards the afflicted. In the third Verſe, after his words of Comfort, he ſetteth downe his prayer to God in the behalfe of the afflicted, *Deliver him not to the deſire of his enemies. The Lord ſtrengthen him, lying in the bed of neſſe:* For ſo *Tremelius* tranſlates it.

Thirdly, in the Workes of Liberality, as the need of the afflicted ſhall require, and our owne abilitie give us leave. *Phil.* 4. When *Paul* had received the Liberality of the *Philippians*, being in priſon, he profeſſeth that he received, and that now hee was full. 2 *Tim.* 6. *Oneſiphorus* miniſtring unto him, is called *refreſhing* of him: where the word of Refreſhing is another word than this here uſed; a Metaphor taken from thoſe, who being almoſt overcome with heate, finde ſome cooling, to ſhew how acceptable and comfortable *Oneſiphorus* his reliefe was unto him. Where yet, beſides his miniſtring unto him, hee maketh mention of his diligent ſeeking him out, and ſo viſiting him in the Priſon, as another part of his refreſhing him; That wee may ſee the truth of that which before I ſayd, That the leaſt office of kindeneſſe whatſoever, performed with a tender and pittifull heart, is a refreſhing of the Saints. But theſe three are the chiefeſt wayes of refreſhing.

Now

Now, if in this ſort we are to refreſh the Saints Bowels, what ſhall we ſay then to ſuch miſerable Comforters as *Iob* was troubled with, that affoard ſmall or no comfort at all? True comfort is ſweet to the very Bowels. But much more are they to be condemned, who are ſo farre from comforting the Saints, and refreſhing their troubled Bowels, that they gripe and pinch their Bowels, adding to their affliction, wounding them whom the Lord hath ſmitten, as *David* complaineth of ſome, *Pſal.69.* 26. What ſhall wee ſay to ſuch as *Shimei*, that come out to gather ſtickes when the Tree is falne, and tread downe the Hedge where it is low, as hee did, reviling *David* in that great extremitie? ſuch as the *Edomites*, *Pſal.* 138. that inſulted over the *Iſraelites* in the day of *Ieruſalem*, crying, *Raſe it, Raſe it to the foundation thereof*: that ſpeake words which are as the prickings of a Sword, to the piercing of our bowels thorow, when rather words as it were ſuppled with Oyle and Butter, ſhould bee uſed. Surely, God will remember ſuch. *Davids* imprecation ſhall befall them.

But let us rather imitate *Philemon*, in refreſhing the bowels of the Saints; knowing,

Sixe reaſons to move us to the refreſhing of the Saints Bowels.

Firſt, That God himſelfe hath pronounced ſuch bleſſed, *Pſal.* 41. *Matth.*5.

Secondly, That herein wee imitate the Spirit of God, *Rom.* 8.26. whoſe office it is, to comfort the hearts of the afflicted Saints.

Thirdly, That by the ſame meanes wee refreſh the bowels, not onely of the afflicted, but alſo of others,

others, who lay to heart the afflictions of *Ioſeph*, as here *Paul* ſayeth, how he was comforted, when hee heard of *Philemon* refreſhing the Bowels of other Saints.

Fourthly, Yea not onely ſo, but we ſhall refreſh the Bowels of Chriſt himſelfe. The which, as they are pricked and pierced in his Saints, *Acts* 9. for even the apple of his Eye, tenderer than the Bowels, is hurt in them; ſo likewiſe are they refreſhed in them, *Matth.* 25. Therefore the Apoſtle called that Gift which the *Pilippians* ſent him, lying in Priſon, an Odour that ſmelleth ſweet, a Sacrifice acceptable and pleaſing to God, *Philip.* 4 18. So that as ſweet Odours are a refreſhing of the ſenſes, ſo our refreſhing of the Saints Bowels, is in a manner a refreſhing of Gods owne Senſes and Spirits.

Fiftly, That hereby we ſhall enlarge the ſpirit, not onely of the afflicted, but of all other good men beſides, to whom our Love is knowne, in praying to God for us. See an example in *Paul*, praying againe and againe for *Oneſiphorus*, and his Family, becauſe he had beene refreſhed by him, 2 *Tim.* 1. 6. Oh happy *Oneſiphorus*, that by thy Liberalitie gainedſt the ſo effectuall Prayers from ſo worthy an Apoſtle! Never layedſt thou out any money better than that, which returnedſt unto thee ſo great a gaine, as that did which thou beſtowedſt on *Paul*: For the fervent prayer of any juſt man, much more of an Apoſtle, prevayleth much, *Iames* 5.

Sixtly,

Sixtly, That if we reape not this benefit of our Love from men, who may prove ungratefull and unmindfull, yet God is not unjuſt, that hee ſhould forget the labour of our Love, which wee have ſhewed towards his Name, miniſtring to the Saints, *Heb.* 6. Nay, he will cauſe it to be as Seed, that ſhal bring us a plentifull Harveſt of many temporall bleſſings in this life, and of eternall life it ſelfe at the reſurrection of the juſt.

But here it muſt not be omitted, that beſides thoſe waies of refreſhing, ſpoken of before, common to all ſorts, there was one way proper to *Philemon*, in regard of his miniſterie, that which is ſpoken of, *Iſa.* 50. when the tongue of the Learned miniſtreth a word in due ſeaſon to the ſoule that is wearied with the burthen of ſinne. Thus muſt all Miniſters refreſh the Bowels of the Saints, as need requireth. But now adayes mens Bowels need no ſuch refreſhing. They are rather to be pricked, as thoſe, *Acts* 2. with the Sword of the Law, and then they will ſtand in ſome need of Evangelicall refreſhing.

Doct. 4. Fourthly, here marke what is the Condition of the Saints in this life. They meete with ſuch croſſes, as doe gripe them at the very heart, and pierce thorow their very Bowells. So it was with *Mary*, *Luke* 2. 35. And hence it comes, that their Bowells ſtand in need of refreſhing, whereas the wicked, for the moſt part, are alwayes fat, freſh, and flouriſhing, that they neede not to bee refreſhed by any.

But

But here is our comfort in this life, God will raiſe up ſome *Philemon*, to refreſh us; ſome *Simon*, to helpe us to beare our Croſſe; at the leaſt, he will ſend his ſpirit, the Comforter, into our hearts; and at the length will bring that happy Day of refreſhing, when all teares ſhall be wiped, and we ſhall need no further refreſhing. Then ſhall the wicked, with the rich man, tormented in Hell, cry for ſome refreſhing, as ſtanding in great need thereof, but none ſhall they get.

VERSE 8,9,10.

Wherefore, though I have great libertie in Chriſt, to command thee that which is covenient,
Yet for loves ſake I rather beſeech thee, being ſuch an one as Paul; aged, and now alſo a priſoner of Ieſus Chriſt,
I beſeech thee for my ſonne Oneſimus, whom I have begotten in my bonds.

HEre the Apoſtle commeth to the ſecond and that moſt principall part of his Epiſtle, his Petition concerning *Oneſimus*, to the which, as an appendant, is added a Petition in his owne behalfe. But the whole Epiſtle is taken up in *Oneſimus* his matter, and in his Petition for him. The which he propoundeth firſt in theſe three Verſes, and then purſues and followes with arguments, and preventing of objections in thoſe which follow.

Now

Now his Petition is not propounded barely and nakedly, but ſet forth with many amplifications, for the mooving of *Philemons* affections.

Theſe Illuſtrations are either generall, belonging to the whole Petition, or ſpeciall to the ſeverall parts thereof.

The generall Illuſtration is ſet downe in the firſt Particle, *Wherefore*; which being a Particle of Illation, ſheweth, that this Petition of *Paul*, howſoever a diſtinct part from the former, yet dependeth and hangeth upon them. Wherein appeareth the wonderfull Artifice of the Apoſtle, that ſo ſweetly coupling two ſuch divers and diſtinct parts of his Epiſtle, doth by this means, as it were, ſecretly and by ſtealth, ſlide on from one part to another, the Reader ſcarce perceiving him.

Now theſe things depend on the former in this manner.

In the end of the former Verſe he had ſaid, That by *Philemon* the Saints Bowels were refreſhed. Now hence hee taketh occaſion very fitly of propounding his ſuit for *Oneſimus*; *Wherefore I pray thee for Oneſimus*; as if hee ſhould ſay, Since hitherto thou haſt beene exceeding kind to the Saints, a refreſher of their Bowels, I would not have the wax weary hereof; but continue ſtill like thy ſelfe, and ſhew thy ſelfe now to *Oneſimus*, in refreſhing his Bowels, caſt downe in griefe for his ſinne, that thou haſt formerly done to others.

By

Doct. Good paſt, a motive to future good.

By this inference wee learne, that thoſe good things which we have done formerly, ought to be effectual incitations to us, for the doing of the ſame. yea greater, as occaſion is offered. For thus *Paul* reaſons here with *Philemon*: Hitherto, Brother, thou haſt beene a refreſher of the Saints bowells, Continue ſo ſtill, and refreſh now likewiſe poore *Oneſimus* his bowells. But many reaſon contrariwiſe: Hitherto I have done this or that, I thinke that well for one. I hope, now I may reſt mee awhile, and let others take my roome, and doe as much for their part, as I have done for mine. But the Apoſtle tells us, we muſt not be weary of well-doing, which they doe which would pay the debt of Obedience to God, in ſome good actions, with that which they have payd him in ſome other formerly: wee cannot uſe a more effectuall argument to ſtirre up men, either to Godlineſſe in generall, or ſome ſpeciall actions thereof in particular, than this, which is drawne from their owne former practice. What more forcible exhortation to conſtancie in the truth, than this? Heretofore you have beene ſo zealous for the Goſpell, that for it you have indured baniſhment, impriſonment, and many other afflictions, and will you now beginne to faint? Now, the ground of this argument is this, That when once wee give over the courſe which formerly we held, we loſe all which wee have done before. All our former labour was vaine and bootleſſe, our Prayers, Faſtings, Hearing, Preaching, Suffering, all to no purpoſe

If a man in a journey of an hundred miles, after ninety nine gone, ſhould there reſt and goe no further, he might as well have ſtayed at home, and nenever have ſet foot out of doore. Hence Saint *Iohn Epiſtle* 2. exhorting to perſeverance: *Let us take heed to our ſelves, that wee loſe not the things wee have done,* (namely, by flinching) *but may receive a full reward.* And *Paul Chapt.* 3. to the *Galatians*, ready to revolt, *Have yee ſuffered ſo many things in vaine?* for as in godly Repentance, when we change our former courſe of life, our former ſinnes ſhall nothing hinder us; ſo in this wicked repentance; whereof wee may ſee at this day fearefull examples, when we repent us of our former good courſe of life, and forſaking it, follow the courſe of the world, all our former good deeds ſhall nothing availe us, *Ezek.* 1. 18. for wee our ſelves by our preſent contrary practice, doe condemne them all. This is the generall amplification.

Let us come now to the ſpeciall illuſtration of the ſpeciall parts of the Propoſition of the Petition. The Propoſition is this: *I Paul pray thee for Oneſimus.* Here there being three things; firſt, the *act* of his praying. Secondly, the *perſon praying*. Thirdly, the *perſon prayed* for: all theſe have their ſeverall amplifications.

Firſt, the *act* of praying is ſet forth by the *diverſe*, Verſe 8. *Though I have great liberty.*

Secondly, by the *mooving cauſe*, Verſe 9. *Yet for loves ſake, &c.*

Secondly, *Perſon praying* deſcribed from his preſent

preſent condition: Firſt, of his *Age.* Secondly, *Reſtraint.*

Thirdly, *Perſon prayed* for, *Oneſimus*, deſcribed by relation; that hee was *Pauls ſonne, begotten in his Bonds.*

For the firſt, The act of his praying is ſet forth by the *Diverſe*, namely, that power which hee had of commanding. And it is, as if the Apoſtle ſhould have ſaid: If I would uſe my power and authority, I might command thee, but being overcome by that great love I beare towards thee, I willingly yield from that my right, and chuſe rather to entreat. So that this amplification containeth a very powerfull argument, from the greater to the leſſe. If thou oughteſt to harken unto mee in this cauſe commanding, how much more dealing more mildly by way of entreaty?

This his power of commanding he ſets forth: firſt, by the meaſure, *Having great liberty*, or, *Though I might be very bold.*

Secondly, by the manner of it, *in Chriſt.*

Thirdly, the matter or object of it, *That which is convenient.*

Doct. Miniſters have authority.

Here firſt of all obſerve, that the Miniſters of the Word have a certaine authority, whereby they may command their Hearers. 1 *Timoth. 6. Charge them that are rich, that they bee not high-minded, &c.* They may command with *a charge*, which is more than a ſimple command. So, 2 *Theſſal. 3. verſ. 6. Wee command, or charge you* (for the word is the ſame that before) *to with-draw, &c.* And leſt any

ſhould ſay, that this was a peculiar priviledge of Apoſtles and Evangeliſts; let him heare *Paul*, inveſting all ordinary Paſtors with the ſame authority. 1 *Theſſal.* 5. *Wee beſeech you to know thoſe that bee over you in the Lord.* And, *Hebr.* 13. *Obey thoſe that are your Guides.* But that wee may the better know this authority, whereof wee ſpeake, the manner of it here ſet downe by the Apoſtle is to bee conſidered: *Having power to command thee in Chriſt.*

This authority then they have to command, is not in their owne name, but in Chriſts, wherein the Civill and Eccleſiaſticall power are differenced. In the Civill power Chriſt hath Deputies and Vicars, which may command in their owne name, and by puniſhment conſtraine men to obedience, for this power reſpects onely the outward man. But in this Spirituall power, becauſe it is over the conſcience, he hath no Deputy that may bee fully poſſeſſed of his owne authority, but onely Embaſſadours. Hee calls Miniſters Stewards, who have onely authority to ſignify Chriſts pleaſure unto us, and cannot, as the Civill Magiſtrate, compell by puniſhment.

The Church therefore hath no abſolute Lordſhip in things ſpirituall. It is Chriſts alone, incommunicable to any other. Let a mans place bee never ſo great in the Church, hee is but a ſervant, as *Moſes* was, *Hebr.* 4. having no imperiall authority in himſelfe to command,, but onely in his Maſters Name.

Here

Vſe.

Firſt, Here then we ſee the Papiſts refuted, who challenge to the Church an abſolute and Kingly kind of Soveraignety; not contented with that which Chriſt graunteth, which is onely Miniſteriall. Hence it is, that they ſubſtitute the Pope in Chriſts place, and call him Chriſts Vicar. But ſurely, if ever any in the Church had beene capable of this ſo great an Authority, it was the Apoſtles. But beſides, that it will not ſtand with the name of an Apoſtle, that is, a Legate, or Embaſſadour ſent in the name of another, the Apoſtles never uſed it, never claimed it; nay, they have altogether diſclaimed it, 2 *Corinth.* 5. 20. *Now then are wee Embaſſadours for Chriſt, as though God did beſeech you through us; wee pray you, in Chriſts ſtead, to bee reconciled to God.* So here, and 2 *Theſſ.* 3. 6. hee commands in Chriſts name. But if ſo be that Chriſt had as well ſet them in his owne place for ſpirituall things, as Magiſtrates for temporall, they might then have commanded in their owne name. Therefore all the authority of Miniſters is to bee confined within the bounds of an Embaſſage, contrary to that which the Pope hath done, ſtiling himſelfe the Vicar of Chriſt; and ſo turning the ſpirituall power, which in the Church onely is Miniſtratory, into a meere Tyranny and Lordſhip over the Faith of the Church; which yet the Apoſtle rejecteth as a thing not beſeeming him, 2 *Cor.* 1. in the end, *Not that wee have dominion over your faith*, wherewithall hee linketh the power of the Miniſterie, adding, *But we are helpers of your joy.*

To whom then can that deſcription of Antichriſt ſitting in the Temple of God, as God, better agree, than to the Pope of Rome, who blaſphemouſly arrogateth unto himſelfe a Power, and that abſolute, to command in his owne name, to bind the conſcience with thoſe his commands, to remit and retaine Sinnes? But we have ſhewed, that the power of the Church is onely the power of Servants, Miniſters, and Stewards, 1 *Cor.* 4. 1. whereby all is done in Chriſts Name. And therefore, when Miniſters are ſaid to have power to command, to bind, and looſe ſinnes, all theſe things are thus to be underſtood, That they have power to declare Chriſts will, in his Commandements, in his Promiſes, in his Threatnings. Then doth the Miniſter command, when hee tells us Chriſt commands; remit, or retaine ſinnes, when he truly teſtifieth, that Chriſt doth.

Secondly, But as this their Doctrine of the Spirituall Iuriſdiction is unſound, ſo is that likewiſe which thereupon they build: For hence they would gather the Superioritie of Eccleſiaſtical men above Civill Magiſtrates. And their Argument at the firſt may ſeeme to carry ſome ſhew.

He that commandeth, is above him that is to be commanded

Miniſters command all Chriſtians, even Magiſtrates. Therefore. So

Likewiſe thus: *Shepheards are above the Sheepe.*

Miniſters are Shepheards; Magiſtrates, the Sheepe. Therefore, &c.

But

But the Anſwer is eaſy to any that ſhall conſider that which hath already been ſpoken: Every Commander is not greater than hee that is commanded; Kings ſometimes ſend meane men to command great Nobles; What? is a Peſant therefore above a Noble man? Wee muſt diſtinguiſh therefore of thoſe which command: ſome command in their owne; ſome, in anothers name. The firſt, alwayes, and ſimply, obtaine Superiority; the latter onely in the cauſe of their Embaſſage. Now Biſhops and Miniſters are of this laſt kinde. And therefore it followes not of this, That becauſe they have power to command Magiſtrates, therefore ſimply, and in themſelves, they are their Betters, that they may take the upper hand of them in ſitting at the Table, in going, and ſuch like actions, as it was wont to be in the Papacie; and as *Bellarmine*, though very erroniouſly, would have it both acknowledged of the Emperour *Maximus*, & practiſed by Biſhop *Martin*. To whom, when the Emperour, ſayes *Bellarmine*, as unto the worthier perſon, had ſent the Cup, brought by his ſervant to himſelfe, and he had received it, and drunke himſelfe, yet would not ſend it backe againe to the Emperour, but gave it to the Prieſt, thinking none, next to himſelfe, ſo worthy as he; and that it would not have beene ſafe for him, to have preferred either the King, or any of thoſe next him, before a Prieſt. This Story hee alleadgeth out of *Sulpitius* writing of the life of this *Martin*. *De Pontif. lib.* 1. *cap.* 7.

But firſt *Bellarmine*, with his *Sulpitius*, doe cleane miſtake the matter. For this Example rightly underſtood, doeth rather ſhew the inferioritie of Miniſters beneath the Magiſtrates. The Emperour ſent the Cup as a ſigne and token of his favour, as it is the manner of great men to doe at the Table, as appeareth in *Ioſephs* example, ſending portions from his owne Meſſe to his brethren. Now it had beene no good manners for him to have ſent backe the Cup to the Emperour, which hee had ſent as a favour to him, to grace him. But admit, *Bellarmine* could bring many ſuch Examples of Clergie men, preferred in ſuch things before Magiſtrates, and that this Example would ſerve his turne for this purpoſe, yet the Doctrine we have gathered out of this place overthroweth them as unlawfull: for the ſuperiority of the Miniſter is onely in his Embaſſage, whileſt for the time hee is Gods mouth to us. But when they are at Dinner, or at Supper, they are out of their Embaſſage then. And being out of their Embaſſage, they are inferiour, not onely to Kings, but alſo to their Servants, inferiour Magiſtrates, 1 *Pet.* 2. 13, 14.

Againe, it may bee anſwered, That the Commander is above the commanded; but the Miniſter properly doth not command, but God by the Miniſter; and ſo Princes are ſubject, not to the Miniſters, but to Gods owne authority, whereof the Miniſters are onely diſpenſers. And thus underſtand that, *Eſai.* 60. 10.

Away

Away then with the pride of ambitious *Diotrepheſſes*, that even in Civill Things would have preeminence above the Civill Magiſtrate.

Thirdly, but wee muſt take heede, leſt whileſt wee find fault with the Papiſt for giving too much, wee our ſelves, in the meane time, give not too little. This is the property of Fooles, to runne from one extreame to another. Therefore *Paul*, after that hee had refuted, in the three former Chapters of the firſt Epiſtle to the Corinthians, thoſe that went too farre in magnifying of Miniſters, in the beginning of the fourth, leſt he ſhould ſeeme to be Authour to any, of derogating from the Miniſterie, he addeth, *Let a man yet ſo thinke of us, as of the Miniſters of Chriſt, and diſpenſers of the Secrets of God*

It can ſcarce bee expreſſed in words, with what diſdaine Miniſters are contemned, not onely of the great Ones, but even of the vulgar ſort. Every baſe Companion will in reproch call them Parſons and Prieſts. Why! what are you but a Prieſt? As if one ſhould ſay to the Kings houſhold ſervant, You are but the Kings ſervant. I, but doe you make but a but of it? Is not this a place of good account? Is the Steward of a Kings houſe nobody, becauſe he is over the Family not as a Lord, but as a Steward? Is the Miniſter nobody, becauſe he commands not in his owne name, but in Chriſts? But is it not counted a matter of greater honour, to be ſent in Embaſſage by an earthly Prince?

The

The authority of Miniſters, as I have ſhewed, is only the authority of Meſſengers and Embaſſadours, and laſts onely during the time of their Meſſage, and Embaſſage. What then, when they have done their meſſage, are they ſo lightly to be regarded? *God forbid.* Nay, according to the Apoſtle, for their works ſake, they are to be had in ſingular account alwayes, and every where, and not onely whileſt they are in their worke, being a preaching in the Pulpit. But when they are in their Embaſſage, declaring the will of Chriſt, then ſpeciall reverence and regard is to bee given them, then according to *Cornelius* Example, are wee to ſet our ſelves before them, as before God himſelfe: for they command in Chriſts Name, and therefore their contempt is contumelious to Chriſt himſelfe, in whoſe Name they ſpeake, *Matth.* 10. Miniſters therefore muſt be heard with odedient and ſubmiſſive minds; for if they have authority to command us in Chriſt, how can any whoſoever denye obedience? Nay, Kings themſelves are to be obedient to them, that are over them in the Lord, as the Apoſtle willeth, for it is Chriſts authority, and not the Miniſters, and therefore it equally bindeth the King and the Beggar. But alas, Miniſters may command even meane perſons: but who obeyes their commands? They may command, and doe themſelves. Their wordes are accounted onely as a blaſt of wind.

This authority of commanding, as it is ſet forth by the manner *in Chriſt*, ſo by the meaſure, having

great

great authoritie, &c. For, being in Chriſt, it muſt needs be great.

This muſt teach Miniſters to ſpeake with great boldneſſe, when they know they are armed and backed with Chriſts authoritie. Indeed if thoſe things wee ſpeake, were in our owne names, wee had juſt cauſe to be afraid, becauſe oftentimes our meſſage is very unwelcome to carnall eares, but ſpeaking in Chriſts Name, we may, as the Apoſtle here ſaith, be *very bold*, lifting up our voyces as Trumpets, *Eſai.* 58.1. knowing that God hath given us the Spirit, not *of feare, but of power and love, and of a ſound mind*, 2. *Tim.* 1.7. The meaneſt Sergeant, that is in the Kings name, dares arreſt the greateſt Duke that is. In this houſe, the baſeſt Skullion in that kitchin, being ſet on by your Honours, would not be afraid to controule the Steward. But take heed, thou that art a Miniſter, leſt at any time thou preſume to command, to rebuke, or threaten in thy owne name. Chriſt will not beare thee out in ſuch commands, neither wil he make good ſuch threatnings. If men in ſuch a caſe offer violence, looke not that hee ſhould reſcue thee, but in his owne cauſe he will be a wall of braſſe unto thee, *Ier.* 4. Wherefore, as a faithfull Embaſſadour, reveale the whole Counſell of God, let neither feare, nor the golden ſquincey, nor any thing elſe ſtop thy mouth. Thou haſt Chriſt to be thy Authour, in that thou art to ſay. Aſſuredly, hee will never goe backe from that, which he hath willed thee to ſpeake. *Abſalon* encouraged his ſervants, to ſlay his brother *Ammon*, by this

this argument: *Have not I commanded you?* 2 *Sam.* 13. How much more ſhould the Commandement of Chriſt put heart and ſpirit into the Miniſters, to open their mouths, and to ſpeake freely, and fully, and frankely, whatſoever they have in Commiſſion?

Thirdly, Saint *Paul* ſets forth his authority of commanding by the matter of it. What is it that hee may command? any thing what hee pleaſe? No. Though he were an Apoſtle, yet he hath no ſuch infinite authority. What then? *That which is convenient.* See then the bounds of this ſpirituall power. It can command nothing, but *that which is convenient.*

And this neceſſarily followeth out of the former, for it is in Chriſt. And Chriſt can command nothing which is not convenient; wherfore, if Miniſters at any time ſhall command things inconvenient, they doe now exceed their bounds, they goe beyond their Commiſſion, neither doe they now command in Chriſts Name, but in their owne. And therefore in ſuch caſes wee are ſo farre from being bound to obedience, that wee are in conſcience to diſobey. This overthroweth the tyrannicall and uſurped Dictatorſhip of the Pope, who maketh his owne will a Law, and thinketh hee may doe in the Church what him liſteth.

The propriety of the word, *Convenient*, is alſo to be obſerved. It ſignifyeth that which in equity we are bound unto, though not in the rigor of the Law. If *Philemon* ſhould ſtand upon it, hee was not to receive *Oneſimus* again, but in Chriſtian equity he was.

Note

Note then, that we are bound not onely to doe thoſe things which the very extremity of Law will draw from us, but alſo ſuch whereunto reaſon and equity doe perſwade. Thus much of the firſt illuſtration of the act of praying from the *diverſe*, his power of commanding: *Though I have great, &c.*

Doct.

The ſecond followeth from the moving cauſe: *Yet for Loves ſake I rather beſeech thee.*

The cauſe that made *Paul* deale by intreaty, when hee might have commanded, was love, not *Philemons* love towards the Saints that he ſpoke of in the ſeventh verſe, as ſome would have it, but his owne love towards *Philemon*.

Obſerve firſt, in the example of the Apoſtle, that Miniſters muſt deale in the mildeſt and gentleſt manner that may be with their Hearers, intreating, perſwading, exhorting, beſeeching, even then when they may lawfully command. 1 *Cor.* 15. in the end. *We beſeech you to bee reconciled. Rom.* 1. 12. *I beſeech you, Brethren, by the Mercies of God,* For ſo it is, that we ſee, even in the things of this life, that men muſt be faine to ſue for that which is their owne, and may be glad if by faire entreaties they can get up their debts. So the Miniſters may thinke they have done ſome great matter, if by any meanes, even by earneſt and affectionall perſwaſion, and exhortation, they can get at our hands this debt of obedience we owe to God. And no marvaile if Miniſters thus deale, when God himſelfe herein goes before us in his owne example. *Oh that Iſrael would have harkened, Pſal,* 81. 13. and *Matth.* 23.

Doct. Miniſters muſt deale mildly.

Chriſt

Chriſt ſhewes that hee invited the Iſraelites in the ſame manner unto himſelfe, that the Hen doth her Chickens. Wherein we have great cauſe to admire the unſpeakeable goodneſſe of God towards us. Men commonly are earneſt and importunate intreaters for thoſe things which may bee profitable to themſelves, but who is earneſt in deſiring another, to doe that which is onely for the profit of him, with whom he dealeth, and not any whit profitable to himſelfe. If a man of himſelfe cannot ſee what is for his owne good, and of his owne accord doe it not, without further adoe, we count him worthy to ſmart for his folly. But here, God dealing with us by his Miniſters, ſo pathetically to turne, aud reconcile our ſelves unto him, the profit is ſolely our owne: we onely ſhall have the commodity of this reconciliation, and not God, who could as ſufficiently glorify himſelfe in our everlaſting confuſion. Our hearts therefore muſt relent, and be overcome by this kindneſſe of God, ſo ſweetly and gently calling and alluring us unto himſelfe.

Doct. Sometimes we muſt yield of our right.

Obſerve further, in *Pauls* example, that ſometimes we are to yield of our right, neither alwayes may we doe thoſe things which of themſelves are lawfull and indifierent. It is a weake argument, This is lawfull in it ſelfe, therefore it is lawfull for mee. In it ſelfe it is lawfull to eate of things ſacrificed to Idols, and yet in the caſe of ſcandall, the Apoſtle forbids the *Corinthians* to eate of them, *1 Cor.* 8.

It is lawfull in it ſelfe for a Miniſter to receive main-

maintenance from his flock; but it was not lawfull for *Paul*, preaching at *Corinth*, 1 *Cor.* 9. *For then he had abuſed his libertie, Verſ.* 18. *And hindred the Goſpell, Verſ.* 12. and ſo conſequently ſinned. The caſe is alike in the uſe of the Chriſtian libertie, in things indifferent, as meate, drinke, apparrell, ſport, recreation. It is a point of Chriſtian wiſedome to conſider, not only what is lawfull, but alſo what is expedient and profitable, not only what is lawfull in generall, but alſo in ſpeciall, what is lawfull for me and thee; for if the uſe of our libertie be a ſtumbling blocke, at which our Brethren may fall and hurt themſelves, wee muſt then bridle and reſtraine it. Here then is condemned the tenacity and temerity of ſome in the uſe of that liberty, which the Word hath granted them in things indifferent. Their tenacity, that they hold their owne ſtifly, and will not let goe the leaſt part of their right, though the glory of God, and good of their Brethren doe earneſtly crave and begge it at their hands. Their temerity, not onely that they themſelves ruſh venturouſly upon all things that in themſelves are lawfull, not conſidering with themſelves, whether in regard of ſome circumſtances, it may not be unlawfull for them, what inconvenience may enſue, what hurt may alſo ariſe to the Goſpell, but alſo cenſure and condemne others, who kept back by Chriſtian wiſedome and charity, dare not runne with them to the ſame exceſſive uſe of their liberty. Let them remember that *Paul*, in this place, having much liberty of commanding, yet choſe rather to intreat.

Obſerve

Doct. Love makes a man abbridge himſelfe of his liberty.

Obſerve thirdly, what it is that will make a Chriſtian abbridge himſelfe ſometimes of the uſe of his liberty, namely, the love of God and our Brethren. *For loves ſake I rather beſeech thee.* For this is reckoned among the properties of love by the Apoſtle; *That it ſeeketh not her owne*, 1 *Cor.* 13. but his, whom it loveth. If Gods glory and the Churches good be deare unto us, we will not uſe our liberty to the full, in thoſe things which may hinder and hurt both. If therefore thou wouldeſt obtaine ſo much of thy ſelfe, as to remit and give in ſomething of thy right to God and thy Brethren; firſt, it is neceſſary that thy heart be inflamed with a zealous affection both towards Gods glory and the Churches good. This convinceth many of ſmall love to their Brethren, that will not moderate their liberty, no not in thoſe things which they ſee neceſſarily will bring in the ruine of the Church.

The Papiſts alſo are here confuted, who would make this departing from our right, for Gods glory and the Churches good, to be a worke of ſupererogation: For this is their judgement of *Pauls* preaching *gratis*, and diverſe ſuch like examples in the Scriptures. If the workes of Charity be above the Law, then alſo are theſe workes to the which the Law of Charity bindeth us above the Law, for it is love which makes us yield. And, I hope, the Law commands us to love God with all our heart, and our Neighbour as our ſelfe.

Thus much for the firſt ſpeciall illuſtration of the propſition of this petition, namely, of his *act of praying*.

The

The ſecond followeth, namely, of the *perſon praying: Paul* himſelfe: *I pray thee*, deſcribed firſt by his age, *being as I am, Paul aged*; ſecondly, from his impriſonment, which he maketh a greater matter than his age, *and now alſo a priſoner of Ieſus Chriſt*; both theſe are here brought in, to add further weight to his petition, and to ſtirre up the affections of *Philemon*.

First, That he urgeth his yeares, as a matter that ſhould make *Philemon* more reſpect this his ſuit, we learne, that ſpeciall reverence is due to this age. God under the Law provided for this, that there ſhould bee more than ordinary regard had of the aged, but ſpecially in the Miniſtery; for after they began to bee in yeares, hee would have them eaſed of the burthen of their Miniſtery, and yet double honour to be given to them, both of reverence and of maintenance. Now, if the white head and ſilver haires of a Miniſter, ſuing for another, ſhould procure authority unto him in his ſuit, and moves the affections of thoſe he ſues unto, how much more then, ſuing for himſelfe? And queſtionleſſe, there cannot be a ſpectacle of greater compaſſion, than an aged Miniſter, gray-headed, in the Service of God and the Church, being in diſtreſſe. *Age* (ſayes *Salomon*) *is a Crowne of Glory, being found in the way of righteouſneſſe.* If in any way of righteouſneſſe, much more in the way of the Miniſtery, righteouſly and faithfully diſcharged.

Doct. 1. Reverence due to age.

Such then that are like *Paul* in the Miniſtery, or in any other calling, that have ſpent their time painfully

fully and profitably, may with honeſty urge their age, pleading for themſelves and others. But the old man, that hath lived vainely and unprofitably all his youth, and hath alwayes beene a burden of the Earth, is an uncomely ſight. For old age is an honour in it ſelfe, yea, a part of Gods Image, who is the *Ancient of Dayes*. *And honour* (ſayes *Salomon*) *becomes not a foole*. To ſuch old men, their honour is turned into ſhame; Their gray haires are rather aſhes of ſhame and humiliation, than a Crowne of glory.

Doct.2. Miniſters to be regarded the more for their afflictions.

Secondly, Vrging his impriſonment as another matter, and that of greater weight than the former, wherefore hee ſhould bee reſpected in this ſuit, hee teacheth us, that the afflictions of Gods Miniſters are ſo farre from being any juſt cauſe to make us leſſe to reverence them, that for them they are more reſpectively to be uſed, and honourably to be conceived of. Many Miniſters enjoying peace and liberty, and flouriſhing in the Pulpit, have beene much flocked after, and greatly regarded, as *Iohn Baptiſt*; but when once they have beene clapt up in Priſon, then they have beene ſhamefully neglected, as it ſeemeth *Iohn* was by many of his hearers, whom our Saviour upbraideth with this, *That they rejoyced onely in him for a ſeaſon*; namely, whileſt hee enjoyed his Miniſtery peaceably. And this their forgetting of him in the Priſon, is not improbably thought by ſome to bee the cauſe that made Chriſt breake forth into ſo large commendations of *Iohn* being then in the Priſon.

The

The third ſpeciall illuſtration followeth; namely, of the laſt part of the Propoſition of the Petition, which is *the partie ſued for, viz. Oneſimus*: for it is a matter of great moment, in ſuing for any, that the partie we ſue for, be ſuch a one, that hee may ſufficiently commend himſelfe, even without our commendation. Now here *Paul* ſheweth, that *Oneſimus* was ſuch a one; entituling him his Sonne: Withall, hee noteth the circumſtance of the place where hee begot him, *in the Priſon*. The name of Sonne is Metaphoricall, and implieth onely thus much, That by *Pauls* Miniſtery, *Oneſimus* was converted to the Faith.

Doct. 1. Affection of Miniſters to their Converts.

Firſt, Here I obſerve, That the Miniſters are moved with a ſpeciall kind of affection, equalling, if not ſurpaſſing, the naturall affection of Parents towards thoſe whom they have gayned to Chriſt. Therefore *Paul* here calleth *Oneſimus*, whom he had converted, his Sonne, and afterwards, his Bowels. And ſo *Eſay* 8. *Behold I and my children, whom thou haſt given mee.* Wee muſt love all Chriſtians, but yet more ſpecially, thoſe that are of our owne begetting, the workemanſhip in ſome ſort, of our owne hands. As men naturally love all little children, but yet their owne in a higher degree. For it is true which the Philoſopher once ſaid. Every man loves his owne worke: as we ſee in Poets, loving their owne poeſie hatched in their owne braines; and Artificers, loving their owne inventions. And hence it muſt needs follow, that the affection of the Apoſtles towards the Church, as being

ing the Fathers and Founders thereof, muſt needes exceed the affections of ordinary Paſtors that ſucceed, building upon their foundations, 1 *Cor.* 4. 15. Saint *Paul* challengeth the name of *Father* of the *Corinthians*, as proper to himſelfe, and calleth thoſe that ſucceed in that Church, but Schoolemaſters. Now, the affection of a Father farre exceedeth the affection of a Schoolemaſter to the child. Now, if Miniſters carry this fatherly affection to them whom they have converted, then it behoveth thoſe whom they have converted, to carry the dutifull diſpoſition of loving and obedient ſonnes to them, above any other Miniſters. If wee owe much to naturall Parents, the inſtrument of this Temporall, how much then to our Spirituall, the inſtruments of our eternall life? Never can wee come out of their debt.

Doct. 2. What Miniſters are the true Fathers of the Church.

Secondly, Obſerve, what Miniſters may truely be called the Fathers of the Church. Surely, they which have begotten children unto God, and with *Eſay*, can preſent themſelves before the Lord with the goodly traine of their Spirituall progenie. This name belongeth firſt of all, and principally, to the Apoſtles, who laid the firſt foundation of the Church: as we ſhewed a little before, how *Paul* claimed this name in ſpeciall ſort, in regard of the *Corinths*; becauſe, howſoever other ordinary Paſtors that ſucceeded him, begat no doubt, ſome particular perſons, yet he begat the whole Church. They then have a ſpecial intereſt in this name, that begat whole Churches at once, thouſands at one clap, as *Peter*, *Acts.* 2.

Now

Now this which is ſpoken of the Apoſtles, that gave the firſt conſtitution to the Church of the New Teſtament, is true alſo of others, ſage men, of extraordinary and Apoſtolicall ſpirit, as *Luther*, *Calvin*, and many others, who gave a reſtitution to the Church, falne in theſe latter dayes. They alſo more ſpecially may be called the Fathers of the Church. Secondly, this name alſo belongeth to ordinary Paſtors; and amongſt them, more eſpecially to ſuch that encreaſe the Church, eſtabliſhed with new offſpring: For although they are farre more noble and excellent Fathers, that are Fathers of the whole Church, than they who onely are Fathers of ſome few particular members of a Church; yet theſe latter alſo are Fathers: for it is not the multitude of ſonnes, but a ſonne that makes a Father. And *Paul* here calling *Oneſimus* his ſonne, makes himſelfe a Father, as well in regard of him, as of the whole Church of the *Corinthians*.

The Pope then and Popiſh Prelates are unworthy of the honour of this name, with all idle and ſloathfull Miniſters, ſerving onely their owne bellies. Rather may they bee called betrayers of the Church, than Fathers thereof, who either convert not at all, or elſe pervert and make their Converts, as the Phariſees in our Saviours time, ſeven times more the children of the Devill, than they were before. But yet among the Paſtors of the Church, not onely thoſe whoſe Miniſtery God honoureth with the converſion of ſoules, are to be honoured alſo with this name of Fathers, and none elſe: *Honour*

thy Father and Mother, ſayes the fifth Commandement; where God honoureth our Superiors with the name of Parents, and ſo in the Commandement does that himſelfe which he biddeth us doe. Now all true and lawfull Miniſters, ſet over us by the Lord, are our Superiors; and yet how many ſuch are there, whoſe Miniſtery, though it be very faithfull, yet is nothing fruitfull in the gaining of ſoules? Theſe, though they have no Spirituall poſterity, yet in the fifth Commandement are called Fathers. And ſo well may they be called, for theſe two reſpects:

How Miniſters that convert not, are called Fathers.

First, Becauſe they doe their beſt endeavour to be Fathers; they caſt forth continually the Spirituall Seed of the Goſpell, and ſow it in the furrowes of our hearts. Indeed, it is not ſufficient for the getting of the name of a naturall Father, to doe thy endeavour, unleſſe the event anſwer thy endeavour, becauſe the fault may be in the Seed; unfit it may bee for generation: but here the Spirituall Seed of the Goſpell is incorruptible, ſubject to no fault; and therefore the blame of the Miniſters ſterilitie cannot be imputed to themſelves, faithfully doing their beſt endeavour.

Secondly, Becauſe they carry the affections of Fathers towards their people; ſuch as *Paul* deſcribeth, 2. *Cor.* 6. 11. 12. And in this reſpect, S. *Iohn* in his generall Epiſtle calleth all the members of the Church, his Children, though not all begotten by his miniſtery. This fatherly affection they ſhew principally in theſe points.

First

Foure things, in which the fatherly affection of Miniſters appeares.

Firſt, In ſeeking not the Churches, but the Church it ſelfe, 2. *Cor.* 12.14. and that with ſo earneſt a deſire, that they preferre the good of the Church before their owne lives, as *Paul* ſheweth in the ſame place; for this is the affection of naturall Fathers, as wee ſee in the example of *David* toward *Abſalom*, that they can be content to redeeme their childrens lives with their owne. Hirelings therefore, that make this the only end of their Miniſtery, that they may warme themſelves with the fleece of their Sheepe, ſetting the Church at ſale for their owne lucres ſake, are not in any wiſe to bee called Fathers of the Church. Are children thus dealt withall by their Parents? The true Fathers of the Church preferre the good thereof before their owne lives; theſe men, their owne private commoditie, before the very life of the Church it ſelfe.

Secondly, Parents nouriſh their children at their owne Table; and that they may be able ſo to doe, they are content to take any paines whatſoever. So muſt and doe Miniſters that are faithfull, provide Spirituall nouriſhment for the Church: And for this purpoſe are alwayes and plentifully furniſhed with ſtore, both old and new, which they may bring forth for the benefit of the Church, as need ſhall require. Therefore idle & ignorant miniſters, killing the people with the famine of the word, are juſtly deprived of the honor of this name. *Parents lay up for their children*, 2. *Cor.* 12. ſaith the Apoſtle. Theſe men lay up no ſpirituall treaſures for the Church; therefore the Church cannot acknowledge them as their fathers.

Thirdly, They reſemble Fathers, in that they doe not only give their people Spirituall food, but with a fatherly and motherly affection, 1 *Theſſ.*2.10. *As you know how wee exhorted and comforted every one of you, even as a father his child.* It is not enough to exhort, to admoniſh, to teach, and inſtruct, but all this muſt bee done with the affection of the Father; ſo that wee may give them their Spirituall ſuſtenance, as Nurſes doe little children their bodily. This is that, in his owne exampie, the Apoſtle commendeth unto us, 1 *Theſſ.*2.7.8. *We were gentle among you, even as a Nurſe cheriſheth her children. Thus being affectioned towards you, our good will was to have dealt unto you, not onely the Goſpell of God, but alſo our owne ſoules, becauſe yee were deare unto us.* This phraſe of dealing his owne Soule, ſignifieth that effectuall affection wherewithall hee delivered the Word unto them, as *Eſay* 58. God commands to give Almes to the poore with feeling and compaſſion, uſeth the ſame phraſe, *Thou ſhalt powre out thy ſelfe to the hungry.* So *Phil.*1.5. *God is our witneſſe, how we long after you from the very heart root.*

Fourthly, They reſemble naturall Fathers in this, that as there, ſo here likewiſe, Love deſcends, rather than aſcends. The naturall Parent cannot blot out naturall affection, no, not towards untoward and rebellious children, as wee ſee in *Davids* mourning for *Abſaloms* death. *Can a Mother forget the fruit of her Wombe*, ſayes the Prophet? *Eſay* 49. No, certainely ſhe cannot, though the degenerating child ſhould forget her.

Here

Here then doe good Miniſters ſhew themſelves true Fathers, when yet they continue to love them that are wicked and unthankefull, yea, injurious towards them. Thus it was with *Paul*, 2 *Cor.* 13.15. *We wil willingly be beſtowed for their Soules, though the more wee love you, the leſſe wee be loved of you.* Now the ground of this ſo ſtrange and ſtrong affection, in the former Verſe he made to be this, that he was to them a Father, and they to him in ſtead of children.

Uſe. If Miniſters are thus Fathers, and muſt thus behave themſelves to their people, as to ſonnes, then it becommeth them to put upon them the diſpoſition of ſonnes, and to carry themſelves to their Miniſters as towards their Fathers. If then Miniſters be Fathers, where is the filiall reverence of their Flocks? Where is the reciprocation of like affection? Where is the imitation of the Storke, nouriſhing his old Damme? 2 *Cor.* 6. 3. After the Apoſtle had moſt lively deciphered, and as it were in an anatomie layed open and naked his fatherly bowels, inferreth forthwith thus, *I ſpeake unto you of like recompence as unto children, Bee yee alſo enlarged.* Idolatrous *Micah* ſhall juſtly condemne many of us, who entertayning that roving Levite into his houſe, promiſed unto him the honour of a Father, *Iudg.* 17. *Thou ſhalt be* (ſaid he) *unto me as a Father.*

Doct. 3. Thirdly, obſerve, in that *Paul* ſaith he begat, that is, converted *Oneſimus*, that the Scripture uſeth ſometimes to give that to the inſtrument of God, which properly belongeth to the Lord God himſelfe: for the Apoſtle ſpeaking of our Regeneration, cal-

calleth us Gods owne Creatures, his Workemanſhip, *Epheſ.*2.10. Therefore we are not in regard of our Converſion, the creatures of any Miniſter: yet becauſe God doth it not without the Miniſtery of his ſervants, therefore this bleſſed worke is often times given to them alſo. This *Paul* telleth *Timothy*, *He ſhall ſave thoſe that heare him.* And all Miniſters of the Goſpell are called *Saviours*, *Obadiah* the laſt; and yet properly, Chriſt is our Saviour.

This may ſerve to checke the Papiſts, urging againſt us theſe places of Scripture, which ſeeme to aſcribe ſome vertue to the Sacraments; as, *Tit.* 3. *He ſaved us by the waſhing of the new Birth.* 1 *Pet.* 3. *Baptiſme ſaveth.* If they can underſtand how *Timothies* preaching may ſave the hearers, after the ſame manner let them know that Sacraments doe conferre grace, not as in themſelves, not by the worke wrought, but becauſe without them God ordinarily uſeth not to worke.

*Doct.*4. The dignity of the Miniſtery.

Fourthly, Note the Dignity of the Miniſterie, *Whom I have begot.* Properly, God onely is the Father of Spirits, *Hebr.* 12. *Call no man Father; yee have but one Father, that is in Heaven*, *Matth.*23. And yet we ſee in ſome ſort, how God taketh the Miniſters into the Society of the ſame honour with himſelfe. Naturall Parents count it a bleſſing to have faire and well-favoured children; but the Sunne never ſaw ſo goodly and ſo glorious a Creature, as is this new Creature in Chriſt, the workmanſhip of the Miniſterie. If then unto naturall Parents, having ſtore of children, that of the Pſalmiſt may truly be

be ſaid, *Bleſſed is the man that hath his quivers full of ſuch Arrowes*; certainely, much more fitly may it be applyed to thoſe Spirituall Fathers: for naturall children oftentimes prooue thoſe fooles *Salomon* ſpeakes of, *that are a ſhame and diſcredit to their Parents*; and that even in the Gate, opening the mouthes of the adverſaries to triumph and inſult. But theſe ſpirituall children cannot prooue ſuch fooles; therefore they cannot diſgrace their Parents, but doe offer juſt matter unto them of ſtopping the mouth of their Adverſaries. For this did that famous Father of our reſtored Church, *Iohn Calvin*, of bleſſed memorie, anſwere the Papiſts, upbrayding him with his want of children in marriage: *Oh* (ſaid he) *God hath, in ſtead of ſuch children, given me many thouſands of farre more excellent kind of children through the whole world.* Since then God hath vouchſafed ſo great an honour to the Miniſterie, that he will uſe their helpe in this Spirituall Generation; goe to then, let us that are Miniſters, labour that we may attaine to this ſo high an honor, accounting this barrenneſſe no leſſe reproch and rebuke, than once the Iewes did that other.

O then, thou unfaithfull and negligent ſervant, when others ſhall bring into the Lords Barne a plentifull Harveſt of the Seed of the Goſpell, wherwith they were betruſted, what ſhal become of thee, who through thy negligence and ill husbandry haſt ſuffered that ſo precious a Seed to rot under the Cloddes? With what face wilt thou come alone into the preſence of Chriſt, and his holy Angels, at

the laſt day with others, being attended with the honourable Trayne of their thouſands, and hundreds, as the Apoſtles and others (O ſweet and godly ſight!) ſhall appeare before him, and ſay, O Lord, here we are, and not we alone, but theſe our children with us, whom we have begotten and gayned unto thee formerly, doe now preſent before thee.

Then ſhalt thou, as unſavoury ſalt, be caſt out on the dunghill, when theſe that have made many wiſe, ſhall ſhine as the Starres in the firmament, *Dan.* 12. Neither yet ſerveth this for admonition to the Miniſters alone, but alſo to the People, by whoſe fault it commeth to paſſe, and that very often, that the Miniſters want the full honour of this name. For though wee ſtrive never ſo much with you to convert you, yet ſuch is your perverſneſſe that yee will not yeeld. Though as *Paul* with the *Galathians*, we travaile as women in child-birth with you, *till Chriſt be formed in you*, yet in many of you, that is true, which is ſpoken of *Ephraim*, *Hoſea* 13. 13, *Hee is an unwiſe ſonne, elſe would hee not ſtand ſo long a time in the place of the breaking forth of the children.*

Doct. 5. The neceſſity of the Miniſtery.

Fiftly, obſerve likewiſe the neceſſitie of the Miniſters of the Goſpell: for by their meanes and miniſterie God refineth our ſoules, hee frameth and faſhioneth us anew. Contemne not then the Miniſterie as a thing ſuperfluous; unleſſe thou love thine owne deſtruction. If thou wouldeſt have the Church to be thy Mother, thou muſt have the miniſters

niſters of this Church, in ſome ſort likewiſe her Husbands, to be thy Father.

Sixtly, here ſome may ſay: if *Paul* begat *Oneſimus*, and ſo other Paſtors have their ſpirituall ſons; how then could the *Corinthians* bee juſtly blamed, for calling themſelves by the name of their Miniſters? for children are to be called by the name of their Parents. *Doct.6.* *Object.*

Miniſters are improperly called Fathers, for as we have already noted, properly God onely is the Father of Spirits. And therefore from Chriſt our father, the worke of whoſe Spirit wee are called *Chriſtians*, and not from *Paul*, *Paulians*; from *Cephas*, *Cephiſts*; who are onely Chriſts inſtruments: therefore *Chryſoſtome* interprets that place, 1 *Cor.*1. 12. *I am Pauls, and I am Apollos, I am Chriſts*, that the laſt words ſhould bee the Apoſtles owne, croſſing the *Corinthians*, and ſhewing them in his owne example, who they muſt bee called by. Wherefore Miniſters beget children; as under the Law, the Brother that rayſed up ſeed to his elder Brother, deceaſed without iſſue, the ſeed was called by the name of his deceaſed Brother, and not his owne. *Anſw.*

Seventhly, the Metaphor of begetting, ſheweth that our converſion is a new kind of Generation, as our Saviour ſhewes plainely, *Ioh.* 3. Therefore, no man ever got ſanctification out of his Mothers wombe: No man ſucks it out of his mothers breſts. That thou mayeſt bee truely ſanctified, thou muſt have another birth beſides thy firſt. Hence it is called, *Doct.7.* Converſion, a new Generation.

led, A new creation. If then thou haſt nothing but they pure naturals, nothing but that which thou broughteſt with thee out of thy Mothers belly into the world, aſſure thy ſelfe thou art not as yet converted. And yet it is ſtrange to ſee how men doe flatter themſelves, in regard of their naturall gifts, yea, oftentimes of their naturall birth, being deſcended of honourable or worſhipfull parents. But if that firſt birth would ſerve, what needed there another? Certainely, even the Royall blood it ſelfe is ſtayned and raynted with originall ſinne. And it is the water of Regeneration only that will waſh out this ſtaine. Thy naturall birth may entitle thee to a temporall and earthly Kingdome. Only the ſpirituali birth can give thee right to the Kingdome of heaven, *Ioh.* 3. 1 *Pet* 1.3.4.

Doct. 8. VVe are patients in our converſion.

Eightly, this ſame Metaphor teacheth us alſo, that we are meere Patients in our converſion, even as the Infant is in his generation, hee receiveth his being from his Parents, but hee himſelfe doth nothing for the making of himſelfe. Wherefore the diſpoſition of our wil & works preparatorie to converſion, are here refuted. If the Infant can diſpoſe himſelfe to his owne generation, then alſo may we prepare our ſelves for our owne regeneration; or if the world at the beginning, before it had yet any being, could diſpoſe it ſelfe to the worke of her creation, then may we alſo to the worke of our recreation in Chriſt. The *Baptiſt* foretelling the calling of the Gentiles, ſets it forth by this notable Metaphor, *God is able out of theſe ſtones to raiſe up*

children

children unto Abraham. If ſtones, void of all life, can diſpoſe themſelves to the receiving of life, then may we alſo, very ſtones, in regard of any Spirituall life, dead in our ſinnes, have ſome diſpoſition in our ſelves to our converſion.

Doct.9. The order of our converſion.

Ninthly, Further, this Metaphor of Generation notably ſetteth forth the order of our Converſion. The Infant is not perfited at once in his Mothers Wombe, but by degrees, piece by piece; firſt, his braine, heart, and liver, then the nerves, veines, and bones are framed, then, in the laſt place, comes fleſh, and ſo he hath his perfect conſtitution. No man is ſuddenly, in one moment, an abſolute Chriſtian, as *Adam* was made at the firſt daſh an entire complete man; but our Converſion proceedeth on by degrees; firſt, wee have ſome imperfect rudiments of Faith; ſome good motions, but thoſe as yet confuſed; ſome good deſires, but thoſe very faint ones, not much unlike to ſmoaking Flaxe: But afterwards the skilfull finger of the Holy Ghoſt poliſhing us, and as the Beares doe their mis-ſhapen birth, by licking of them, more acurately refining us; then the indigeſted and confuſed Chaos of our faith is brought into a more comely order, then the ſmoake begins to breake forth into an open flame. The Infant in the Mothers wombe firſt liveth, as *Ariſtotle* will have it, the life of a plant, then, of a ſenſitive Creature, and then laſt of all, of a Man. The ſame wonderfull Progreſſe, the ſame divine Artifice, yea, farre greater is there in the faſhioning of this Spirituall Infant in the wombe of the Church, than there is of

that

that other, in the Wombe of his naturall Mother. And therefore, conſidering the courſe and order of our regeneration, we may well tranſlate thoſe words of *David*, concerning the framing of our naturall bodies, from that worke, to the worke of out new birth, and cry out, *Fearefully and wonderfully am I made*, namely, a new creature in Ieſus Chriſt. This muſt teach us, not to deſpiſe the weake ones as no Chriſtians, for they are Chriſtians in making, though not as yet throughly made. The Infant is no leſſe a man, than he of growne yeares; and withall, let us remember, that we had our time of Conception, before we were borne and brought forth.

*Doct.*10. Tenthly, In *Pauls* example, ſetting foth him whom hee commendeth, with the title of a Sonne, one converted by his Miniſtery, learne, that we are not indifferently to commend all and every one, but only Sonnes, not Baſtards.

*Doct.*11. Eleventhly, And when wee doe commend ſuch as are worthy our commendations, learne then in *Pauls* example, how wee are to commend them, not coldly, not ceremonially and formally; he that asketh faintly and fearefully, teacheth to deny; but paſſionately, and with affection, as here *Paul* repeating the ſame words of entreatie againe, *I beſeech thee, I beſeech thee for my Sonne Oneſimus*. So then onely commend the worthy, and commend them worthily, or not at all.

*Doct.*12. Twelfthly, if *Paul* with ſuch contention and earneſtneſſe doth here plead the cauſe of one poore ſervant; with what heat of affections, and enlarge-

ment

ment of Spirit, is to be thought he would have dealt for a whole Church, ſtanding in like need of his helpe. Wherfore, if at any time we ſhall have occaſion to deale with any in the behalfe of a whole Church, let this importunitie of *Paul* in *Oneſimus* his cauſe, ſhake out of us that our maidenly modeſtie, and arowſe and quicken our ſpirits. For if we ſhall deale more remiſſely in the publike cauſe of the Church, than *Paul* dealt in the private cauſe of a poore ſlave, ſurely we may ſeeme rather diſſemblers and prevaricators, than petitioners.

In the end of the Verſe, the circumſtance of the place where hee begat *Oneſimus*, is noted, *in my bonds*. And this circumſtance addeth weight to the reaſon: for by calling him *Sonne*, hee ſufficiently ſhewed, that hee was deare unto him; but adding, that he *begat him in his bonds*, he doth not obſcurely intimate, that he was the beſt beloved of his ſonnes, dearer unto him than the reſt: For neither do naturall Parents love all their children equally; their affection uſeth to be greater to thoſe whom they have in their old age, as *Iaakobs* was towards *Ioſeph*; becauſe a good thing, the leſſe hope we have of it, the more gratefull it is when we have it. And in old age, Parents have leſſe hope of children than before. So alſo had *Paul* leſſe hope of Spirituall children in the Priſon, than when he had liberty of preaching the Goſpell freely where he liſted. *Oneſimus* then was *Pauls* Darling, as being then begot of him, when by the Adverſaries hee was caſt into Priſon, that he might beget no more.

Doct. 1.

First then obſerve, That Miniſters may love their ſonnes with an unequall love; they may love ſome more than others, as Chriſt did *Iohn* above the reſt of the Diſciples; namely, thoſe in whom they behold a more lively Image of Chriſt, and in the begetting of whom, they had greater experience of Gods power and mercie, than in others.

Doct. 2. The Spirit and Word are not bound.

Secondly, Note that the Spirit of God, and the Word of God, is not bound together with the bodies of the Miniſters, for both theſe, namely, the ſpirit and Word of God, were now effectuall in the Priſon for *Oneſimus* his converſion. The Adverſaries then muſt not thinke, that the reſtraining of the Miniſters, and of the Goſpell, will prove one worke. The Earle of *Derbies* Accuſation in the Parlament Houſe againſt Mr. *Bradford*, was; That hee did more hurt (ſo he ſpake, calling good, evill) by Letters and Conferences in Priſon, than ever hee did when he was abroad, by Preaching.

Doctr. 3.

Thirdly, Note, *Paul* ſaying, that he begot him in his Bonds, hence it is eaſie to gather, that after, by ſpeech had to and fro with him in the Priſon, he underſtood in what caſe he was, he preſently wrought upon him, to bring him to a ſight of his ſinne, and ſo to a godly ſorrow for it. By which example; Miniſters muſt learne, that it is their dutie, not onely in their publike meetings to ſeeke mens converſion by their generall preaching to all; but if at any time, by Gods providence, they ſhall light upon any, whom they ſee miſerably to ſtray out of the ways of God, though it be in privat places and companies, as here

Paul

Paul upon *Oneſimus* in the Priſon, and *Philip* upon the Eunuch, in journeying; they are by all meanes poſſible, no juſt cauſe detaining them, to endevour the converſion even of ſuch, and to doe the part of a good Samaritane towards them, whom they find ſo dangerouſly wounded by Sathan. For what? muſt we helpe the Aſſe, even of our enemie, couching under his burthen, and ſhall we not much more relieve his ſoule? for we are not to thinke, that God is ſo tyed to publike meetings, that he cannot elſe where, ſpecially in times of Perſecution, uſe the Miniſtrie of his ſervant, for the effectuall calling of his Elect: although I doubt not, but *Oneſimus* heard *Paul* more ſolemnely preaching in the priſon. See *Acts* 28. in the end.

Doct. 4.

Fourthly, But as all Miniſters are greedily to catch thoſe occaſions which God offers for furthering the ſalvation of their brethren; ſo eſpecially thoſe, who being impriſoned, are reſtrained from their publike Preaching, that ſo by this meanes the want of their publike Sermons may in ſome meaſure be ſupplied. Now how goodly a thing it is for Miniſters, even then when they are pooreſt, to make others rich, 2 *Cor.* 6. 10. and when they are bound and captive, to make others free! as here *Paul* beſtoweth a farre more excellent freedome upon *Oneſimus*, than that whereof *Neroes* Priſon had deprived himſelfe.

Doct. 5. God moderateth the afflictions of his children.

Fifthly, See how God mitigateth the bitterneſſe of our afflictions, by mixing the ſweetneſſe of ſome comfort therewithall, even as the Phyſician ſugreth

his bitter pilles. This is the reſpect God hath of our weakeneſſe. *Pauls* impriſonment could not chuſe but be grievous to the fleſh; but this griefe was leſſened, when he ſaw himſelfe bound, to be the inſtrument of unbinding *Oneſimus*, chayned with a farre ſtronger chayne, than that which hee was bound withall, for the hope of *Iſraels* ſake. This alſo was a great comfort to *Ioſeph*, being ſold, that he found ſuch extraordinary favor with his Maſter; and when he was in the Priſon, hee was ſo ſpecially reſpected by the maſter of the Priſon. Thus God in Anger remembers Mercy, and we muſt remember this his Remembrance to our ſelves, therby to quiet and ſtill our lamenting mindes. Even as otherwhiles alſo he remembreth Anger in his Mercy: for God will both ſawce his Bleſſings with ſome Croſſe, that we ſhould not be too much lifted up, and he will ſweeten our Croſſes with ſome Comforts, that we ſhould not be too much caſt downe.

VERS. 11.

In times paſt unprofitable to thee, but now profitable both to thee and mee.

WE have heard of the propounding of the Petition. Now wee are come to the proſecuting thereof, which conſiſteth partly, in anſwering Objections that might be made againſt it, and partly, in fortifying

ing it with ſtrong and perſwaſive arguments. Now here firſt of all he prevents an Objection; yet, ſo that withall he doth bring a very effectuall reaſon for the ſtrengthening of his Petition.

The Objection may more fully thus be framed. What is this that I heare? Doeſt thou entreat me for that vile Varlet *Oneſimus?* that vile Varlet and fugitive Theefe? Wilt thou open thy mouth for ſuch a one? *Paul* anſwers by a diſtinction of times, *Once, now*, graunting, that once he was ſo, but now the caſe is altered with him, hee is become a new man.

In his anſwer note two things: firſt, his graunt of the Objection, in regard of time paſt, wherewithall he mollifies the Objection with a leſſening kind of ſpeech, when he ſaith only, that he was *unprofitable*; although he was not onely unprofitable, but alſo hurtfull: ſecondly, the denialt of it in regard of the time preſent, which is ſet forth by the contrarie Affirmation: *Now* (he ſaith not he is not unprofitable, but) *he is profitable*. And this his profitableneſſe is amplified by compariſon of unequalls, that it is far greater than his former unprofitableneſſe; which is ſhewed by the ſubjects of both: Before he was unprofitable to thee onely, but now his profitableneſſe extends it ſelfe, not only to thee, whom only he hurt with his theft, but to me alſo, and ſo, in me, to many others.

Hence note, how hard a thing it is even for good men to forget and forgive injuries done unto them: for what needed *Paul* to have prevented his Ob-

Doct. Hard for good men to forgive injuries.

jection, if he had not thought *Philemon* would have beene readie to have objected it? and in that *Paul*, as soone as ever he had named *Onesimus*, forthwith prevented this Objection, thereby hee gives us sufficiently to understand, That such is our corruption, that we can scarce patiently endure the very names of those that have wronged us. And truly, we shall see oftentimes, at the very naming of those whom they count their enemies, their bloud will presently rise. But as *Paul* went about to prevent this in *Philemon*, so must wee in our selves; and for this purpose, we must call backe our minds from those injuries which our brethren have done us, and set them to consider of those which wee very indignely have offered the Lord. And when we shall once see his patience, in bearing with great and grievous contumelies at our hands, this will make us more easily to passe the small and pettie injuries of our brethren. Thus much from the Objection.

Doctr. Wicked servants may be in good Families.

Consider now *Pauls* answer, and first his confession, *Once he was unprofitable.*

Whence wee may learne, that sometimes there may be wicked servants even in the families of most religious Governours. *Onesimus*, when hee was yet a Naughty-pack, was yet in godly *Philemons* house. Thus was *Elisha* troubled with *Gehazi*, and *Abraham* with *Hagar*. Neither alwaies may the wickednesse of the servants be imputed to their Masters, so that they doe that which belongeth to them, as, no doubt, *Philemon* did aboundantly, for his house was the Church of God. But if any such naughtie

naughtie ſervants grow deſperate, and ſeeme to us paſt recoverie, then they muſt be caſt forth, as once *Hagar* was with *Iſhmael*. And it is to be thoughr, that *Oneſimus* continuing ſo as he did, if he had not runne away himſelfe, would quickly have been put away by his Maſter.

The ſecond part of *Pauls* anſwer, is his denying of that which is objected, in regard of the time preſent, *but now profitable*.

Doct. True converſion workes a manifeſt change.

Here firſt marke the unlikeneſſe of *Oneſimus* to himſelfe, in regard of divers times. *Once*, that is, before his converſion, he was unprofitable, *but now*, after his converſion, he is become *profitable*. Wherfore, true converſion hath manifeſtly joyned with it a change and alteration; inſomuch, as when I compare a mans life preſent with his life paſt, I may breake forth into an admiration, and ſay, O how much he is changed from that he was wont to be! See 1 *Cor.*6.11. *Rom.*6. and *Eph.*5. *Ye were once Darkneſſe, now ye are Light*. This then is no ſmall or obſcure change, which is like that change which is made in the aire by the riſing of the Sun; nay, it is ſuch a change, that not onely the inward affections of the mind doe put on a new nature, but alſo the outward carriage of life, a new face and habite, and that even in the judgement of thoſe which before were our companions in wickedneſſe, *Who thinke it ſtrange* we hold not on our former courſe, 1 *Pet.*4.4. Here then is a notable note, to try our converſion by; Looke, if there be difference of our affections and actions paſt and preſent, felt of our ſelves, and

discerned of others. How many are there, that are the same that they were alwayes, even from the beginning? and this they thinke a speciall commendation. Others indeed are changed, but with a change cleane contrarie to this of *Onesimus*, from good to evill, and from evill to worse: of whom it may be said, *Once profitable, but now unprofitable*; once Preachers, now persecuters of the Faith. But if any will be in Christ, let him become a new creature, let all old things passe away, and let all things become new.

Secondly, In that *Paul* stoppeth *Philemons* mouth, readie to take vantage against *Onesimus* for his former wicked life, with his present course of life now converted, we learne, that the sinnes which went before our conversion, must nothing prejudice us, having repented. For true repentance wipes and washes away all the staine of them, even out of the sight of God; much more should it do so out of the sight of men. Shall man be more severe than God, who is Iustice it selfe? Shall we condemne those that God hath justified? Shall we lay open that nakednes which God hath covered? Shall we rake up those dead carkasses which God hath buried; and that in the grave of his owne Sonne? Farre be it then from us, to upbraid any of the Saints, either with their sinnes befor their conversion, or with those their faults and falls after conversion, the blot whereof they have taken away by their renued repentance. Nay, far be it from us, to shew our selves any thing more severe to a true Penitentiarie for his former sinnes. We are not to hit men in the teeth with that base

baſe eſtate wherein once they were, after it pleaſeth God to advance them to higher callings, *Galat.2.6.* much leſſe then are we to upbraid thoſe whom God hath lifted up to the *high calling* of Chriſtianitie, far exceeding all the Callings of this life whatſoever, with that ſervile condition they were under before, to Sinne and Sathan. And yet this is the common practice of many, inſomuch, that the proverb is true, *Once I did ill, &c.* But herewithall *Paul* imparts thus much, that unleſſe *Oneſimus* had repented, there had beene place for this exception. If then, having ſinned and defiled thy conſcience, thou goeſt on impudently, and carrying a whooriſh wainſcot forehead, that cannot bluſh, and art not any thing troubled or touched in Conſcience for it, then know, the ſtaine of thy ſinne ſtill remaines, and makes thee ignominious; God and thine owne Conſcience, yea Sathan and the world may caſt the dung of it in thy face, & fill thee with reproach: till thou haſt baptized thine own Conſcience with the teares of repentance, the filth of thy ſinne ſtill ſticks in it, even as durt doth in the face, till it be waſhed. Though the very act of doing the ſinne paſt away haply in a moment, yet impenitencie is a kind of continuation thereof. Hence Chriſt ſaith, *Io* 19.41. to the obſtinate Phariſes, *that their ſinne remained*, continued, & ſtood firme and ſetled: *&* 10.8. *All that were before me, are theeves*, though they were dead; yet he ſaith not, *They were*, but in the preſent tenſe, *They are theeves and robbers*, becauſe in the impenitent, ſinne cleaveth to them no leſſe after the committing of the ſinne, than if ſtill they were in the very act of doing of it. But

But to repentant ſinners this miniſtreth ſingular comfort, ſpecially then, when by the clamors of Sathan, their own conſcience, and the inſulting world, they ſhall be conſtrained, with *Iob*, to poſſeſſe even the ſinnes of their youth. To all theſe, ſetting upon us at once, we muſt anſwer as here *Paul* did for *Oneſimus*, oppoſing the ſweet divine Sentence of ſweet and holy *Bradford, Tell me not, Sathan, what I have beene, but what I am and will be.*

This profitableneſſe of *Oneſimus*, as I touched before, is made greater than his former unprofitableneſſe, in regard of the perſons whom it reſpecteth, which are two, firſt, his Maſter, *to thee*; ſecondly, *Paul, to me.*

Queſt. For the firſt, it may be asked, how could *Oneſimus* as yet be profitable to his Maſter, before he was returned; as yet, he had done him no ſervice?

Anſw. It is likely, that whileſt *Oneſimus* was with *Paul*, he did him the beſt ſervice he could; wherein he was but his Maſters deputy, as appeareth by that which *Paul* ſayth, *Verſe* 13. But I take the ſimple meaning of *Paul* to be, That hee was now, by his converſion, made ſuch a one that might be profitable to him, though as yet actually he were not.

Doct. Religious ſervants profitable.

Hence then we learne, who be the profitable ſervants, namely, the religious. For *Paul* here graunts, that *Oneſimus*, whileſt he was prophane, was alſo unprofitable to his Maſter; but being now converted, he ſaies, that he is profitable. This I would haue Maſters conſider, in the choyce of their ſervants. Commonly, all that is ſtood upon here, is skill and abilitie

abilitie for thoſe ſervices wee purpoſe to employ them in; as it is ſaid of *Salomon*, that he ſaw *Ieroboam* was a man fit for the worke. But as for Religion, no great matter is made of that, which yet is all in all: for I avouch it, that the ungodly ſervant though otherwiſe he may ſeeme never ſo fit for our turnes, to be unprofitable; and that a ſervant fearing God, though comming farre ſhort of the other, in wit, knowledge, and dexteritie, for managing of buſineſſes, ought yet to be preferred before him, as farre more profitable. For firſt, the evill ſervant draweth the Curſe of God upon all his endeavours; whereby it commeth to paſſe, that even the wiſedome of ſuch as are not inferior to *Achitophel*, often vaniſhes into fooliſhneſſe. And whereas the contrarie, by vertue of Gods bleſſing proſpering whatſoever the righteous man takes in hand, *Pſ.* 1 3. even his fooliſhneſſe and ſimplicitie, in reſpect of the deepe policies of the wicked man, is turned into wiſedome, and ſorteth to very good & happy effect, *Pſ.* 37. *The little of the juſt man is more than great riches of the wicked.* That which is ſpoken there of wealth, is true likewiſe of wit, and of the inward gifts of the mind, as well of the outward goods of this life. A little wit, skill, and knowledge in a godly ſervant, ſhall goe further, and be more ſerviceable to his Maſter, than twice as much in an evill ſervant. When *Ioſeph* managed *Potiphars* buſineſſes, and *Iacob*, *Labans*, all things were well. If then godly ſervants, by vertue of Gods bleſſing upon their labours, be profitable to ungodly men, how much

more

more than to godly? If the impietie of the Maſters whom they ſerve, cannot with-hold Gods bleſſing from their labours, how much more ſhall the pietie of their Maſters, concurring with their owne, draw downe the bleſſing of God? But as the Maſters wickedneſſe hurteth not the godly ſervant, faithfully walking in his calling, ſo neither doth his godlineſſe any thing profit the labours of the wicked ſervant, whom hee wittingly and willingly hath choſen, though wicked. Therefore here *Paul* confeſſeth, that *Oneſimus*, whileſt he was a wicked ſervant, was unprofitable to *Philemon*, though a godly Maſter. Againe, the wicked ſervant doth not onely bring the Curſe of God upon himſelfe and his endevours, but upon others that live and converſe with him, as by the example of *Achan* endangering the whole Army, and *Ionas* the whole Ship, may ſufficiently appeare. Contrariwiſe, for the ſakes of godly ſervants, others in the Family have fared the better: neither are ungodly ſervants unprofitable onely to the body, but to the ſoule alſo, infecting the whole Family with the contagion of their evill example, even as one ſcabbed ſheepe will doe a whole flocke. On the contrarie, by their good example, adorning the Goſpel of Chriſt, and cauſing it to appeare beautifull in the eyes even of their irreligious Maſters, they doe oftentimes gaine them to the love and liking thereof, *Tit.*2.10. 1 *Pet.*2.10,11, *&c.* to the 15. Verſe, even as the beleeving wife doth the unbeleeving husband, 1 *Cor.*7. Laſtly, the religious ſervant wil ſurely be faithfull and truſtie to his Maſter, as being

ing tyed unto him by a sure bond; that Conscience which he maketh of obeying Gods Cõmandement, that enjoineth him obedience to his master, not with eye-service, but in simplicity of heart. Now for irreligious servants, howsoever sometimes they prove faithfull, yet we cannot safely trust them, as not having the like sure hold of them: for how shouldest thou looke he should be faithfull to thee, that is unfaithfull to God? whom Conscience restraineth not from unfaithfulnes, but either want of occasiõ, as we say in the proverb, makes a theefe, or feare of punishment, or hope of gain or some such like reason. But that fidelity which is built only on such foundations, wil easily be shaken & overcome: wheras the fidelity of the godly servant having a far surer and safer foundation, namely, his faithfulnes to God, is not subject to the like ficklenes. Such a servant therfore, that serves his heavenly master, in serving his earthly, maist thou betrust with any thing: as we see *Abraham* did commit that weighty busines of providing a wife for his sonne, to his godly servant, whom withall he betrusted with a great part of his substance, which he had in his hands, going that journy about *Isaaks* marriage. I trust now, that it is sufficiently manifested; That onely the religious servant is the profitable servant, howsoever the world, blinded in judgement, judge him, of all others, the most unprofitable. Wherfore, as this must teach Masters, as we have shewed, to have a special respect of Religion in the election of their servants, so likewise servants, if so be that they desire to do any profitable ser-

ſervice to their Maſters; firſt of all, truly to convert to the Lord, their heavenly Maſter, to ſubject themſelves to him, and for his ſake to ſerve their earthly, and then they ſhall be right *Oneſimuſſes* indeed, and of *unprofitable* ſervants become *profitable*.

But here Maſters alſo muſt learne another Leſſon, That ſince their godly ſervants are profitable to them, they likewiſe be in ſome good meaſure profitable alſo to their ſervants, and doe not deale with them in any caſe ſo as *Laban* would have done with *Iacob*, ſend them away emptie, when they have for many yeares had the benefit of their ſervice, and thereby have been made partakers of many of Gods bleſſings. Maſters muſt not be unprofitable to their profitable ſervants.

Converſion workes conſcience in particular Callings.

Furthet, we may obſerve out of this, that S. *Paul* maketh *Oneſimus*, now converted, a profitable ſervant; that the fruits of true converſion doe not only appeare in the generall duties of Chriſtianitie, but alſo, and that ſpecially, in the ſpeciall duties of our perſonall Callings. Many profeſſe, heare, receive, pray, and doe ſuch like generall duties, who yet in the works of their ſpeciall Callings are found halting ſo groſſely, that they may ſeeme wholly to denie the power of Godlineſſe. For they make no conſcience, if they be Children, or Servants, to ſhake off the yoke of their Parents and Maſters; if Tradeſ-men, to deale deceitfully and unfaithfully. But if thou be truly converted, whatſoever thy Calling ſhall be, in it ſpecially thou wilt ſhew the power of Religion. If a Servant, thou wilt be

a Religious and dutifull Servant; if a Maſter, a juſt and equall Maſter, one that will have a care of thy houſholds ſoules, as well as their bodies, &c. Therefore, *Luke* 3. When *Iohns* hearers came to know what were thoſe fruits of Repentance hee would have them to bring forth, every one had the works of their ſpeciall callings enjoyned them: The publicanes given to oppreſſion and extortion, *To aske no more then their due*; The Souldiers given to Rapine and Violence, *To doe no wrong, to be content with their wages, &c.*

The ſecond perſon to whom *Oneſimus* is *profitable*, is *Paul* himſelfe: *and to mee.*

Here then we ſee, that the profitableneſſe of *Oneſimus* being now converted, doth exceed his former unprofitableneſſe: That hee may ſeeme to deſerve more love now, than hee did hatred before. And thus it is with all thoſe that are truely converted, the good they doe then, exceedeth the evill they did before. If they have hurt any, they doe very abundantly make up that harme, not only being profitable to thoſe whom they have hurt, but alſo to others whom they never harmed. As here *Oneſimus* by his theft ſpecially hurt *Philemon*, but being now converted, hee was not onely profitable to his Maſter, whom he had hurt, but to *Paul* and many others, whom hee never hurt. So *Paul* himſelfe in his perſecution hurt only the Churches in *Iudea* and neere adjoyning: but by his Preaching and Writing hee did good to the whole Church throughout the whole world, not onely whileſt he lived,

lived, but even by his Writings, being dead. Art thou then converted? Recount & recognize thy life past; remember what hurt thou hast done by thy evill example, and labour to doe not only as much, but farre more good, by giving of good example. If thou hast exceeded others in sinne, thou must likewise exceed them in obedience. The worse we were before our calling, the better must we be afterward. This was that which made *Paul* goe beyond the rest of the Apostles in pains and zeale in preaching, because he was beyond them all in malice before. This made Mary *Magdalene* so excessive in her love to Christ above others, because she had beene as excessive and immoderate before in the love of her unlawfull pleasures.

Quest. But here it may be asked, how was *Onesimus* profitable to *Paul*?

Answ. Many wayes. First, in that he rejoyced him by his Conversion. The heavenly Quire of Angels sang joyfully at his Conversion, *Luk.* 15. Much more then might *Paul*, who was the author of his Conversion, and so the founder of the Angels joy. Secondly, he ministred to him, questionlesse, whilest he stayed with him, and he was now made fit to minister unto him, *Verse* 13. Thirdly, *Onesimus* having received the gift of spirituall speech, was able thereby to edifie and comfort *Paul*, even as the poore *Romans* were, *Rom.* 1. 12.

Here then we see, that a Christian man is not onely profitable to them that hee is bound to by his speciall calling, but also to others further off from him;

him; and that which may ſeeme ſtrange, though he be the leaſt of the faithfull, he may be profitable to the greateſt. Wherfore the ſtrong and tall Chriſtians muſt not contemptuouſly caſt off the weake and little ones. The head to the foot cannot ſay, I have no need of thee, thou canſt doe me no good. *Paul*, the chiefe of the Apoſtles, here affirmeth *Oneſimus*, of the baſeſt ſort of ſervants, to be profitable unto him.

Wherein we have further in *Paul* an example of true humility, ſo ingenuouſly acknowledging that profit which hee reaped by ſo meane a perſon. But now wee may find many *Oneſimuſſes*, that will ſcarce acknowledge that profit which they have received from *Pauls*. But it is the part of a good nature, to acknowledge thoſe whom God hath uſed as meanes and inſtruments of any good unto us, though they be never ſo meane in this world. Otherwiſe, wee are ungratefull and injurious, not onely to the inſtrument, but to God himſelfe. *Doct.*

Laſtly obſerve, That unto true Converſion, it is not enough that we abſtaine from evill; but alſo, that wee doe the contrary, good. For *Paul* here ſhewing the fruits of *Oneſimus* his Converſion, doth not onely denie, that he is unprofitable now, as before, but affirmeth the contrary, and ſaith, that hee is become profitable. See then in *Oneſimus* the practice of the Apoſtles Precept, *Epheſ.* 4. *Let him that ſtole, ſteale no more, but let him rather worke with his hands that which is good.* *Oneſimus* had hurt his Maſter before by his theft; but now *Doct.*

being converted, he doth not onely give over his ſtealing, but begins faithfully to attend his Vocation, & therein to be profitable to his Maſter. It is not ſufficiēt for us to ſay, we lead harmeleſſe lives; nay, *Every Tree that bringeth not forth good fruit, ſhall be hewne downe*; and not thoſe only, that bring forth evill fruit. Neither ſhall Chriſt accuſe the wicked at the laſt day, for taking the Meat out of his Mouth, or plucking his Apparrell off his Backe, but for not putting Meat into his Mouth, and Clothes upon his Backe.

VERS. 12.

Whom I have ſent backe, Thou therefore receive him, that is mine owne Bowels.

VNto the former Argument, drawne from the profitableneſſe of *Oneſimus*, he addeth another in this Verſe, propounded in an *Enthymeme*, that is, a ſhort and contract kind of reaſoning, in this manner: *I have ſent him unto thee*; namely, to this very end, that thou ſhouldeſt receive him: *Receive him therefore.* Now to the Concluſion, a new Argument is added, when hee calls *Oneſimus* his bowels; whereby hee ſheweth how deare and tender hee was to him. But let us ſee wherein the force of this Argument conſiſts; in two things ſpecially.

First,

Firſt, in this, that he ſent *Oneſimus*, and that *Oneſimus* came not of himſelfe; *Whom I have ſent*: that the force of the Argument ſhould be in the word, *I*. As if he ſhould ſay, If *Oneſimus* of himſelfe had come unto thee, ſubmitting himſelfe, Chriſtian compaſſion would have taught thee to have reſpected; much more then now, comming in my name, and with my Letters. So that wee are not eaſily to reject thoſe that come graced and countenanced unto us with the commendations of godly and reverent Miniſters.

Secondly, in that hee did not onely ſend his Letters to *Philemon*, keeping *Oneſimus* with him at *Rome*, till hee had received an Anſwer from him, and ſo know whether he were willing to reaccept *Oneſimus*, but together with his Letters had ſent *Oneſimus* himſelfe; who having now gone ſo long a journey, as betwixt *Rome* and *Coloſſus*, could not now, with any honeſtie, bee refuſed, leſt all his labour, in that ſo hard and tedious a journey, ſhould bee made fruſtrate. This latter I take to be the chiefe force of the Argument.

Here note then, that *Paul* promiſing himſelfe much of *Philemon*, and truſting to the equitie of this cauſe, did not firſt write to *Philemon*, to know, if hee might, with his good leave and liking, ſend *Oneſimus*, but ſends both him and his Letters both at once. One would thinke, this was not ſo wiſely done of *Paul*: For, firſt hee ſhould have knowne, be-

fore hee ſent him, whether his Maſtrr would give any entertainment to him, being come. For how, if *Philemon* ſhould have ſent him backe againe to *Paul*, what a deale of toyle had *Oneſimus* taken in vaine? It was eaſie for *Paul* to foreſee this: Thereore *Paul* ſending him in this manner, it is a manifeſt Argument, that hee did nothing doubt of *Philemons* readineſſe to pleaſure him therein, which afterwards, *Verſe* 21. he confeſſeth.

Hence then it is evident, that ſometimes Chriſtians, of ſpeciall acquaintance, in ſome cauſes may preſume one upon another; namely, when the cauſe is equall and honeſt; and then ſpecially, if we be their ſuperiors, upon whom we preſume, not only in calling, but alſo in well-deſerving of them; as *Paul* here was, ſee *Verſe* 19. Otherwiſe to preſume, is the part of a ſhameleſſe & impudent man.

Againe, wee are to learne, That when friends, well-deſerving of us, ſhall in ſuch cauſes as this was, ſo farre preſume upon us, that great inconveniences will follow, if wee graunt not their deſire, we are not then lightly to deceive their hopes: As here, if *Oneſimus* had beene refuſed, his journey had beene loſt, and hee muſt have gone backe againe to *Paul*: For it is likely, hee knew not where elſe to beſtow himſelfe.

This is the ground of *Pauls* Argument in this place.

In the Concluſion of the Argument, in the latter end of the Verſe, we are to obſerve in *Pauls* example, calling *Oneſimus his owne bowels*, what great account

account is to be made of the meaneſt, being truly converted. Though with *Paul* wee were *Apoſtles*, yet wee might not diſdaine the baſeſt Bondſlave, being the ſonne of God. *Iob* durſt not contend with his ſervants, becauſe they had the ſame Creator with himſelfe, faſhioning them in the ſame manner in the Wombe, as himſelfe; much leſſe then would he have contended with ſuch ſervants as had the ſame Redeemer, Chriſt Ieſus, with himſelfe. The grace of God is no leſſe grace, which reſides in a poore ſervant, than that which is ſeated in a rich and mightie man. A Diamond will ſhine even in the durt. And as with men, the more they demit and debaſe themſelves, the greater is their glory; ſo is it here alſo with the grace of God, by debaſing it ſelfe, as it were, to reſpect the low degree of ſervants, and to dwell in the Cottages of Poore men, rather than in the Palaces of proud Kings & Emperors, the more glorious and goodly is it; ſo farre is it off, that the baſe and abſcure condition ſhould any thing at all obſcure the brightneſſe of Gods grace, that abideth in them. Away then with that vaine and proud partialitie, condemned by S. *Iames*, *Chap.* 2. 1.

VERS. 13. 14.

Whom I would have retained with me, that in thy ſtead he might have miniſtred unto me in the bonds of the Goſpell.

But without thy mind I would do nothing, that this thy benefit might not be as of conſtraint, but willingly.

HEere is the preventing of another Objection. In the Anſwer whereof, is, as in the former, included an Argument, to further his Petition.

Object. Theſe things which thou ſaidſt in the former Verſe, may ſeeme neither to agree with themſelves, nor with that which thou ſaidſt immediately before in the eleventh Verſe. If he be both ſo tender unto thee as thine owne bowels, and ſo profitable as thou makeſt ſhew of, it is marvell thou couldeſt ſo eaſily part with him. This thy ſo ſoone ſending of him away, giveth juſt cauſe of ſuſpition, that rather thou art weary of him, and wouldeſt gladly be rid of him, and that in truth there is no ſuch holy change in him, as thou makeſt faire of.

Anſw. Wearie of him? No: faine would I have retayned him, that he might have miniſtred unto mee; but

but I had nothing to doe with another mans ſervant, without his Maſters mind: And therefore, not knowing how you would haue liked the keeping of that ſervant, I was content to part with him, and ſend him to you, who have greateſt right to him.

In the Anſwer there are two things.

Firſt, a removall of the falſe cauſe of ſending *Oneſimus*, which *Philemon* might ſurmiſe, namely, that he was a burden to the Apoſtle, being ſtill the ſame old *Oneſimus* that he was before. The Apoſtle affirmeth the contrary, *Whom I would have retained*; ſhewing withall, what reaſon hee had to have retained him, *that in thy ſtead he might have miniſtred unto me in the bonds of the Goſpell.* Where he ſhewes two commodities that would have come by retaining him; firſt his owne, *that hee might have miniſtred to me*; ſecondly, *Philemons, in thy ſtead. Philemon* by this meanes had been freed of a burden which he was bound to undergoe, namely, miniſtring to *Paul.*

The ſecond thing in his Anſwer, is the ſetting down of the true cauſe why he ſent him, in the 14. Verſe, *But without thy mind I would doe nothing.* He was ignorant of *Philemons* mind, and ſo hee might have kept and vſed his ſervant againſt his liking: The which he ſheweth would not have been well, by the cõmodity that thence would have enſued. The benefit of *Oneſimus* miniſtring would have been forced, and not free; where hee implyes thus much, That if he were willing to ſend him backe,

he was not againſt it; yea, he would rather have it ſo, then he ſhould be hardly dealt with at home.

For the firſt part of this Anſwer, from thence we learne.

The union of Chriſtian hearts.

Firſt, With how faſt a glue Chriſtians hearts are faſtened one to another, that they cannot be ſevered without great ſenſe of griefe; and if it were poſſible, they would enjoy alwaies the bodily preſence each of other, living and dying together. But more eſpecially is this affection betwixt Miniſters and the true members of the Church, ſpecially thoſe whom they have converted by their Miniſtery. See this affection in *Paul* towards the *Romans*, 1. 10, 11. and *Theſſalonians*, 1. *Theſſ.* 2. and *Galat.* 4. 20.

A juſt rebuke to ſuch Non-reſidents, that have not this affection to their Flocks; that do willingly divorce themſelves from them, comming onely amongſt them (ſometimes) to reape the fruits of the Earth, and not thoſe fruits whereof *Paul* ſpeaketh, *Rom.* 1. 10. the reaping whereof was that which made him ſo deſirous to ſee the *Romans*.

And as Miniſters are thus affected to their people; ſo, the people to them. See the example of the *Epheſians*, *Acts* 20. towards *Paul*; and of *Lidia*, *Acts* 16. Of the Demoniacke, *Luk.* 8. 38. And of whole Multitudes, *Luk.* 4. 42. toward our Saviour; of *Eliſha* to *Elias*, ready to be rapt up, and many ſuch like. But many, in theſe dayes, are rather like the *Gadarens*, loving the Miniſters roome better than their company.

Secondly,

Doctr. 2.

Secondly, From the end, whereby *Paul* was moved to deſire *Oneſimus* company with him ſtill, That he might miniſter to mee in thy ſtead, in the Bonds of the Goſpell. Wee learne, that it is the duty of every one of us, both in our owne perſons, and in thoſe that belong unto us, to bee helpefull to the afflicted members of Chriſt, ſpecially for the Truth. A very ſtrong Reaſon whereof, the Apoſtle layeth downe, calling his Bonds *the Bonds of the Goſpell*, in a moſt elegant kind of ſpeech; not ſo much by a Metonymie of the Cauſe, as I take it, becauſe the Goſpell procured him thoſe Bonds, but to ſignifie a further matter unto us, namely, that in him, the Goſpell it ſelfe, in a manner, was bound, though not in it ſelfe: For like a Mighty *Samſon*, it will breake all Bonds whatſoever; and the Word of God cannot bee bound, 2. *Timoth.* 3. yet in the endevour of the Adverſaries.

Therefore let us not thinke, when a Miniſter of the Goſpell is caſt into Priſon for any truth of the Goſpell, that it is onely the Miniſters owne Cauſe; nay, it is the cõmon Cauſe of the Church: for through his ſides, they ſtrike at the Goſpell it ſelfe; which is to bee reſpected of us all. And therefore, if wee bee wanting to him, wee forſake the Goſpell, and ſo Chriſt himſelfe, who one day will ſay unto us, *I was in Priſon, and yee viſited mee not.*

For the ſecond part of his Anſwer in the foureteenth Verſe, thence we learne,

Firſt,

Doct. Religion aboliſhes not civill government.

First, That the authority of Maſters over their ſervants, and ſo by like proportion, of Kings over their ſubjects, is not taken away by Chriſtian Religion, but ſtill remaines in force, confirmed rather, than any thing impaired. *Oneſimus* his converſion to the Faith, gave him no manumiſſion and libertie from his Maſters ſervice. *Paul* here plainely acknowledgeth, that *Philemon* was ſpecially intereſted in *Oneſimus*; and therefore, not knowing his mind, hee would not retaine him: and the benefit of *Oneſimus* his miniſtring to him, is called *Philemons*, That *thy benefit* might not bee, &c.

Servants then, and all inferiors, muſt learne ſtill to acknowledge their Superiours and Governours, & not under the pretence of Religion, to ſhake off that yoke which God hath layed upon them, and which, in truth, Religion faſteneth moſt ſurely upon them. If before Religion, Maſter and Servant, Prince and People, were out of joynt, Religion comming, ſets them in, and eſtabliſheth both the King in his Throne, and the Maſter of a private Family, in that his authority over his Houſehold. This was a Doctrine, that many ſervants in the Apoſtles dayes could not well brooke; alledging, That if their Maſters were Infidels, then it was not fit, that they who are Chriſtians, ſhould ſerve ſuch, being, in regard of their Chriſtian calling, above them; and if they were beleevers, then they were their equalls. The Anabaptiſts likewiſe at this day oppoſe this Doctrine, who would have the Goſpel

crie

crie downe all Civill Policie. But here we plainely ſee the diſtinction betweene Maſter and Servant, yea, ſuch a Servant as is a Bondſlave, whoſe life is in the hands of his Maſter, to be confirmed: and ſurely, even this kind of Bondage may ſtill ſtand, being uſed with Mercy and Moderation. Arguments may be theſe:

Firſt, If we looke to the firſt originall, it will not ſeeme unreaſonable. Now, the firſt originall, was the ſaving of thoſe whom they ſubdued in the Warres; Whence comes the Latine word, *Servus, quia in bello ſervatus*, becauſe hee was preſerved in the Warre, taken captive, and his life ſpared. Now, that ſuch mens ſervice and ſubjection may bee in a farre lower degree than other Servants, who onely wee hire for Money, may very well ſtand with equitie.

Secondly, The *Iewes* being captived, and become *Nebuchadnezzars* ſlaves, are commanded by God to quiet themſelves in that ſtate, and willingly to ſubject themſelves to the Lordſhip of the *Babylonians*.

Thirdly, *Abraham* had ſuch in his houſe, *Geneſ.* 17. and the *Iewes* were permitted to have ſuch, *Levit.* 25. 45.

Fourthly, The Apoſtles in their Epiſtles impoſe ſubjection upon Servants, moſt of them then being Bondſlaves; ſee 1 *Cor.* 7. 21. *Art thou called, being a Bondman? Care not for it: but every man abide in that calling wherein hee was called.* But many things are objected to the contrarie.

Firſt,

Object. First, That in the ſame place, 1. *Cor.* 7. *Be not ſervants of men.*

Anſw. That is, in regard of Conſcience, which knoweth no other Lord than Chriſt; but not otherwiſe.

Object. Secondly, Bondage is a fruit of Sinne, from which we are freed, that are in Chriſt.

Anſw. Sickneſſe, Death, and all temporall puniſhments ſtill remaine, which alſo are fruits of Sinne. But as in them, ſo likewiſe in Bondage, the Curſe is taken away to Gods children.

Object. Thirdly, Every man was made to the Image of God, which is, to have Dominion, and cannot ſtand with Bondage.

Anſw. The Argument is not good: for *Eve* was made to the Image of God, and yet ſubject to her Huſband: So the Image of God in us, taketh not away all ſubjection, but onely ſuch a ſubjection, as taketh away all Dominion. The Wife, for all her ſubjection to her Husband, yet hath authority over her Children and Servants, which is a part of Gods Image in her. So the baſeſt Slave that is, though in Bondage to his Maſter, yet hath Dominion over the Creatures, which is a part of Gods Image in him.

Object. Fourthly, God ſaid onely at the beginning, *Have Dominion over the Creatures*, and not one man over another.

Anſw. Thoſe wordes are ſpoken to *Adam* and *Eve* onely, there being then no other men beſides hẽſelves, over whom they ſhould have rule. But in the

the fifth Commandement, a part of the Law of nature, written in both their hearts, God ſaid, *Honour thy Father and thy Mother*, and there was dominion of one man over another eſtabliſhed. And though ſuch a dominion, as is over bond-ſlaves, were not confirmed by the Law of nature remayning pure, yet it is not againſt the Law of corrupted nature, a fruit whereof is bondage.

Fifthly, *Rom. 13. Owe nothing to any man but love,* therefore not ſubjection, much leſſe bondage. *Object.*

That place is directly againſt them: for whereas the Apoſtle had ſaid before, *Give tribute to whom tribute, honour to whom honour, feare to whom feare belongeth*, & many of the lawleſſe Libertines of thoſe times, would bee ready to object that the Law required nothing but love of them, & therfore they were not bound to any ſuch ſubjection; the Apoſtle takes hold of that which they objected, that they owe nothing but love, and retorts it upon them in this manner. Why, I aske no more at your hands, thē this, to pay the debt of love; for *love is the fulfilling of the whole Law*: this will make you give every man his due; you that are Subjects, tribute to the Magiſtrate; Servants, feare and reverence to their Maſters. *Answ.*

Sixthly, they alleage thoſe places, *Gal. 3. verſ 24. Goloſſ. 3. &c.* where diſtinction of bond and free is taken away, and all are made one in Chriſt. *Object.*

They are taken away from the ſpirituall body of Chriſt, which is the Church, conſiſting of the Elect onely, but not from the outward bodies and ſocie- *Answ.*

ties

ties of men upon earth; for then, if the Apoſtles meaning were ſo, there ſhould bee no diſtinction neither of Countries, nor of Sexes, there ſhould be neither *Scythian* or *Barbarian*, there ſhould bee neither Male nor Female. And it is true, there is no conſideration of theſe either Countries or Sexes in the inviſible body of Chriſt, but in our civill life we ſee manifeſtly that there is.

Doct. Secondly, from the end that made *Paul*, not to retayne *Oneſimus*, without knowing *Philemons* mind, (*leſt thy benefit ſhould have beene of conſtraint, and not willingly*) wee learne that the grace of a benefit is voluntarineſſe, the freeneſſe of the mind, and the openneſſe of the heart.

This was that which ſo commended the widdowes Mites, and therefore wee muſt all learne by *Pauls* example, not to extort any kindneſſe from our friends againſt their wils: for it is the mind that is worth all, and is to be accounted of us far above the benefit it ſelfe. And when occaſion is offered to us of ſhewing any kindneſſe to our friends, ſpecially in the workes of beneficence to the poore, then this willing Spirit is to be ſought for, that we doe it not grudging and with indiſpoſed hearts. 2. *Cor.* 9. 7. And if this willing and cheerefull Spirit be required in thoſe ſervices wee doe to our Brethren, how much more in thoſe we doe to God. No man might offer to the Tabernacle, but hee whoſe ſpirit moved him, *Exod.* 25. Many of us come to the Congregation to pray, heare, and doe ſuch like religious actions, and herein we reſt.

But

But it is not ſufficient to doe them, unleſſe they come from us uninforced. When then thou commeſt to the Church with a dull and dead ſpirit, as a Beare to the ſtake, more for ſhame of the world, and obedience to the Magiſtrates Law, than for any deſire to glorifie God, what thanks canſt thou looke for at his hands?

VERSE 15, 16, 17.

It may be he was therefore parted from thee for a ſeaſon, that thou mighteſt receive him for ever.

Not now as a ſervant, but more than a ſervant, a brother beloved, ſpecially to me: how much more to thee both in the fleſh, and the Lord?

If therefore thou account mee one, with whom thou haſt communion, receive him as my ſelfe.

HErein is another Objection anſwered. *Object.* Yea, but he ran away from me: what reaſon then have I to take him againe? *Anſw.* The Apoſtles anſwere is, a retorting of the Objection upon him, and making out of it an Argument againſt him, which may thus be framed:

If his departing from thee, in Gods ſecret councell was ſo carryed, that it might be an occaſion of thy receiving of him for ever, then for all his departing, thou oughteſt to receive him.

But

But his departing, &c. therefore. The *Propoſition* is wanting, the *Aſſumption* is in the fifteenth Verſe, in plaine words, and it is confirmed in the ſixteenth Verſe, becauſe now by meanes of his departure, he is become a Brother, that is, one truely converted, joyned with him in the body of Chriſt.

The Argument is this: If his departure have beene an occaſion to make him a Brother, a fellow-member with thee in Chriſt, then it was ſo carried in Gods providēce, that thou mighteſt receive him for ever. But now, by his departure, he is made thy Brother, &c. The which is illuſtrated by compariſon of the leſſer, *Not as a ſervant, but above a ſervant*, and then confirmed by an Argument, from the leſſer to the greater, *Specially to mee, how much more to thee?*

Then in the ſeventeenth Verſe followes the Concluſion of the principall Syllogiſme, *Therefore receive him*, ſet forth by the manner, *as my ſelfe*, and inlarged with the addition of a new Argument, *If thou count me one, with whom thou haſt fellowſhip*. This is the Reſolution of the words. Let us now take them as they lye in order.

It may be he was, &c.

THis is the *Aſſumption*, as we ſhewed, of the Apoſtles Argument for *Oneſimus*, againſt *Philemons* objection; wherein the Apoſtle affirmeth that *Oneſimus* was ſevered from *Philemon* for a time, *That he might be received of him for ever.*

Where

Where conſider, firſt, the manner, wherein the Apoſtle uttereth this. Secondly, the matter it ſelfe uttered.

The manner in this word τάχα, *it may be*, which is not to bee taken, as though the Apoſtle ſpake doubtingly, for the event did manifeſtly declare the truth of that which hee affirmed.

And that this word is not alwayes a particle of doubting, appeareth, *Exod.* 32.30.

Why then doth the Apoſtle uſe it? to what purpoſe? firſt, that he might ſeeme to mitigate only, and ſomething to extenuate the ſinne of *Oneſimus*, and to commend it as a thing in it ſelfe good.

Secondly, becauſe it was thus carried in Gods ſecret providence, and was no ordinary courſe of converſation: otherwiſe, if he had ſpoken abſolutely and confidently, wicked ſervants would have taken occaſion hence to have run from their Maſters, that they might be converted.

Now then by the example of *Paul*, Miniſters muſt learne wiſedome to ſpeake warily and circumſpectly, in matters that may be perverted and wreſted. In ſuch caſes ſo ſhould they temper their ſpeeches, that all inconvenience may be prevented. This was the reaſon why God would have the conditionall threatning of death to *Ezekias*, and deſtruction to the *Ninivites*, pronounced abſolutely by *Iſaiah* and *Ionah*, leſt if the condition had beene uttered, it might have bred too much ſecuritie in them, and have hindred their repentance. *Doct.*

For the matter it ſelfe, there are two ſpeciall things here avouched concerning *Oneſimus* his departure. Firſt, the Author of it God, he was parted from thee; for ſo the word properly is to bee tranſlated, rather than departed. If he were parted and ſeparated from *Oneſimus*, then there was a Separator, and that is God. Secondly, the end whereto God did diſpoſe this his ſeparation, *that thou mighteſt receive him for ever*, which is amplified by the contrary oppoſition of his temporary abſence, *he was parted onely for a ſeaſon.*

For the firſt, God is the Author of this ſeparation; not in that he did incite and ſtirre up *Oneſimus* to ſteale, or runne away; for then he ſhould be the Author of ſinne; but becauſe that in his eternall Councell hee having decreed his events, doth now willingly ſuffer it, withdrawing his grace from *Oneſimus*, and leaving him to Satan and his owne corruption, that his owne righteous Decree might come to paſſe.

Doct. The infinite extent of Gods providence.

Here then wee have juſt occaſion to conſider of the infinite and vaſt gulfe of Gods providence, that extendeth it ſelfe to all things, even the meaneſt, not onely to Kingdomes, but Families, and every particular member therein, even to poore bond-ſlaves: Inſomuch, that a bond-ſlave cannot runne from his Maſter, without Gods ſpecial providence. This muſt teach us to admire the infinite depth of Gods Wiſedome and Knowledge. We thinke amongſt our ſelves, that in a great Family, hee that taketh charge of it, and all therein, and through whoſe

whoſe hands all things in the Family muſt paſſe, muſt needs be a man of ſpeciall parts. O then, the bottomleſſe profunditie of Gods Wiſedome and Knowledge! that before all Worlds, did in one Act diſpoſe of all the ſeverall actions of every particular man, yea, and all other creatures in the world beſides. How ſhould this make us reſt and relye upon God in our troubles, looking for that event which he in his providence hath appoynted. If Gods providence reach to bond-ſlaves, how much more to others? If nothing come to paſſe in one poore Family without it, much leſſe in a whole Church: If in a Family, a ſervant bee not parted from his Maſter without Gods appointment, much leſſe in the Church are Miniſters taken away from their Flockes: And if ſuch things fall out by Gods providence, we muſt quiet our ſelves in Gods will.

Secondly, The end is to bee conſidered, why God parted *Oneſimus* from his Maſter, *That thou mighteſt receive him for ever.* This word, *for ever*, ſomerimes ſignifies ſome ſet time; as oft in the Law, *This is a ſtatute for ever*, that is, during the old Covenant, till Chriſt. So we uſe to ſay, for ever that is, during life. And ſo ſome take it here, *That thou mighteſt receive him for ever*, as long as you both ſhall live. But I rather take the words properly, *for ever*, that is, for all Eternities, as the words following, a proofe of theſe, doe cleare it, *Not as a ſervant, &c.* but as a brother. Now this ſpirituall brotherhood betwixt *Oneſimus* & *Philemon*

was to last indeed for ever and ever, and not onely the short space of this present life.

Doct. How God hath an hand in sinfull actions.

Here observe, first, how God hath a hand even in those actions of men which are sinfull, namely, in regard of ordination and disposing of them to good. *Onesimus* had no such intent, in running away, to knit himselfe in a more neere bond to his Master than before; no, he went with a desperate mind, meaning to free himselfe wholly from his Masters service; little thought he of converting; but yet contrary to his owne intent, turned it to be a meanes of his conversion. So *Iosephs* brethren little thought of any good, when they sold him; nay, they thought evill, as *Ioseph* told them, against him; but yet God turned it to good, to bee the meanes of the preservation of the Church, in time of Famine. This must not make us doe evill, that good may come of it, which wee are forbidden, *Rom.* 3. for God only hath this skill, by reason of his infinite Wisedome and Power, to worke good out of evill, to draw Light out of Darkenesse. He only hath the Philosophers Stone, to turne Drosse into Gold. In vaine therefore is it for us to assay any such thing. The right use of this Doctrine, is for us to comfort our selves, when we see wicked men plotting & practising mischiefe against Gods poore Church. Their heads and hands worke not so fast, but God workes as fast. When they goe and strive one way, he sets them a worke another way; as the Sunne going in his owne proper motion one way, is every day, by the violent circumvolution of

of the Heavens, turned another way: nay, he makes their ſtriving againſt his Glory, and his Churches good, to be the meanes of furthering both: As in a boat, when the Rowers goe with their faces ſtriving towards the Eaſt, they ſet the Boat going apace towards the Weſt *Oneſimus*, in running away from his Maſters houſe, the Church of God, did as much as in him lay, ſtrive againſt his owne converſion, and yet it is made a meanes of converſion. *Ioſephs* brethren, in ſelling him, thought to have fruſtrated his Dreames, and to have made him ſure for ever having dominion over them; and yet their ſelling of him, was the ſpeciall meanes of accomplishing his dreames. Satan, in Chriſts death, thought to have wounded the Church to the death; and yet thereby wee were healed of his deadly wounds. Even as the man that was thruſt at with the ſword of his enemy, to be killed, was thereby cured of his Impoſtume. Thus *Hamans* Plots to overthrow *Mordecai* and the *Iewes*, were meanes to advance them. This is the worke of the Lord, who knoweth how to catch the wiſe in their owne wiles, and it muſt be marvellous in our eyes. Let not then the Power and Policie of all the *Achitophels* and *Machiavels* in the World, combining themſelves againſt the Goſpell, diſmay us; for God hath his Oare in their Boat, he hath a ſpeciall ſtroke in all actions whatſoever, and can eaſily over-reach and make ſtarke fooles of the wiſeſt, by making their owne counſels and endeavours like *Chuſhais*, to overthrow thoſe intentions which they ſeeme to ſupport.

Doct.2. Gods honour in our Converſion.

Secondly, Gods power in conuerſion is to bee noted; who, as here we ſee in *Oneſimus*, lets men goe on a long time in their wicked courſes, til they come to the very height of wickedneſſe; and then, contrary to all expectation, ſuddenly turnes them. *Oneſimus*, all the while he lived in *Philemons* houſe, a godly Maſter, uſing the beſt meanes for his good, ſtill grew worſe and worſe. Having now wofully baniſhed himſelfe out of this houſe, and ſo Gods preſence, was he not now, in mans reaſon, deſperate and paſt all recovery? But yet ſee here, how God purſues him, being runne away, makes huy and cry after him, ſeizes upon him by his Spirit, and cauſeth him to returne to his heavenly Maſter, and then his earthly. After the ſame manner was *Paul* converted, *Acts 9.*

This God doth, firſt, That the worke of our Converſion might evidently appeare to bee his owne, and ſo hee might have the ſole glory of it. What diſpoſition of *Oneſimus* his will could there be now, to convert that Runne-away from the meanes of Converſion? In *Paul*, when hee went with a mind to perſecute the Faith? Here then doth Gods power appeare, in that even then, when we are moſt rebellious and ſtiffe-necked, moſt untoward and averſe, yet even then he catches us, and makes us yeeld, and drawes us to Chriſt; making our wils, of ſtiffely nilling, deſirouſly willing. And when we ſhall be converted on this manner, then ſhall wee forthwith bee forced to admire our Converſion as a ſtrange miracle, and wholly abaſing

abaſing our ſelves, to give all the glory to God; reaſoning thus with our ſelves: Running downe ſo ſteepe a Hill, like a furious Horſe, in ſo mad a mood, I could never have poſſibly ſtayed or ſaved my ſelfe, nor any man elſe. It was then, ſurely, the Divine Power of God that hath done this.

Secondly, God taketh this courſe in our converſion, that wee might cleave the faſter unto him in hearty and ſincere love; for to whom much is forgiven, they love much. This made *Paul* exceed his fellowes in zeale and painefulneſſe in his Apoſtleſhip.

Thirdly, that hereby wee might learne to deſpaire of none though never ſo outragious and violent in ſinne; notwithſtanding many good meanes which God hath uſed to reclaime them. God is able to call thoſe into his Vineyard at the twelfth houre, and to make them faithfull Labourers therein, that one would thinke, by ſtanding idle ſo long, were ſo habituated and radicated in idleneſſe, that it were impoſſible for them to ſet themſelves to labour.

Doct. 3. God reſtores our loſſes with advantage.

Thirdly, Gods manner in taking away ſome of his bleſſings oftentimes, is here to bee obſerved. Surely, his taking of them, is but a kind of borrowing of them; that he (as it were) occupying of them for us for a time, they might afterwards returne unto us in a holy kind of Vſury, with vantage & great increaſe. *Philemon* loſes *Oneſimus* and with him, and his ſervice, ſome of his goods, which he tooke away with him, and yet ſee in the end,

how hee looſes nothing by all this, but rather is made a great gainer. Whileſt *Oneſimus* was with him before, he could have no great good of him, being an ungodly and unfaithfull ſervant: but now, in his abſence, God ſo workes upon him, that he makes him, of *Oneſimus* before in name, onely *Oneſimus* in deed, that is, truely profitable, as was ſhewed in the eleventh Verſe: and having thus fitted and prepared him for *Philemon*, he returnes him unto him againe, not as he was before, but with vantage, ſuch vantage as might ſufficiently countervaile, not onely the want of his ſervice all the while of his abſence, but the loſſe alſo of *Philemons* money; for a good ſervant, ſuch a one as *Oneſimus* was made now, is worth much Gold, and haply *Philemon* could not have got ſuch a profitable Servant as this new *Oneſimus* was, no, though hee would have given ten times as much as that which *Oneſimus* tooke away. But the ſalvation of his precious ſoule farre exceeded the worth of the whole World, and no doubt, if money might have done his ſoule good, *Philemon* would have thought it much more vile in compariſon. See then the increaſe of the abſence of *Oneſimus*, and loſſe of his money.

This muſt teach us patience, when God takes away any mercy from us: for in his good time either it or as good, or a better thing ſhall returne unto us. *Abraham* muſt part with *Iſaak*, and in a manner was taken from him, but preſently he receives him againe as a ſurer pledge of Gods love,

and

and confirmation of his faith than before. At death our poore ſoules ſhall have their bodies taken from them: yet wee muſt not be diſcouraged; for they are ſevered only for a ſeaſon, that they may returne againe for ever at the Reſurrection, and that in another manner than wee left them, not mortall and corruptible, but glorious and ſpirituall bodies, 1 *Cor.* 15.

Sometimes God taketh away his Word and Goſpell and Miniſtery from his people, as he did in Queene *Maries* dayes. But how? Only for a ſeaſon, that they might have it againe afterward more confirmed and better eſtabliſhed than before, as it was in worthy Queene *Elizabeths* dayes. Sometimes, which is worſt of all, God himſelfe departs from us, and hides his face, as *Exod.* 33. from the Church of the *Iſraelites*, but it is but for a ſeaſon, *for a little while, for a moment, Eſay* 44 7.8. that hee might make us the more ſeeke after him, and ſo returne unto us afterward with greater comfort, making the falling out of lovers to be only the renuing of love. Specially muſt this point be thought upon, when we are called to ſuffer for the Truths ſake, the loſſe of outward comforts of life, as Liberty, Lands, Living, yea, Life it ſelfe: *He that loſes his life for my Names ſake, ſhall find it*, ſayes our Saviour. We loſe theſe things no otherwiſe, than the Husbandman loſeth his Seed: for the loſſe of theſe things is but as Seed caſt into the ground, which ſhall even in this life, according to our Saviours promiſe, returne unto us the increaſe of a

hundreth

dreth ſold, and in the World to come life eternall, Mat 19.

Fourthly, Note the privilege of the ſpirituall Conjunction in Chriſt, above any other civill Conjunction whatſoever, that it laſts for ever. *That thou mighteſt receive him for ever.* Civill Societies and Conjunctions whatſoever ſhall end, only this ſpirituall Conjunction ſhall continue eternall.

Doct.4. The ſpirituall Conjunction is eternall.

This muſt teach thoſe that are enjoyned each to other in civill & carnall Conjunctions of kindred and callings in the World, as Husband and Wife, Maſter and Servant, Parents and Children, to labour likewiſe to bee conjoyned together in Chriſt; for the other Conjunction will not hold long, and if they bee not knit together likewiſe in the bond of the Spirit. O then there will be a wofull parting, even betwixt thoſe that are knit faſteſt and neereſt together in theſe fleſhly bonds, the Husband and the Wife! *Two ſhall be in one bed, one ſhall be refuſed, the other ſhall be received.* It ſerveth alſo for comfort to Chriſtians, when by death carnall Conjunctions are diſſolved, for ſtill the ſpirituall Conjunction continueth.

Doct.5. The good end of croſſes muſt quiet us.

Fiftly, from the ſcope of the Apoſtle in theſe words, obſerve that the conſideration of that good end whereto God turneth thoſe things which are grievous unto us, whether injuries offred us by men, or afflictions immediately by his owne hand, muſt quiet our minds, and miniſter contentment unto us. It could not chooſe but bee a great griefe to *Philemon* for *Oneſimus* to run away

away: for beſides his owne loſſe of the money, he grieved, no doubt, much more for *Oneſimus* owne ſake, who was poſting on in the high and ready way to Hell, and for the Goſpels ſake, which was ſubject to the ſlanders of the wicked, upon occaſion of this accident falling out in the houſe of ſuch a Profeſſor and Preacher as *Philemon* was: yet here *Paul* ſtops his mouth with this, that this was turned now both to his owne and *Oneſimus* his good.

Afflictions for the preſent are grievous, but when they ſhall bring with them happy fruits, whether that of righteouſneſſe, *Heb.* 12. or any other, whether to our ſelves or others, we are then to rejoyce more in that, than we were grieved before in our owne hurt. Thus *Ioſeph* quieted himſelfe in thoſe injuries which his Brethren had done him, and would not nouriſh any deſire of revenge in his mind, becauſe God had turned them all to ſo great a good.

Now, howſoever, whileſt we are in the bitterneſſe of our afflictions, we ſee not what is that good whereunto God will diſpoſe it in the end, yet ſure wee have the promiſe of God, *that all things ſhall worke together for our good*, *Rom.* 8. and wee have heretofore in our owne and others experiences ſeene the like practice of God. This muſt make us comfortable in the midſt of our diſtreſſe, knowing aſſuredly that God wil make a good and happy end of it. And then wee ſhall condemne our ſelves of folly, in wiſhing our owne hurt and hin-

hinderance; then wee ſhall thanke God for our croſſes, being made meanes of that good which wee would not for any good have miſſed. Bee not then impatient, fret not, murmure not at any injuries whatſoever, or any afflictions whatſoever that befall thee: waite a while, and thou ſhalt ſee Gods ſpeciall providence over thee in thoſe croſſes, inſomuch that thou wouldeſt not for any thing but thoſe croſſes had befalne thee. *Martha*, though ſhe was grieved much at her Brother *Lazarus* death, and beganne even to murmure, ſaying, *Lord, if thou hadaeſt beene here, my Brother had not dyed*, yet afterward when ſhee ſaw her Brother rayſed againe, and by this, many to beleeve in Chriſt, then ſhee could not but wonder at her owne folly, that would have hindered that ſo glorious a worke of God, and the ſalvation of ſo many ſoules.

VERS.

VERS. 16.

Not now as a ſervant.

A Confirmation as wee ſhewed in the former Verſe, becauſe now by his departure, *Oneſimus* was become a Convert: which is ſet forth by the Metaphore of a Brother, and therefore now by his departure was joyned to him for ever: for this ſpirituall Conjunction of Brethren in Chriſt, ſhall never faile, but ſhall continue for ever.

By a Brother then, is here meant a true Chriſtian, as 1 *Cor.*5. *If any who is called a Brother*: and *Gal.*1.2. *and the brethren that are with me.*

Firſt, Here note the ſpirituall kindred that is betwixt true Chriſtians: they are all brethren, brethren by the Fathers ſide, having one Father, God the Father of Spirits; Brethren by the Mothers ſide, lying in the ſame wombe of the Church, having one and the ſelfe-ſame elder brother Chriſt Ieſus, begotten with the ſame ſpirituall Seed; fed at the ſame Table with the ſame nouriſhment. This brother-hood muſt farre exceed the naturall, even as Gods Father-hood towards us farre exceedeth the naturall Father-hood among men: looke then what nature tyeth naturall Brethren to, that doth grace much more tye ſpirituall unto, as

*Doct.*1. The ſpirituall kindred and brotherhood betweene Chriſtians.

Firſt,

What duties it teaches.

First of all, unto Amitie and Vnitie, *Pſalme* 133. 10. *How happy a thing is it for Brethren to dwell together in Vnitie! Let there be no ſtrife,* ſaid *Abraham* to *Lot, betwixt thee and mee; for wee are Brethren.*

How then doe they ſhew themſelves Brethren, that doe bite, yea, and devoure thoſe that are of the ſame holy Profeſſion with themſelves? Even as in the Sea the greater Fiſhes ſwallow up the leſſer.

When there bee Schiſmes and Factions, partakings in the Church, *Ephraim* againſt *Manaſſes*, and *Manaſſes* againſt *Ephraim*, and the Children of the Church ſtrive together in her womhe, as once *Eſau* and *Iaakob*; it argueth that ſome at leaſt are unnaturall Brethren.

Againe, it is the part of Brethren to take one anothers part, to cleave one to another, taking that which is done to their Brother, as done to themſelves, as we ſee in the examples of *Iaakobs* ſonnes, taking the abuſe offered to their ſiſter, as to themſelves, and thinking it a ſufficient excuſe for their joyning together in the revenge of the *Sichemites*: it was done in their ſiſters quarrell. *Should they abuſe our ſiſter as a Whore?* Well, ſpirituall Brotherhood ought to bee more effectuall than naturall: *for there is a friend that is above a brother, Prov.* 16. that is, the Chriſtian friend, who alſo is a ſpirituall Brother. In evill cauſes therefore ſhall naturall Brethren thinke themſelves excuſed, that they doe it in defence of their Brethren, and to manifeſt their naturall affection? How then ſhall we be able

to

to excuſe our ſelves, if in good cauſes we flinch one from another, as *Demas* and divers others did from *Paul*, leaving him to anſwere for himſelfe? O, this is not the part of good Brothers. How doe wee ſhew our ſelves Brethren, Sonnes of the ſame heavenly Father, when we will not joyne together in thoſe things which are for the honour of that our Father, and the good of our Mother the Church.

Thirdly, it is the propertie of a Brother, though at other times he have beene ſomething more unkind to his Brother, yet in his affliction and extremity, then to feele nature working in him, and to ſhew and expreſſe his affection by doing his beſt.

This is that which *Salomon* noteth, *Prov.* 17 17. *A friend loveth at all times, and a brother is borne for adverſitie.*

Wherefore, howſoever in the time of peace we have not ſo manifeſted our love to Chriſtians as we ought to have done, yet in perſecution, if there be any brotherly affection, wee cannot then containe it, nay, then it will breake forth: Then we ſhall cry out amaine as *Ioſeph* did, though before, with him, we hide and diſſembled our affections, *I am Ioſeph your brother.*

In Hiſtories we read, that *Cræſus* his Sonne having bin alwayes dumbe, yet the Citie being ſurprized by enemies, he ſeeing one ready to kil his father, Nature ſo wrought in him, that it violently (as it were) broke the impediments and ſtrings of his tongue,

tongue, and cauſed him to cry out with great paſſion: *O kill not King Cræſus.*

If we then will ſhew our ſelves true and naturall Sonnes of God, and ſo brethren to his children, when we ſee his Honour ready to be troden under foote, when wee ſee his children evill intreated, then is it high time for us to manifeſt our affection.

A notable example of this wee have in *Moſes*, whoſe brotherly affection towards the perſecuted *Iſraelites*, all the pompe and pleaſure of *Pharaohs* Court was not able to ſmother and ſuppreſſe, but it brake forth in that manner, that it cauſed him to relinquiſh the Court and all his hopes there, and to chooſe rather to ſuffer affliction with the people of God.

Naturall kindred in ſome caſes may be concealed, and ſpecially in the caſe of danger, as *Eſther* was counſelled by *Mordecai*, to conceale of what Countrey ſhee was. But our ſpirituall kindred leaſt of all may bee concealed in the time of danger and trouble; nay, then is the tryall of it; for as by *Salomons* wiſedome, going about to cut that controverted child in two, the naturall mother was diſcerned: ſo the like wiſedome of God, ſuffering our brethren in the Faith to bee in like manner dealt withall, as the child ſhould by *Salomon*, our affections are tryed, and true brothers are notably diſcerned, and baſe ones detected.

Let this be remembred then of us, that profeſſe the ſame holy Truth, that we are Brothers, yea, Twinnes, and therefore wee muſt alwayes be knit together

together in a holy harmonie of wills and affections, rejoycing and weeping, living and dying together. If wee finde theſe qualities and properties of brethren in our ſelves, it is no matter for the Worlds ſcorning at this brotherhood, it is our glorie.

Doctr. 2. The ſpirituall brother-hood is amongſt all Chriſtians indifferently.

Secondly, Obſerve that this ſpirituall brotherhood is betwixt all Chriſtians indifferently, whatſoever difference there bee amongſt them in outward civill reſpects, yet they are nothing prejudiciall to this ſpirituall Fraternitie in Chriſt: for here *Philemon* and *Oneſimus*, the Maſter and the Servant, are madetheſe kind of brethren. Howſoever we are differenced in civill policy, and in civil ſocieties, ſome being Noble, ſome being Baſe, ſome Rich, ſome Poore, &c. yet in that ſpirituall ſocietie, of which Chriſt is the Head, there is no ſuch diſtinction. Here we are all equals, all one, all brethren: Chriſt in his body gives no ſpeciall place to a King, becauſe hee is a King; no, hee reſpects not the King, more than the Begger.

This Doctrine is of ſpeciall uſe, both for comfort to Inferiors, and for humiliation and moderation of minde to Superiors, in as much as the ſervant is Chriſts Free-man, and the Maſter is Chriſts ſervant, 1. *Corinth.* 7. *Let then the brother of low degree rejoice in this, that he is exalted*, *Iames* 1. in Chriſt, to be equall with the greateſt Prince in the world, yea, to bee above him, if hee bee out of Chriſt. Againe, as Saint *Iames* counſells in the

ſame place: *Let the brother of high degree rejoyce in his humilitie*, even in this, that in Chriſt he hath made equall with himſelfe the meaneſt. Let him not rejoyce in his outward preeminence hee hath over them, but let him know this is his glorie, which in the world is counted humilitie, that hee hath ſuch a poore begger his equall. And ſurely, we have no cauſe to bee aſhamed of them that bee poore, to be our brethren: for if God acknowledge them to bee his Sonnes, I hope, it is no diparagement to any, to acknowledge them their brethren, nay, a credit, and, as S. *Iames* ſheweth, *A matter to be boaſted in*, for if we have them our brethren, then we have God our Father. And if wee denie them to bee the Sonnes of God, who be our brethren, in ſo doing we openly diſclaime God from being our Father.

Let us then acknowledge the pooreſt Chriſtian as our brother, though our owne bondſlave, doing the parts and offices of a brother unto him. Naturall men oftentimes, by the force of naturall affection, acknowledge their naturall brethren, though they themſelves bee highly exalted above them in the world. And ſhall not grace exceed nature? ſhall not brothers in the Lord much more every way acknowledge their brethrē, though they bee never ſo much advanced above them in their civill calling? The Chriſtian calling will not overthrow the civill. Religion wil not overthrow Policy, nay, rather it confirmes this. It will not teach thy ſervant to ſlip his necke out of the collar, and

to

to denie thee ſervice and ſubjection: why then ſhould Policy be ſo unkind & unthankfull to Religion, as to overthrow it? Though, in truth, it is not ſo much Policy, as our corruption, taking occaſion by civill Policy, that would overturne Religion.

It is the pride of mens hearts puffed up, in regard of the outward condition in the world, that makes them forget their inferiours, and ſo to carry themſelves towards them, as if they were not their brethren of the ſame Chriſtian Calling, of the ſame precious Faith with themſelves. Neither is this ſpoken, as though Superiours might not lawfully maintaine their ſuperiority and authority over their Inferiours, but onely that their inequality in their civill calling, cauſe them not to forget the equality in the Chriſtian. And this is a point of great wiſedome, ſo to temper our carriage, that neither our equality in Chriſt make us to forget our inequality in the world, nor yet on the other ſide our inequality in the world, make us forget our equality in Chriſt.

Againe, this Doctrine teacheth Superiours, not onely moderation to others their Inferiours, but alſo all humility and ſubjection towards God. A good Meditation is it for them, ſeeing their Inferiours in the world creeping & crouching, to thinke thus with themſelves: O, this man is my brother, not onely in regard of creation of the ſame ſtuffe with my ſelfe, but alſo of regeneration, hee is as good, as I, before God. O then how ought I much

more to abase my selfe before my heavenly Master, casting downe my selfe at his foote-stoole, though a King, with the meanest Begger, comming to Gods House with all my Subjects, as their Companion *Psal.* 122!

Doct. Religious servants are more than ordinary servants.

This brotherhood betwixt *Onesimus* and *Philemon*, is amplified by the lesser. Not as a servant, a sole and single servant, but more than a servant. Whereby we learne that servants, fearing God, are more than common and ordinary servants, that are without the feare of God, and therefore by good reason more to bee respected. Every servant will looke for speciall favour and respect, though perhaps they are nothing but servants. If thou lookest to have more than other ordinary servants, thou thy selfe must become more than a servant: Though yet a worldly Master will make thee lesse than a servant, and thy condition with him will be worse than of other servants, not fearing God. But this is their sinne.

If thy servant be more than a servant, why then hath he lesse at thy hands, than hee that is a servant, and a servant onely?

Speci-

Specially unto me.

THat which *Paul* preſſes *Philemon* unto, hee urges from his owne example, by an Argument drawne from the leſſe to the greater, on this wiſe.

I deſire nothing of thee, but what firſt I doe my ſelfe. I plead but for that affection from thee toward *Oneſimus*, which I my ſelfe beare to him. If he be deare to me, then much more ought he to be ſo to thee, for I am tyed to him, but in one bond, as hee is a Chriſtian: but thou art bound to him with a twofold cord which cannot bee eaſily broken. Onely ſpirituall and gracious reſpects challenge affection from mee, but together with theſe doe outward and naturall bonds plead for regard from thee, who art bound to him *both in the fleſh and in the Lord*, both as hee is a ſervant, and as a Chriſtian ſervant. Hee is deare to mee onely as a member of the houſhold of Faith, thou art alſo bound to him as a member of thine owne houſhold. If then I upon this ſingle bond hold him ſo deare, how deare then ſhould hee bee to thee, thus doubly obliged to him? The reaſon may bee drawne into this forme.

If I *Paul*, thus dearely love *Oneſimus*, then oughteſt thou, *Philemon*, to doe the like: But I dearely love him. Therefore, &c.

The Conſequence of his Argument hee proveth thus: Hee that is bound to a man by a double bond, ought to regard him more than hee that is bound to him by a ſingle bond: But thou art bound to *Oneſimus* by a double bond, I, but by a ſingle one: Therefore,&c.

Doctr. 1. Miniſters ſhould be exemplary in what they teach.

Firſt, *Paul* urges *Philemon* from his own example. I love him, Therefore oughteſt thou, and what I require at thine hands I doe my ſelfe. I, that plead for affection, doe ſhew affection. I, that call for love, doe ſhew love. Then a man pleades ſtrongly indeed, when hee makes himſelfe a precedent.

Miniſters ſhould be exemplary in all they urge, and teach. Then is there life in their Doctrine, when there is Doctrine in their life. Men in this caſe are readier to live by ſenſe and ſight, than by Faith. Religion hath a *Truth* and a *Power*. People will never beleeve the *Truth* of a doctrine in our mouthes, where they ſee not the *Power* of it in our lives.

The want of ſight cauſes the want of Faith. Except, with *Thomas* in another caſe, they ſee, they will not beleeve. Their eyes muſt bee taught as well as their eares. *Philip.* 4. 9. Thoſe things which yee have both learned, and received, and *heard*, and *ſeene in me*, doe.

As *Gideon* to his Souldiers, ſo ſhould Miniſters to their people bee able to ſay, *Looke on me, and doe likewiſe, as I doe, ſo ſhall yee doe, Iudg.* 7. *verſe* 17.

There-

Therefore *Paul* wiſhing *Timothy* ſo to carry himſelfe in his Miniſtrie, as hee might bee free from contempt and ſcorne, counſels him to bee exemplarie. 1. *Tim.* 4. 12. *Let no man deſpiſe thy youth, but bee thou an example to them that beleeve.*

How many bring contempt both upon their perſons, & their doctrine, whileſt their doctrine condemnes their owne lives, or their lives confute their owne doctrine, while they ſtand like way-markes, and point out the way to others, and yet ſtirre not themſelves!

It is poore comfort for a Miniſter to be no further than a Phariſe. Of the Phariſes was our Saviours caution, *Matth.* 23. 3. *Doe yee not after their workes, for they ſay and doe not.* Such as ſay, and doe not, doe after their works. While wee doe after their works, which is to doe no works, how ſhall wee make our peace with that Text, *Except your righteouſneſſe exceed the righteouſneſſe of the Scribes and Phariſes, yee ſhall not enter into the Kingdome of Heaven?* Wee exceed them not, unleſſe wee bee practicall, they were verball Doctors.

If dangerous, not to goe beyond a Phariſe, how much more to come ſhort?

To uſurpe *Moſes* his Chaire, and not to open *Moſes* his Law, is to bee worſe than a Phariſe. But yet onely to open the mouth and no more, what ſingular thing is this? Did not the Phariſes the ſame? And what art thou the better

that

that thou art not worſe than a Phariſee, ſo long as thou art not better? As good never awhit, as never the better.

Phyſicians and Miniſters that in divers things doe agree, yet herein muſt diſagree. Phyſicians will often preſcribe that to others, which they will not venture to practiſe upon themſelves. Miniſters practice with *Ezra*, ſhould goe before their preſcriptions. *Ezra 7. verſe* 10. *For Ezra had prepared his heart to ſeeke the Law of the Lord and to doe it, and to teach in Iſrael Statutes and Iudgements.* Where they faile in this, let them make account to bee choked with that proverbiall ſpeech, *Phyſician, heale thy ſelfe.* And they will bee as ridiculous as *Lucians* Apothecarie, who ſold Medicine to cure the cough, and yet was ſhrewdly troubled with it himſelfe.

It cenſures therefore ſuch as have their tongues of a larger ſize than their hands; having indeed in regard of any practice, withered hands.

A Kingdome divided againſt it ſelfe, cannot ſtand. No more can a Miniſterie divided againſt it ſelfe. Such a Miniſterie is that whoſe practice gives the doctrine the lye.

It is not enough for Miniſters ὀρθοτομεῖν. *2 Tim. 2. verſ.* 15. to divide aright, but they muſt alſo ὀρθοποδεῖν. *Galat. 2. verſ.* 14. Walke aright, See how ſharpely *Paul* takes up ſuch, *Rom. 2. verſ.* 21.

Spiri-

Specially to me. And yet the bond whereby he was tied to him, was the generall bond of Religion and Chriſtianity. Even this *generall* calling is a *ſpeciall* ligament of affection. Religion hath it's name from binding. As it binds to God, & obedience to him; ſo it binds the religious in *ſpeciall* and hearty love each to other. Though Religion and Chriſtianity be our *generall* calling, yet works it *ſpeciall* affection, *Gal.6.10. Doe good to all, but* eſpecially *to the Houſhold of faith.* That affection betweene perſons, that have the ſpeciall bands of naturall & civill relations, is not ſo ſpeciall, as that which this generall band cauſes. Nature makes Husband and Wife but one fleſh; Grace makes them even one Spirit. How often is there no affection where a ſpeciall band? Not to inſtance in the neerer band of naturall brother-hood (in the which how generall and ſuperficiall oftentimes are affections) how ſlight & ſlender is the affection betweene maſters and ſervants? But bee it that there is the greateſt meaſure of affection, that this relation can yield, yet are they but ſtill maſter and ſervant, it brings them no neerer. But ſee the exact and ſtrict knot of religion, it brings maſter and ſervant, an Apoſtle and a ſlave, to the deare and *ſpeciall* affection of a brother-hood. Nothing rivets hearts ſo cloſe as religion. The ſpeciall bands of nature are but generall ones: the ſeverall ones of grace are ſpeciall. *There is a friend that ſticks cloſer then a brother, Prov.* 18.24. The gracious friend ſticks cloſer then the meere naturall brother. All the bands of nature, of

Doct.2: No bond ſtricter than that of religion.

policie, of civill ſociety, they are highly beholding to religion. They are but looſe at the ſtraighteſt, in compariſon of the neerer and ſtricter knot which grace makes. Religion is the ſureſt cement of all ſocieties, the looſer joynts of all naturall & civill relations are compacted & confirmed by the ſinew of grace & religion, which endeers men one to another in a *ſpeciall* manner, *ſpecially* to me.

Vſe 1. Would we then have all thoſe that are any way deare unto us, to be yet more endeered to us? would we have them ſpecially deare to us, or be ſpecially deare to them? labour we both to plant religion in them, and to be religious our ſelves. What is the cauſe of ſo many jars and wranglements between ſuch as live together in the ſame ſociety, but the want of that ſingular and ſpeciall affection which ought to be among them? & what cauſes the want of that ſpeciall affection, but the want of religion?

Vſe 2. This ſhewes what little hold there is in their friendſhip, that want religion. Such a looſe joynted friendſhip cannot hold long, which wants the nerves of religion.

Doct. 3. Grace the attractive of love. Obſerve who are eſpecially to bee loved of us. Such as now *Oneſimus* was, true chriſtian converts. Grace is not only the ſureſt band, but alſo the greateſt attractive of love. There is a debt of love due to all men, due to our enemies; but our ſpeciall love and kindnes is due to the Saints. Our love is ready to be drawne away with glorious outſides, and with thoſe, *Iam.* 2. we are ready to preferre, in our reſpects, a good ſuit before a good heart. The more

more ſhame for us. Poore *Oneſimus*, in the condition of a meane ſervant, is ſpecially beloved of *Paul*, and eſteemed of him as a brother. Why ſhould a ring on the finger win ſuch reſpect? Is not a ſwine a ſwine, though he have a ring of gold in his ſnowt, and is not a pearle a pearle, though it be trodden under foote? The rule of our love ſhould be the Lords love, to love thoſe moſt, who are moſt beloved of him. They ſhould have yee chiefly of our reſpect and affection, whom the Lord hath honored with the moſt liberall largeſſe of his grace.

Specially to me. Why ſpecially to him? Becauſe he had a ſpecial hand in the work of his cõverſion. See the ſpeciall attractive of Miniſters love. Their love cannot better be beſtowed, than where their love & labour hath beſt proſpered. Thoſe trees delights the Husbandman moſt in, which were of his own planting and graffing. The good ſucceſſe of our former love, is the greateſt motive that may be to preſent & future love. Moſt mens loves are for good received, they loue ſuch perſons, who have bin inſtruments and meanes of good to them; but here it is otherwiſe, Miniſters love thoſe moſt, not from whom they receive ſome temporall, but to whom they doe ſome ſpirituall good. And thus to love one, not for good received, but for good done, is truely Chriſtian and royall. Great is the affection of a Convert, to the Miniſter and Miniſtry, which hath bin the meanes of his converſion. He accounts his very eyes but a vile recompence for ſo great good. *Gal.*4.15. Yet notwithſtanding, in

Doct. 4. None dearer to Miniſters than their converts.

this caſe love rather deſcendeth then aſcendeth, 2 *Cor.*12.15. & the abundant love of the Convert, is ſuperbundantly ſurmounted by the love of the Converter. So much ſeeme thoſe paſſionate and affectionate ſpeeches of *Paul* to witneſſe, 1 *Theſſ.* 2.19.20. and 3. 8.9. And though the Galatians could, out of their deare affection to *Paul*, impart their eyes to him, yet *Paul* goes further, and could be content to impart his owne ſoule to the Theſſalonians, 1 *Theſſ.*2. 8. becauſe they were deare unto him. This may ſerve to ſatisfie the unjuſt exception of ſome againſt their Miniſters, whom they accuſe of partiality, becauſe hee loves ſome more ſpecially then others, and why ſhould not they be as much regarded, inaſmuch as happily they are as friendly, and as beneficiall to them as others. Wel, it may be true thou doeſt ſo: but what good hath his Miniſtry wrought upon thee? Hath it brought thee to knowledge, obedience, repentance and reformation, as it hath done other ſome, who are highly regarded of thy Miniſter? No ſuch matter; why then complaineſt thou? Deſire the like affection, and then complaine if thou have it not. Boaſt not of what good thou doeſt to him, ſhew what good his Miniſtry hath done to thee. The fault is thine owne. It is not partiality, upon difference of deſert, to ſhew difference of reſpect.

But how much more to thee, both in the fleſh and the Lord?] The aſſumption of the ſecond ſyllogiſme which was, but thou art bound by a double band, the band *of the fleſh*; as he is thy ſervant, and by

bond of religion, *in the Lord*, Therefore, &c.

According to the number and nature of the bands, whereby any are obliged to us, or me to them, every circumſtance that may make for love, ſhould have force in our affection. Vpon doubled grounds and bonds, ſhould bee doubled love and duty. We are to love every Chriſtian, though no other bond tye us thereunto, but that of Chriſtianity. But if unto this there come others, our affection ſhould increaſe together with them. 1. *Tim.* 5. 17. *Let the Elders who rule well, be accounted worthy of double honour, eſpecially they who labour in the word and doctrine.* Why a double honour? becauſe a double deſert, which binds thereunto. A Chriſtian is worthy our love, of what kindred or family ſoever; but when a Chriſtian ſhall bee both of Gods family and of our owne family, both Gods child, and our owne, Gods ſervant & our owne, this encreaſe of bonds ſhould not be without encreaſe of affection. They are fowly to blame then, that on the contrary, the more their bonds, the leſſe their affection. How many could better affect ſome neere unto them in naturall bonds, if they were farther off. The quarrell is the greater from the neerneſſe of their bonds. So many a woman is ſo much the more hatefull, becauſe a wife, and a zealous one; many a child leſſe beloved, becauſe a religious child, many a ſervant leſſe reſpected, becauſe a godly ſervant. So many a child deſpiſes the counſell of a gracious mother, becauſe a mothers counſell: whereas ſo much the rather to be regarded, becauſe

Doct. The more bonds, the more duety.

good counsell, from a mother, & from a good mother. Is she not thy wife, nay a good wife? therefore to neglect her advice, aggravates thy sin: for the more the bonds betweene thee & her, the more art thou bound to regard her. From hēce doth the Lord aggravate those husbands sins, *Malac.* 2. 14. *Thou hast dealt treacherously against the wife of thy youth, yet is she thy companion, and the wife of thy covenant.* The more the bonds, the more their sin. It will not serve the turne therefore, to make but a tush at a wives, a sons, a servants, a mothers counsell, so far are they therefore from being neglected, because such, that therfore they are to be regarded, because such, to whom thou art obliged by so many bonds.

As fonly also to blame are such, whom all the bonds of nature, grace, reason, religion, affinity, necessity, poverty, honesty cannot bind to the works of mercy. How many are farre more cheerfull, and open handed and hearted in releeving the necessities of strangers, than the necessities of such, to whom nature, alliance, blood and religion binds them. Hence the Proverbe, of much kindred and few friends, whereas on the contrary, by this rule, the more kindred, the more friends should a man have. One cannot provoke hard hearts more, than by pleading for reliefe, for their neere, poore, and religious kindred. This was the inhumanitie of the Virgin *Maries* kinred (for so they were that came together to *Bethelem* to be taxed) that they would not amongst them afford her the kindnesse of the worst roome in the house, being in travell; but though

though their neere kinſwoman, yea, and the Top branch of their family, Inheretrix of the Kingdome, and a gracious woman beſides, yet notwithſtanding all theſe bonds of birth, of grace, her preſent condition and exigent, they can bee content (againſt all humanity and civility) ſhe ſhould bee delivered in a ſtable. When the Perſian Sages came to *Bethlehem*, they ſhewed themſelves farre more reſpective, and they preſented Chriſt with gold, frankincenſe and myrrhe. Surely, if his mother had beene among them in *Perſia*, they would have provided her a better roome than a ſtable. A vile ſhame that *Mary* ſhould find more kindneſſe in *Perſia*, than in *Bethlehem*, from meere ſtrangers, than from thoſe that were neere unto her in blood and in religion. So *Ieremy* found more curteſie from the barbarous *Caldeans*, than from his owne people. The *Iewes* impriſoned him, the *Caldeans* gave him his liberty.

VERS. 17. *If thou count mee therefore a Partner, receive him as my ſelfe.*

IF you count me a partner, κοινωνὸν, or if you count me one that hath fellowſhip or communion with thee, if thou count our things common. Here then is another argument wherewith *Paul* preſſes *Philemon*, to receive *Oneſimus*, & it is drawne from a ground of our faith: the communion of, and betweene Saints. So that he pleads here much after the manner, *Phil.* 2. 1. 2. *If any communion or*

fellowſhip of the Spirit fulfill yee my joy. So here, if any fellowſhip or communion betweene us, then fulfill my requeſt, and as thou wouldeſt receive me, receive him. The reaſon then ſtands thus. If we have communion and fellowſhip together in all things, then receive him: but wee have ſuch a fellowſhip: therefore receive him, which concluſion is farther illuſtrated, by the manner how he would have him be received, *As my ſelfe.* In which reaſon two things may be conſidered, 1 The force. 2 The ground of it.

1 The force of it. And that teaches thus much.

Doct. That the communion which is betweene Saints, ſhould make us reſpect the Saints. So much implies the force of this argument, for *Paul* reaſons from the communion that is betweene them, that he ought to regard his requeſt. This argument hath a kind of adjuring force with it: for either doe the duties of this communion; or, in effect, thou denieſt this communion. So *Phil.* 2. 1. 2. *If any fellowſhip fulfill my joy, that ye be like minded. &c.* As if he had ſaid, you profeſſe a communion and fellowſhip amongſt you, I adjure you by this fellowſhip which you profeſſe, to performe theſe duties of love and peace. *Abrahams* argument to *Lot* buts much upon this. *Gen.* 13. 8. *Let there be no ſtrife betweene mee and thee, for we are brethren.* That communion which is betweene Saints ſhould make them faithfull in the performance of all duties, that belong to their fellow-Saints. *If thou count me a partner.* There is a partnerſhip betweene Chriſtians, they are fellow-

low-partners. One partner will not wrong another, will not hinder another, one partner will further and helpe another, love and make much of another. Let there bee no ſtrife betweene us, no want of love and dutie betweene us, for we are fellow-partners. This language and this practice doth this communion teach.

2 The ground of this reaſon: and it implies thus much:

Doct. The partnerſhip of Chriſtians, and in what it ſtands.

That there is a communion, a fellowſhip, a partnerſhip betweene Chriſtians, by vertue whereof they may bee ſaid to have all things common. There is a double fellowſhip in which Chriſtians are intereſſed, a *fellowſhip* with God in Chriſt, a *fellowſhip* among themſelves, both joyned together, 1 *Ioh.* 1. 3. *That which we have ſeene and heard, declare we unto you, that yee may have alſo fellowſhip with us, and that our fellowſhip alſo may be with the Father, and with his Sonne Ieſus Chriſt.* And indeed the communion of Saints flowes from the communion with Chriſt. Hence thoſe titles of fellowſhip in Scripture ſo often: in this ſhort Epiſtle, we have verſ. 1. *Fellow-labourer.* verſ. 2. *Fellow-ſouldier.* verſ. 23. *Fellow priſoner*; and in this verſe a *Fellow-partner.* And *Gal.* 2. 9. *the right hand of fellowſhip.* For the underſtanding of this poynt, two things may be conſidered.

1. Wherein, or in what particulars this partnerſhip and communion ſtands.

2. What be the ligaments or bonds thereof.

1. The things in which it conſiſts are ſet downe by

by *Paul*, 1 *Cor.* 3. 21. *All things are yours*: In all things have the Saints a communion; more particularly in these things consists their partnership.

1. They have one *common* Father, *Ephes.* 4. *One God and father of us all.* Hence our Saviour teaching us to pray, teacheth us to say, *Our father*, not my father which art in heaven, even in the first word of that prayer, putting us in mind of our communion. And herein this partnership exceeds all earthly ones, which though they make other things common to such as are joyned in partnership, yet cannot their partnership make them have one common father. It may make them neere friends, it cannot make them brethren, as this Christian partnership doth, which makes us all brethren of one father, *Ioh* 20.17. *I ascend to my father, and to your father, to my God, and to your God.* Hence these two joyned together, *Ephes.* 2.12. *to be aliens from the Common wealth of Israel, and to bee without God in the world.* But when once wee come to have fellowship in one and the same *Common-wealth* of the Communion of Saints, then *through Christ we have access by one Spirit unto the father*, even unto one and the same father.

2. They have one *common* mother, the Church: *Gal.* 4.26. *Ierusalem which is above is free, which is the mother of us all.* So are they fellow brethren, both by fathers and mothers side. Firly therefore are these two Articles joyned together. I beleeve in the holy Catholicke Church, the Communion of Saints. By vertue of the Communion of Saints,

Wee

wee challenge a freedome in that holy incorporation.

3. They have one common elder brother *Ieſus Chriſt. Heb.* 2. 11. *For which cauſe he is not aſhamed to call them brethren.* This communion ſtands not only in a brotherhood among themſelves, but in a common brotherhood between Chriſt & the faithfull. As the head is not only the head of the ſhoulders, but of the feet, of the legges, & all other parts of the body: They have all one common head.

4. They have all one *common* inheritance. So that this partnerſhip and fellowſhip doth not only make them brothers, but herein it goes further: for many brethren have common parents, a common elder brother, but not the inheritance common, their common elder brother makes that proper & peculiar to himſelfe. But here there is a communion in the inheritance, it being alike common to every one. Hence the faithfull are called *fellow-heires, Eph.* 3. 6. and *Fellow-citizens* with the Saints, and of the houſhold of God, *Epheſ.* 2. 19. And *Iohn* writes himſelfe a brother of the Churches, and a *companion*, or *co-partner*, [συγκοινωνὸς] in the Kingdome of Ieſus Chriſt, *Apoc.* 1. 9. Hence in Chriſt, neither bond nor free, &c. but hee hath made us all Kings and Prieſts to God his Father. *Apoc.* 1. 6. Hence *Iude* cals it the *Common-ſalvation*, *Iude* 3. The Saints of God have all communion in one and the ſame ſalvation and Kingdome of God. So *Peter* ſpeakes of himſelfe, *I a witneſſe and a partaker* [κοινωνὸς] *of glory*, 1 *Pet.* 5. 1.

5. They

5. They have all one *common* profeſſion of the ſame faith. Therefore however faith, in regard of the beleevers application, is proper and particular, yet in regard of the profeſſion thereof, it is called the *common faith*, *Tit.* 1.4. *To Titus mine owne ſonne after the common faith.* This is that fellowſhip *Paul* mentions, *Phil.* 1.5. *your* fellowſhip *in the Goſpell.* Their fellowſhip ſtood as in other things, ſo in the common beleeving, receiving and profeſſing the Goſpell. Thus are they fellow-beleevers, and fellow-profeſſors.

6. They have all the ſame ordinances of Gods worſhip in *common*, and have a joynt fellowſhip and communion in the uſe and exerciſe of them, fellow-hearers of the ſame Word and Goſpell. Hence that phraſe of *the fellowſhip of the Myſterie*, *Epheſ.* 3.9. fellow-partners, & fellow-partakers of the ſame Sacraments. Hence the Supper called the *Communion*; *The cup of bleſſing which wee bleſſe, is it not the* Communion *of the blood of Chriſt? The bread which wee breake, is it not the* Communion *of the body of Chriſt?* 1 *Cor.* 10.16. and ſee the reaſon, verſ. 17. *for we being many are one bread, and one body: for we are all partakers of that one bread.* The Miniſters and their Miniſtry is not their owne, nor any mans peculiar goods, but the common goods of the Saints, in which they are all fellow-partners. It was a miſſe in the *Corinthians*, when they ſaid, *I am Pauls, and I am Apollos, I am Cephas*, 1 *Cor.* 1. they are as far awry, that ſay *Paul* is mine, *Apollos* mine, *Cephas* mine, *for all things are yours, whether Paul,*

or

or Apollos, or Cephas, &c. all are yours, and you are Chriſts, and Chriſt is Gods. There are but three Lords of all things, God, Chriſt, and the Saints, and theſe ſubordinate each to other. So then *Paul*, and *Apollos*, and the Miniſters, and Miniſtry of the Goſpell, the Word and Sacraments, are the common goods of the whole Church, in which all the Saints are *fellow-partners*.

7. They have the prayers each of other in *common*. Therefore our Saviour teaches us to pray, *Our father: Give us this day our daily bread, forgive* us our *treſpaſſes*. Teaching us an exerciſe of this fellowſhip in prayer: wee are bound to pray for others, therefore others have a partnerſhip in our prayers. Herein is the pooreſt and meaneſt Saint of God happy, that as hee hath the benefit of Chriſts interceſſion in heaven, ſo hath he alſo the benefit of the praiers of all Gods Saints on earth.

8. They have the graces and gifts each of other in *common*. In grace there is not this *meum* & *tuum*: we have no grace, but by vertue of this communion we are bound to communicate it, and to make it common to others: what gifts we receive, others have a right in them, 2 *Cor.* 1. 11. *the gift beſtowed on us for many*. As once of goods, *Acts* 4. 32. ſo ever of grace, none muſt ſay of the grace he poſſeſſes, that it is his owne. Conduits are not any ones proper goods, but are common to the whole towne. And *Paul* ſayes of the *Philippians*, *Phil.* 1. 7. That they *were all partakers*, or fellow-partners (συγκοινωνοι) *of his grace*. All the graces and gifts that any

any have, they are but the Church-ſtocke, and part of their treaſury, in which the whole Church hath a partnerſhip. Graces who ever is betruſted with the keeping of them, are Church goods, in which all the Saints are *fellow-partners*.

9. They have a partnerſhip in their affliction: ſo that one Chriſtian ſuffers not without the fellowſhip of another, as the members of the ſame body have al communion in the ſame griefe. *If one member ſuffer, all ſuffer with it*, 1 *Cor.* 12.26. *Remember thoſe that are in bonds, as though ye were bound with them, and them which ſuffer adverſity, as being your ſelves of the body*. They have as well a partnerſhip in the crowne of thornes, as in the crowne of glory, as well in the ſufferings, as in the Kingdome of Chriſt, *Revel.* 1.9. *I Iohn who am alſo your brother and companion*, or co-partner *in tribulation, and in the Kingdome and patience of Ieſus Chriſt*. This partnerſhip in afflictions ſtands both in a *fellow feeling*, and a *fellow-ſuffering*: both are joyned together, *Heb.* 10.33.34. *Partly whileſt yee became companions*, or partners (κοινωνοι) *with them that were ſo uſed*. Now marke wherein they ſhewed themſelves partners with thoſe that were ſo hardly uſed in afflictions: *For yee had compaſſion on mee in my bonds*, there is a fellow-feeling, *and tooke joyfully the ſpoyling of your goods*, there is a fellow-ſuffering. Hence verſ. 23. of this Epiſtle, cals *Epaphras* his *fellow-priſoner*: fellow-priſoner, not in regard of place, but of cauſe and affection: yea, ſo neere is this partnerſhip, that in regard of their fellow-feeling each in

others

others croſſes, even they that have their liberty are notwithſtāding fellow-priſoners, inaſmuch as they remember thoſe in bonds, as if bound with them.

10. They have a partnerſhip each in others goods, and in ſome ſenſe may be ſaid to have *common* goods. Not that this partnerſhip and communion ſhould be Anabaptiſticall, denying men the propriety of their poſſeſſions, as if hedges and ditches could not ſtand with Chriſtian religion; but ſuch a communion, as denies no man *the right*: but onely craves the *uſe* of mens temporall goods, for the refreſhing the neceſſities of the Saints. And in this regard it is that the poore, needing the helpe of our goods, is called the owner of them, *Pro.* 3.27. *With-hold not the goods from the owners thereof.* Even this fellowſhip and partnerſhip makes the poore Saints owners of our temporall goods, in regard of the uſe of them: when the poore members of Chriſt are in want, we muſt not ſay our goods are our own, becauſe the Communion of Saints binds us to communicate unto the neceſſities of the Saints. And in this ſenſe may we apply that extraordinary fact, to our ordinary communication to the Saints neceſſities. *Acts* 4 32. *And the multitude of them that believed, were of one heart, and of one ſoule; neither ſaid any of them, that ought of the things which he poſſeſſed was his owne, but they had all things common.* The waters of a mans well and ciſterne may bee common for the uſe of others, but yet the well and the ciſterne, *let them bee thine owne only, and not the ſtrangers with thee, Pro.* 5.15.17. Hence *Pauls* phraſe

of

of the *fellowship of the ministring to the Saints*, 2 Cor. 8.4. And he commends the Philippians, *for communicating to his affliction*, Phil. 4 14. And no marvell that their goods are common, when their lives are not their owne, *for wee ought to lay downe our lives for the brethren*, 1 Iohn. 3.16.

The second poynt. The ligaments or bonds of this partnership. They are two.

1 The Spirit of Christ, which being one in all, must needs bind all in one. The Spirit, as it knits us all unto Christ, so all of us one to another. The Spirit of Christ communicates it selfe to all the true members of Christ, there is but one spirit which rules in all beleevers, *Ephes.* 4. *one spirit*. And *by one spirit we are baptized into one body*, 1 Cor. 12.13. Therefore have they all communion with themselves, because communion with that one spirit: for looke as it is with the body, in which, though there be divers members, yet they have a fellowship each with other, because they are all informed but by one and the same soule, and because they have all communion in one forme, so is it here. The spirit is as the forme, which gives being to the body, and so by vertue of this one spirit common to us all, though we distinct and severall persons, yet have we communion and partnership each with other.

Hence called the communion of the Holy Ghost. 2 Cor. 13.13. *The communion of the holy Ghost be with you all.* The communion of the holy Ghost, because he communicates himselfe to us, and we in and by that

that Spirit, have mutuall communion and fellowſhip each with other.

2. The grace of love, which is as the ſinewes and arteries, knitting this body together: therefore called *the band of perfection*, *Col.*3.14. And *Paul* joynes theſe two together, *Phil.*2.1. *If any comfort of love, if any fellowſhip of the ſpirit.* It is ſaid, *Acts* 4.32. That the beleevers had all things common: now what might be the ground thereof? The beginning of the verſe ſhewes, *They were all of one heart, and of one ſoule*, In partnerſhip in the world, what is it that makes partners joyne together, and cleave together, but the good and hearty affection each beares to other.

That which the Apoſtle himſelfe here inferrs upon this ground, to make us reſpective and regardfull of the Saints of God, and all duty to them, as before in the former doctrine. *Vſe* 1.

To labour, to procure and advance the good one of another. It is againſt the law of partnerſhip for a man to do all for his owne private gain & good, but ſuch as are in partnerſhip doe equally procure, & ſeeke each others gaine, & as they have a joynt and common ſtocke, ſo they aime at the common good and gaine one of another. This uſe the Apoſtle makes of this poynt, *Phil.*2.1.4. *If any fellowſhip of the ſpirit, Looke not every man on his owne things, but every man alſo on the things of others.* It is a foule faulr which *Paul* taxes in the ſame chapter, verſ.21. That all ſeeke their owne, and an high commendation, which in the ſame place hee gives *Timothy*, *Vſe* 2.

that he naturally cared for their eſtate. They that are of the *Common-wealth* of Iſraell, muſt be no private-wealths men. They are bound together by the bond of love, and *love ſeekes not her owne things.* Since God hath made us all fellow-partners, ſeeke we every man the good of another; labour wee to provoke each other to love and good workes, to admoniſh, to inſtruct, to edifie, to build up one another in our holy faith. Bee not ſtraight hearted, but communicate thy graces unto others, let them have the benefit thereof. Bee not ſtraight handed, but communicate thy graces unto others, let the neceſſities of the Saints have the comfort thereof. What a ſhame, that one fellow-partner ſhould ſee another want? Is thy fellow-partner behinde hande, and playes he not the good husband in his ſpirituall eſtate? Call upon him, advile him, helpe him, and direct him how hee may thrive. Eſpecially doe ſuch Miniſters tranſgreſſe the lawes of this partnerſhip, who hide their talent in a napkin, and dig it into the earth, and returne not the advantage of it to the common treaſury of the Church. Their gifts are not their owne, but they are the common goods of the Church. It is odious to encloſe Commons: Church-robbery is ſacrilegious and infamous. How can they eſcape that infamy, that denie Gods Church the benefit and uſe of thoſe gifts, God hath given them for his Churches ſake. Many ſpeake againſt Impropriations, and juſtly; but the ſpight is, that in the meane time they marre, or at leaſt wrong a good cauſe, with their owne guiltineſſe. For while

while they ſpeake againſt *temporall*, they themſelves are guilty of *ſpirituall Impropriations*, and the world reckons, and not amiſſe, that the impropriations of Church-graces, is a greater ſinne than the impropriation of Church-goods.

This ſhewes where the right and beſt good fellowſhip is to be found. The world wrongs religion, when they accuſe it to be an enemy to good fellowſhip. There is no ſuch good fellowſhip in the world, as religion teaches Chriſtians; they, as *Nazianzen* termes them, are σωφρονες, the right good fellowes. There is a ſuppoſed good fellowſhip to which religion is an enemy indeed, becauſe it is an enemy to this holy fellowſhip of the Saints. *Vſe* 3.

If wee bee fellow-partners, and have communion and fellowſhip in all theſe things, abrenounce we all partnerſhip and *fellowſhip with the unfruitfull workes of darkneſſe, and reproove them rather*, *Epheſ.* 5. *for what* fellowſhip *hath righteouſneſſe with unrighteouſneſſe? and what communion*, or partnerſhip, *hath light with darkneſſe*, 2 *Cor.* 6. 14. wee cannot bee fellow-partners with Saints and ſwine, with the members of Chriſt and the members of *Belial*. Wee muſt breake off, and give up partnerſhip with all other companions and companies, now wee are once admitted into this holy ſociety. The concluſion of the argument is amplified in thoſe words, *as my ſelfe*, that is, in regard of truth and ſincerity of love, though not for meaſure and degree: for Chriſtian love, though it muſt be in truth to all the houſhold of faith, yet requires not an equality of affection to *Vſe* 4.

all. All our Saviours Diſciples were loved of him heartily, and truely, yet *Iohn* was the ſpeciall beloved Diſciple above the reſt. So that *Philemon* is not required with the ſame reſpect and meaſure of affection, to receive a ſervant, though religious, as an Apoſtle, but hee entreates him with as true, though not with ſo great love, to receive him as hee would receive *Paul*. And ſurely, the former partnerſhip requires ſo much. The ſame thing which had made *Paul* & *Philemon* partners, had alſo now made *Paul* and *Oneſimus* partners. And therefore the ſame partnerſhip that bound *Philemon* to receive *Paul*, bindes him alſo to receive *Oneſimus* as *Paul*, becauſe hee is now admitted into the ſame ſociety of partnerſhip with them both. Love me and love my partner; one partner receives another, even for a partners ſake.

Doct. The meaneſt Chriſtians to be heartily regarded.

Even the meaneſt Chriſtian ſhould as well bee ſurely and heartily regarded, as the greateſt. *Oneſimus* muſt be received as well as *Paul*, nay as *Paul*, and loved as well, though not ſo much as hee. The commandement is, *Thou ſhalt love thy neighbour as thy ſelfe*. If *Oneſimus* muſt be regarded of *Philemon*, as himſelfe, then ſurely muſt hee bee received as *Paul*. And indeede this is a ſingular good evidence, that we love men rather for their religion, than religion for the men, when wee love the meaneſt that are religious. Otherwiſe, if wee love great ones, with the neglect of meaner Chriſtians, wee give the world juſt cauſe to ſuſpect, that we have the glorious Faith of Chriſt Ieſus, in reſpect

ſpect of perſons. Hee that loves grace and religion for it ſelfe, loves it where ever hee finds it, loves it as truely clad in ruſſet, as in velvet, in a poore ſervant, as well as in a rich maſter; *Hee that gives a cup of cold water to a Diſciple, in the name of a Diſciple, &c.* The ground then of a mans love to another, ſhould be his Diſciple-ſhip: where the ſame ground is, why ſhould there not bee the ſame affection: Hee that loves one diſciple in the name of a Diſciple loves all Diſciples, ſervants as well as maſters, Chriſt ſhould bee loved in every Chriſtian, *In as much as yee have done it to one of theſe little ones, yee have done it to mee. Matth.* 25. All wee doe to Chriſtians, ſhould bee done as to Chriſt in them. If *Philemon* love Chriſt in *Paul*, why not in *Oneſimus*? The ſame Chriſt, the attractive of our love being in both, why not the ſame affection and love to both. Hee that loves Chriſt truly, loves him in any condition, as well in his humiliation, as in his glory. *In the forme of a ſervant, Phil.* 2.7. as well *as in the forme of God. Phil.* 2.6. For in both hee is the ſame Chriſt. Hee therefore that loves not Chriſt in a ſervant, loves him not in an Apoſtle. It is not meerely Chriſt that makes thee love *Paul*, but ſome other carnall reſpect gaines thy affection to him, that canſt not, or doeſt not love *Oneſimus*. If Chriſt had come to the Iewes in the goodly beautie and bravery, in the pompe and port of an earthly Potentate, who would not have received him, beleeved in him, loved him: but now that hee comes in the forme of a ſervant, and not of a King, heere

was the triall, as of their faith, ſo of their love. It is eaſie to love Chriſt in the throne, hee loves him truly, that loves him in the manger & the ſtable, he loves him in the ſtable, that loves him in the meaneſt and ſimpleſt ſervant. How much therefore are they to blame, that admire and magnifie ſmall pittances in great ones; and in the meanetime overlooke great graces in meaner perſons: as if men rather gave grace to religion, than religion grace to them. This is to have mens perſons in admiration, which *Iude* condemnes, and not their graces.

VERS. 18 *If hee hath wronged thee or owes thee ought, put that on mine account.*

19. *I Paul have written it with mine owne hand, I will repay it: albeit I do not ſay to thee, how thou oweſt unto mee even thine owne ſelfe beſides.*

THeſe words are a prevention of an objection, that *Philemon* might make againſt the former reaſon on this manner. How ſhall I receive againe ſuch an one as hee, that hath ſo deepely wronged me and mine eſtate, by pilfering & purloyning away my goods. It were too much favour, now that I know and heare where he is, to forbeare him, and not to bring him to ſhame and puniſhment. If for thy ſake I overcome my ſelfe, ſo far as to remit revenge, may not that ſuffiſe, muſt I alſo receive him, and that with love, who hath thus weakned mine eſtate, and waſted my ſubſtance. *Anſ.* Let

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not that damage thou haſt ſuſtained, be one whit prejudiciall to my ſuit, I confeſſe he hath wronged thee, and hurt thine eſtate; but rather than that ſhall ſtand in the way; I will engage my ſelfe to thee, to ſee that diſcharged, make it my debt, and put it upon mine account. I paſſe my word to thee, to ſee it payd. An honeſt mans word is as good as his bond, how much more an Apoſtles word. If thou wilt not take my word, as I make no queſtion but thou wilt, then for thy better aſſurance and ſecurity, loe heere a bill of mine hand, to ſee the debt anſwered, *I Paul have written it with mine owne hand, I will repay it.* Yet I muſt needes adde one thing further, that I thinke thou wilt not bee ſo ſtrict to urge mee with the payment thereof, neither haſt thou any great reaſon ſo to doe: for if thou but ſeriouſly conſidereſt, and caſteſt up thine accounts, thou ſhalt finde that I am before hand with thee, and that thou art indebted to mee a farre greater matter than this comes to. So that in theſe words thus unfolded, heere are three things.

1. An acknowledgement of the wrong done to *Philemon* by *Oneſimus*, and of a debt due to him.

2. An undertaking of the debt, and a covenant of ſatisfaction by, and from *Paul*.

3. But yet with a Revocation, and bringing of the buſineſſe into the court of conſcience.

1. The acknowledgement is in thoſe words, *If hee hath wronged thee, or owes thee ought*, that is, I grant hee hath wronged thee, bee it confeſſed. In

which acknowledgement, note the termes in which he acknowledges it, If he hath wronged, If he owes; not, If he hath ſtolne, rather uſing, the name of *Injury* then *Theft*.

Doct. Mildneſſe to bee uſed in naming the ſins of the penitent.

The faults of repenting ſinners ſhould not be rehearſed and repeated, but with mollifying and mitigating termes. *Paul* knowes not how to call *Oneſimus* a theefe or a runnagate, now hee is humbled for his ſinne, and become a new man. If the man be new, why ſhould the old names of his ſinnes remaine, and be caſt in his teeth? In a mans converſion old things are paſſed away, and all things are become new. A new life and a new courſe ſhould not be diſgraced, nor diſcouraged with the odious rehearſalls of a mans olde ſinnes. Their ſinnes that have repented, ſhould not bee rehearſed at all, but when there is ſome neceſſary cauſe; yea, and even then without all rigidity and harſhneſſe of broad language, and in ſuch eaſie and gentle phraſe, as it may appeare, that wee are unwilling but to remember what is paſt. Indeede, the repenting ſinner himſelfe, ſpeaking of his ſinnes, eſpecially in his confeſſions to God, thinkes he cannot have termes odious enough, wherewithall to aggravate his offences, he ſpeaks of them in the broadeſt and fouleſt manner he can: but yet when he hath repented and teſtified the ſame, we muſt avoyd the harſhneſſe, and ſpeak of them in the eaſieſt māner we can. *Paul* confeſſes of himſelfe more than *Luke* reports of him, *I was a blaſphemer & a perſecuter*. 1 *Tim*. 1. 13. *Luke* reports of him *Acts* 9. that hee breathed out threatnings,

nings, but not that hee breathed out blaſphemies. If God have remitted, why ſhould wee retaine? why ſhould not we pardon where hee doth? How doth it appeare that wee pardon, when wee ſpeake with the harſheſt and roughest, of an offendor. How gently doth the Scripture ſpeake of *Davids* foule fact after his repentance, He was a man after Gods owne heart in all things, *ſave in the matter of Vriah*, 1 *King*. 15.5. Both forgetting many offences, and ſpeaking of that groſſe one with an eaſie phraſe, ſave in the *matter of Vriah*, not ſave in the *murther of Vriah*; It is good in the praiſes of our brethren, to give them the full of their deſert, but in their falls upon their repentance, to bee compaſſionate and gentle. But we are moſt commonly of a cleane contrary diſpoſition; In praiſes we have our diminuent and extenuating termes; in offences, yea, after repentance, wee have the gift of amplification. To ſpeake eaſily in a mans praiſes, as it argues envy; ſo to ſpeak harſhly of a repenters offences, argues rigor and ſeverity. How many of us have the elder brothers evill eye and evill tongue, *Luke*. 15. 15. The Prodigalls father, after his ſons repentance, neither tels him of ryoting, nor whoring; but onely this, *This my ſon was dead, and is alive; he was loſt, and is found*. How eaſily and like a father ſpeakes hee of his ſonnes groſſe miſdemeanours? But how ſpeaks the elder brother? ſurely broadly enough, and not like a brother: for as he can neither brooke to call him brother; but *this thy ſonne*, ſo neither ſpares hee to ſpeake plainely, and with the moſt odious aggravating

vating termes, *But when this thy ſonne was come, which hath devoured thy living with harlots*, &c. Hee broadly charges him with ryot, and whoredome at once. But Chriſtian moderation teaches more mild language and carriage towards poore penitent ſinners. It is good to turne this vindictive edge upon our owne ſinnes, and to ſet them our to the full in our confeſſions. If this ſharp edge were more uſed againſt our owne ſinnes, other mens ſhould finde and feele it far more blunt. But becauſe the backe edge is toward our ſelves, therefore is the ſharpe edge againſt others.

Doct. 2. Communion of Saints makes not a community of goods.

If hee owes thee ought: Paul then acknowledges that *Oneſimus* was indebted to *Philemon*, by reaſon of that wrong done him. The Communion of Saints then makes not an abſolute community of goods. For were the right of mens goods common, *Oneſimus* now being become a Chriſtian, was upon thoſe tearmes to have beene forgiven the debt, and *Paul* needed not to have beene over officious, in taking the debt upon himſelfe. That community of the Anabaptiſts, takes away the diſtinction of borrower and lender, of debitour and creditour. Though, as before wee ſaid, the Saints have all things common, yet this communion prejudices not their private rights and poſſeſſions. Private poſſeſſions will ſtand with the Saints communion. Elſe from this *Community* might *Oneſimus*, or *Paul* for him, have pleaded an *Immunity* both from reſtitution and puniſhment. If *John Baptiſt* had beene an Anabaptiſt, hee would both have condemned

ned the ſouldiers for their callings, and have commended, or at leaſt not have condemned them for their courſes. *Luk.* 3.14. For what wrong or violence is it for a man to take that, to which hee hath as good a right as another? If goods be cõmon, he does another no violence, that takes his goods. And to what end doth the Apoſtle every where ſo ſtirre up men to the duty of Almes, if he allowed this community, in which every man might be his own carver, & releeve himſelfe as his need was. There is no place for almes, where all are joynt and equall owners. Our Saviour teaches to pray for *our daily bread*, and *Paul* enjoynes men to eat their *owne bread*, 2 *Theſſ.* 3.12. If wee may have bread of our owne, why not all other things of our owne. Indeede the Apoſtle wiſhes us ſo *to buy, as though wee poſſeſſed not, and to uſe this world, as though wee uſed it not*, 1 *Cor.* 7. 30.31. But hee doth no more forbid poſſeſſions in the world, than the uſe of the world. If not lawfull to poſſeſſe; then not lawfull to uſe the world; and if lawfull to uſe, then lawfull to poſſeſſe. The Apoſtle forbids not poſſeſſing in, but being poſſeſſed of the world, *It remaines, that they that have wives be as they that have none*, ſaith the Apoſtle in the ſame place. Now doth he (thinke we) thereby give liberty to uncleanneſſe, and proſtitute other mens wiues by a *Nicolaitan* community? Nothing leſſe, for verſe. 2, of the ſame chapter, he enjoynes *every man to have his owne wife, and every woman to have her owne husband.* He therfore no more allowes community of goods, than of wives. The

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drift of that place ſutes with that parable, wherein one pleads hee had bought a farme, when his farme had bought him: another, that hee had married a wife, when his wife had married him, and teaches not a community, but an holy kinde of neglect of all earthly things, and to have our converſation in heaven, while wee live here on earth.

2. The undertaking of the debt. That is in theſe words, *Put that on mine account, I Paul have written it with mine owne hand, I will repay it.* He undertakes it by giving him a bill of his hand. If there were no remedy, but ſatisfaction muſt be made, though yet hee hoped for a remiſſion, then hee undertakes for him, hee will bee his ſurety, and make the debt his owne.

Doct. 1. Suretiſhip lawfull, but with cautions.

It is not unlawfull for one man to become ſurety for another. It is a worke of mercy, and a worke which not onely may be done, but ſometimes muſt be done. So *Iudah* became ſurety to his father for *Benjamin Gen.* 43. 9. *I will be ſurety for him, of mine hand ſhalt thou require him.* So the good Samaritan undertooke, and became ſurety for the wounded man. *Luke.* 10. 35. And *Heb.* 7. 22. Chriſt became our *Surety.* Had it beene unlawfull, though *Paul* hop'd for remiſſion, yet would hee have abſtained from all appearance of evill, and would not have engaged himſelfe for *Oneſimus.* It is a poynt indeed, in which men may miſcarry on both hands, both by an over great forwardneſſe to wrong themſelves, and an over great backwardneſſe in helping others. Heere therefore wee muſt remember ſome

ſome cautions in the practice of this poynt. For true charity is alwayes guided by the wiſedome of God to walke betweene credulity and ſuſpicion, ſo as neither to wrong a mans ſelfe, nor yet others in the neglect of any duty of love. The cautions to be obſerved therefore, are in regard,

1. Of the perſon for whom we are bound.
2. Of the perſon to whom we are bound.
3. Of the perſon himſelfe that is bound, and becomes ſurety.

1. For the perſon for whom we are ſureties: we muſt be ſure he be no ſtranger to us. *Pro.* 11.15. *Hee that becomes ſurety for a ſtranger, ſhall be ſore broken; but he that hates ſuretiſhip*, namely raſh ſuretiſhip for ſtrangers, *is ſure. Pro.* 20.16. *Take his garment that is ſurety for a ſtranger.* Therefore is it worth our noting, to ſee how *Salomon* joynes theſe two verſes together, *Pro.* 27.12.13. A prudent man ſees even the plague and danger of raſh ſuretiſhip, and hides himſelfe by a wiſe refuſall, whereas going on raſhly, are puniſhed with the loſſe of their garments and goods. It is therefore requiſite heere to remember theſe cautions.

1. That wee know him: that hee bee not a ſtranger, in regard of our knowledge of his perſon: for though hee may bee one happily, for whom a man may ſafely undertake, yet is it neither wiſedome nor diſcretion for a man, to be ſo over officious, to be bound for he knowes not whom.

2. That we know his condition, meanes and ability, whether his ſufficiency bee ſuch as may free and

and ſecure a man from ſuch ſnares and nets, as ſuretiſhip brings commonly with it.

3. That we know him to be one religious, of the houſhold of faith, that makes conſcience of his dealings, one whoſe fidelity and integrity may plead for him. A mans neighbour muſt bee a *ſtranger* in this caſe, if ſo bee hee bee a *ſtranger* from the Common wealth of *Iſrael*. It were no ſtrange thing if ſuch an one ſhould give thee the ſlip, and leave thee in the lurch. It were ſtrange, being a ſtranger, if hee ſhould deale otherwiſe.

4. That wee know the reaſon and cauſe of his neede of our ſuretiſhip. If his neceſſities have beene brought upon him by the immediate hand of God, for the cauſes of God, and the Church, without his owne careleſneſſe, negligence in his calling, or vaine waſting of his ſubſtance, then heere is place for this duty, ſome other things following being anſwerable: otherwiſe, if intemperancy, negligence, have beene the cauſes, then let the ſame hand bring him out, that brought him into debt.

2. For the perſon to whom wee are bound and become ſurety. Surely, it were to bee wiſhed, that ſo neere as could bee, he might not alſo bee a *ſtranger*, which *Salomon* ſeemes to caution, *Prov. 6. 1. for thy neighbour, to a ſtranger*. For howſoever the ſurety is to make his account, that bee the creditor what he will bee, good or bad, that hee is to ſee the debt payd, yet it is a great deale better to fall into the hands of a *Philemon*, than of *Nabal*, of a religious than a rigorous perſon. It being alwayes to be

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preſumed, that the conſcience of the ſame commandement, which made the one upon good grounds to become ſurety, will alſo moove the other upon the ſame grounds to ſhew pitty, either in remitting part of the debt, or at leaſt in forbearing the rigorous exaction of the whole at once, and in giving the longer day of payment. For ſurely, ſo much doth that ſpeech ſeeme to import. *Prov.20.16.Take his garment that is ſurety for a ſtranger*, that is, if a man bee ſo ſilly and ſo raſh, to bee a ſurety for one hee knowes not, or knowes to be a vile perſon, and that by vile courſes hath brought himſelfe into neceſſity never ſpare ſuch an one, let him abide the ſmart of it, and learne to pledge honeſter men. Therefore it followes on the contrary, Take not his garment that is ſurety for one that is no ſtranger; but upon juſt and lawfull grounds, in pitty and commiſeration of a poore Saint, became his ſurety. Take not his garment, doe not exact the full: but beare thou part of the burden, and help thou alſo to releeve that poore man for whom the other is become ſurety.

3. For a mans ſelfe that is to become ſurety. Firſt, be not over haſty to thruſt thy ſelfe in, be not to forward to offer thy ſelfe, *Prov.* 17. 18. *A man voyd of underſtanding ſtrikes hands, and becomes ſurety before his friend*, that is, before his friend deſires and ſeekes for it. Heerein is more haſt than good ſpeed. Secondly, when thou undertakeſt, and becommeſt ſurety for another, let it bee for no more than thou art willing and well able to part withall. A man is not bound to plucke a thorne out of another

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mans foot, to put it into his own; Thou muſt love thy neighbour as thy ſelfe, but not better than thy ſelfe, to raiſe him with thine owne ruine. Every ſurety that undertakes for another, makes the debt his own, & he ſtands in conſcience charged withall. This is cleare *Gen.* 44. 32. 33. *Doubtleſſe thy ſervant became ſurety for the childe to my father, and ſaid, If I bring him not unto thee againe, then will I beare the blame unto my father for ever. Now therefore I pray thee, let thy ſervant bide for the childe, as a ſervant to my Lord, and let the childe goe up with his brethren.* This would bee well thought upon, by ſuch as are ſureties, before they become bound. Now then conſider, what is the ſum, tell it out in ready money, and looke well on it, and bethinke thy ſelfe whether thou art able to part with it, whether will it not breake thy backe, cracke thine eſtate, undoe thy children, and make thy life uncomfortable. If it will, then *Bee not thou of them that touch the hand, nor among them that are ſurety for debts; If thou haſt nothing to pay, why cauſeſt thou that he ſhould take thy bed from under thee? Prov.* 22. 27. No law requires that a man ſhould lie in the ſtreets, to let another lie in his bed. Therefore in this caſe, whatſoever and how good ſoever the grounds may bee, yet keepe out of the ſnare. Rather give what thou art able out of thine eſtate, preſently to releeve his wants, than ſo to cracke thine eſtate as to come into want and miſery thy ſelfe.

It is lawfull and juſt, in civill contracts and commerce, to give and to take mutuall & formall aſſu-

rance.

rance. It is no breach of the bond of charity, to aske, demand, and take bonds and obligatory bills, for the aſſurance of a mans owne. Perſons to whom wee lend being ſubject to mortality, if the Lord ſhould take them away before the time that the debt is due, how will it appeare that it was due, and how ſhall a man come by his owne againe. Bonds, writings, and inſtruments of that kind have ever beene in uſe among the people of God, *Ier.* 32.9.10.11.12. and *Luk.* 16.5.6.7. A neceſſary courſe to preſerve charity and peace.

The third point the Revocation. *Albeit I doe not ſay to thee, that thou oweſt unto me even thine owne ſelfe beſides.*] In which words he ſecretly and modeſtly intimates unto *Philemon*, what great things he had done for him in his converſion, ſo great as made *Philemon* a debtor, not onely of his goods, but of himſelfe.

Learne from the Apoſtles example, with what modeſty we ſhould mention that which makes for our owne praiſe. *Paul* doth not in open words glory, that he hath been the meanes and inſtrument of his converſion, that he may thank him for bringing him both to the knowledge & hope of a better life, but only ſecretly, & ſo modeſtly glances at it. So great is the difference between an Apoſtolicall & a Thraſonicall ſpirit. Such is the modeſty of ſelfe-denying religion, that it loves not to ſpeake of his owne deeds, much leſſe to vaunt of them, and when upon juſt cauſe it is forced thereunto, yet it is eithe onely with glancing intimations, and with covert

Doct. Modeſty muſt bee uſed in mentioning our owne praiſes.

termes, or elſe in the perſon of another. 2 *Cor.*12. 2. 5. *I knew a man*, &c. *of ſuch an one will I glory, of my ſelfe I will not glory*. And yet was hee the man of whom he might glory. Or elſe with ſome checkes and abaſements. Hence that ſo frequent parentheſis, *I ſpeake as a foole*. 2 *Cor*. 11. *Let another mans mouth praiſe thee, and not thine owne*. *Prov*. 27. 2. Yea, an humble heart loves not to heare its owne praiſe out of anothers mouth, much leſſe to ſpeake it with it's owne. *Mary* trembled, or was troubled at the ſaying of the Angel, wherein ſhe was magnifyed. *Luk*. 1. 29. Good hearts ſucke not in their prayſes with a bibbing eare, neither flatter themſelves when flattered by others, neither ſuffer themſelves like pitchers to be held by the eares, much leſſe doe they make their owne mouthes the trumpets to ſound forth their owne acts, nor their own tongues their penſils to paint forth their own deeds. Herein appeared the modeſt ſpirit of *Sampſon* after that honourable and renowned action, in the ſlaughter of the Lyon: the text notes his modeſty, *Iudg*. 14. 6. *That hee told neither his father nor his mother what he had done*. If he kept it cloſe from them at home, how much more from others. Had ſome proud ſpirit done but halfe ſo much, *Sampſons* Lyon roared not lowder, than they would have vaunted of the fact, and *Hercules*-like would have walked up and downe in the Lyons skinne, to give the world notice of their puiſſance. *Matthewes* modeſty is alſo worth the noting, in the penning of the hiſtory of his owne entertainement hee gave Chriſt.

Luke

Luke reporting that hiſtory, ſayes of him, *Luk.5.29.* That hee made Chriſt *a great Feaſt* in his owne houſe. But *Matthew* mentions neither *great* nor *Feaſt*, nor his *owne houſe*: but onely this, *As Ieſus ſate at meat in the houſe. Matth.9.10.* That a man would imagine it as ſoone to have beene in another mans, as in *Matthewes* houſe; neither by his wordes can any gather, that hee ſo much as feaſted Chriſt, much leſſe that hee made a great feaſt. Often doe holy writers put that upon record, which may ſeeme to blemiſh them, in plaine and cleere manner, if they report what makes for their praiſe, it is done covertly and cloſely, as *Iohn* writing of himſelfe, ſpeakes as of another. *Ioh.13.23. That there was leaning on Ieſus boſome, one of his Diſciples whom Ieſus loved.* They that love not to hide their ſinnes, yet love to hide their owne praiſes. This ſavours not of a carnall ſpirit. A carnall ſpirit is a boaſting and a vaunting ſpirit, that loves both to heare and tell what ſeemes to make for it's owne praiſe and honour. Such a ſpirit was *Nebuchadnezzars*, *Dan.4. Is not this great Babel, that* I have built *for the houſe of the Kingdome*, by the might of my power, *and for the honour of my Majeſty*. Baſe worme, how like a God? yea, the King of *Tyrus* dares take the name of God, and vaunt of his owne great wiſdome and underſtanding, whereby he hath gotten his riches. *Ezek.28.* The Phariſee cannot pray, but he muſt tell God of his great works, *Luk.18.* He cannot give almes, but he muſt have a trumpet to tell men, *Matth.6. Moſt men will proclaime*

every one his owne goodneſſe, but a faithfull man who can finde? Prov. 20. 6. If they that proclaime their owne goodneſſe were faithfull, where might they not be found, a man might finde the Phariſee to be faithfull by his trumpet. Learne we then this humble modeſty of the Apoſtle, we loſe our praiſe while vain-gloriouſly we ſeeke it, and God ſeekes it, whileſt we in humility ſeeke it not. *Ioh.* 8.50. *I ſeeke not mine owne glory, there is one that ſeeketh and judgeth.* As on the contrary, if wee ſeeke our owne glory, there is one that ſeeth and judgeth.

Doct. 2. The deepe engagement of people to their Miniſters.

See how deeply people ſtand indebted to their Miniſters. The benefit that doth accrue from a faithfull Miniſtry, is more than can bee recompenced with all a mans ſubſtance. See who are the greateſt creditors, and the greateſt debtors that are. *Thou oweſt unto me even thy ſelfe.* People owe not onely their goods, *Gal.* 6.6. but even themſelves. How many are there, whoſe righteouſneſſe comes ſhort of the righteouſneſſe of the Phariſees, *I pay tyth of all that I poſſeſſe, Luk.* 18.12. Many pay the tithes not of all they poſſeſſe, as being afrayd happily of being Phariſaicall, though *Pauls* precept enjoyne no leſſe, *Gal.* 6.6. but only think they owe the tyth of goods legally tithable, and paying thoſe (though no better than thoſe *Iewes, Malac.* 3.8.) how richly think they that they have diſcharged their debt due to their Miniſters. But be it, that thou indeede doeſt faithfully diſcharge the debt of maintenance, and art not therein wanting; yet one thing is yet wanting, *Thou oweſt even thine owne ſelfe*, Thou art ſtill in debt.

Therfore

Therefore the *Galatians* would have plucked out their eyes, to have done *Paul* good. *Gal.* 4.15. And no marvell: good reaſon that men ſhould owe themſelves to thoſe, who ſpend even themſelves for them, *And I will gladly ſpend, and bee ſpent for you*, 2 *Cor.* 12.15. And ſo deare are people to their carefull Paſtours, that they could be content not onely to ſpend their paines and bodies in preaching, but if it were poſſible even to deale their very ſoules unto them, 1 *Theſſ.* 2.7,8. *So being affectionately deſirous of you, wee were willing to have imparted unto you, not the Goſpell of God onely, but alſo our owne ſoules, becauſe yee were deare unto us.* Is it not reaſon, that ſo much ſhould be owing as was lent. If they lend and ſpend ſo much, no marvell if peoples debt bee ſo great. Nay; yet more, Miniſters doe not onely give themſelves unto, and ſpend themſelves for their people, thereby engaging them to the debt of themſelves, but even doe give people themſelves unto themſelves. We ſay of mad men, *They are not themſelves*, and being recovered, *they are come to themſelves.* So may it bee ſaid of perſons unconverted, that they are not themſelves, they are both out of their way, and out of their wits, and therfore of the repenting Prodigall it is ſayd, *Luk.* 15.17. *And when he came to himſelfe.* Now what brings men to themſelves, but the miniſtery of the word which brings men to repentance. If then Miniſters bring men to be themſelves, good reaſon that men ſhould owe even themſelves unto them.

If the debt ſo great, the more ſhame for people, *Vſe.*

the performance and payment is ſo poore. If thou oweſt thy ſelfe, then much more thy goods. The body is better than rayment, a mans ſelfe greater and better than all his outward goods. If then thou owe the greater, why doeſt thou withhold the leſſer? The acknowledgement of the greater debt, is in the payment of the leſſer: *I ſeeke not yours, but you.* 2 *Cor.* 12.14. but yet Miniſters ſhould find both *us* and *ours*, *us* in our obedience, *ours* in our recompence. The *Galatians* that would, if it had beene poſſible, have plucked out their eyes for *Paul*, would never have ſtucke to have plucked out their purſes to doe him good. Never thinke that they will plucke out their eyes for their Miniſters, that will not ſo much as open their eyes to looke compaſſionately upon their neceſſities. They have great cauſe to ſuſpect that the Miniſtry hath not wrought upon their hearts, who acknowledge not the debt of their perſons; they acknowledge not that, that being taught, make not him that teaches partaker in all their goods.

Doct. 2. Mercy to be uſed in exacting of debts.

The drift of this Revocation being a full remiſſion on *Philemons* part to *Oneſimus*, teaches mercy in exacting debts, where no ability of payment. If *Oneſimus* had beene able to have reſtored, or repayed, or repaired the loſſe and dammage his Maſter ſuſtayned by him, *Paul* would not have thus pleaded for remiſſion, and offered himſelfe a ſurety for the payment. Even the conſcience of Gods dealing with us, ſhould as well teach us moderation to our poore brethren, in forgiving their debts,

debts, or forbearing at leaſt, as well as in forgiving offences. How many mercileſſe creditors are there, that take the poore debtours by the throate, with rigid arreſt, *Pay mee that thou oweſt mee,* and hath no more mercy to forbeare, than the debtour hath ability to pay? It would goe hard with thee, if the Lord ſhould impriſon thee till thou hadſt payd the vtmoſt farthing. *Bee yee mercifull, as your heavenly father is mercifull. Luk.* 6. 36. Even thy pecuniary debts, are but penny-debts to thoſe talents which hee hath pardoned thee. It is indeede a Parable which we find, *Luk.* 7. 41, 42. but yet that creditors fact ſhould be exemplary, who when his creditors had nothing to pay, he forgave them both. If morgages, in caſes of extreame neceſſity, ought to bee releaſed, as we have a cleare caſe, *Neh.* 5. 3. 11. then much more ought rigorous exaction of debts to bee forborne.

VER. 20. *Yea, brother, let me have joy of thee, or let mee enjoy this fruit from thee, in the Lord: refreſh my bowells in the Lord.*

THis verſe containes a moſt emphaticall repetition of his former petition, with the ſtrength of a new argument thus. That which will rejoyce and refreſh mine heart, thou oughteſt to do: but this the receiving & remitting of *Philemon* wil doe. Therefore thou oughteſt to doe it. Which reaſon being full of holy paſſion, may bee more largely thus amplifyed. Howbeit as an Apoſtle and a father

I might enjoyne thee as a ſonne, yet as a brother I doe entreat thee, doe this for mee as thou tendreſt my comfort and joy in thee: doe this refreſhment to mee, an aged and toyled priſoner of Chriſt Ieſus, even for his ſake I beg it, refreſh my bowels in the Lord.

Doctr. Chriſtians ſhould aime at the ioying the hearts each of other.

Chriſtians ſhould be carefull to doe thoſe things which might rejoice the hearts each of other: from this ground doth *Paul* urge *Philemon* to this duty of receiving *Oneſimus*. So every member of the ſame body not onely rejoyces at the good of his fellow-member, but aimes at that which may be for the comfort of his fellow-member. It is unnaturall for one member to vexe and grieve another. God threatned the Iſraelites for ſparing the Canaanites, that they ſhould be pricks & thorns in their ſides. It better becomes Canaanites to be thornes to Iſraelites, than Iſraelites to bee thornes in each others ſides. *In the world yee ſhall have affliction, Ioh.* 16. 33. yea, and from the world ſhall we have ſorrow, but from the Saints of God ſhould we have refreſhmēt and rejoycing. They ſhall have cauſe of ſorrow enough from the worlds malignity, the rather therefore ſhould every one ſtudy how to aſſwage thoſe ſorrowes, by miniſtring mutuall comforts each to other. It is a great joy to one Chriſtian to ſee another religious, 2 *Ioh.* 4. 3 *Ioh.* 3. 4. It is a great joy to one Chriſtian, to ſee another zealous and forward in the ſervice of God, *Pſ.* 122. 1. *I rejoyced when they ſaid, Let us goe up to the houſe of the Lord.* It is a great joy to one Chriſtian, to ſee another forward in the workes

workes of bounty to Gods houſe, 1 *Chron.* 29. 9. *The people rejoyced when they offered willingly, and David the King alſo rejoyced with great joy.* It is a great joy not onely to the Angels in heaven, *Luk.* 15. but even to the fellow-members on earth, when wee turne from any ſinne by repentance 2 *Cor.* 7. 9. It is great joy to good hearts, to ſee others orderly and conſtant in holy ſervices, *Coloſſ.* 2. 5. *rejoycing and beholding your order, and the ſtedfaſtneſſe of your faith in Chriſt* To all theſe particulars are we bound, therfore becauſe we are bound to rejoyce, not only our owne, but the hearts of all Gods people. Here particularly it binds people to obey thoſe that have the overſight of them, *that they may doe it with joy, not with griefe, Hebr.* 13. 17. It bindes children to be wiſe and gracious, *For the father of the righteous ſhall greatly rejoyce, and hee that begets a wiſe child ſhall have joy of him. Prov.* 23. 24. and *my ſonne, if thine heart be wiſe, mine heart ſhall rejoyce, even mine. Prov.* 23. 15. Thus ſhould children doe that which might rejoyce the hearts of their parents, people that which might the hearts of their Miniſters, and one Chriſtian that which might rejoyce another.

Vſe. But farre are they from this, that rather miniſter cauſe of griefe, both to all in generall, and eſpecially to ſuch to whom neerer bonds have obliged them. How many by their coldneſſe, deadneſſe, inordinate and ſcandalous walking doe grieve the hearts of God people. That complaint of *Ezekiel* againſt the falſe Prophets of his time, *Ezek.* 13. 22. *That they made the hearts of the righteous ſad,*

may

may be truly taken up againſt many private people, who by forſaking their firſt love, and returning to their firſt ſins, and by careleſſe and unconſcionable courſes, cauſing the Goſpell to bee evill ſpoken of, doe grieve and make ſad the hearts of all good people. We muſt not grieve the good ſpirit of God, *Epheſ.*4. 30. we grieve him not onely then, when we grieve him in our ſelves, but when we grieve others in whom the ſpirit of God is, & ſo are grievers of the ſpirit, when we grieue the ſpirits of the righteous. Might but this one thing be thought upon, it would be a good ſtay in time of temptation. Am not I bound to refreſh the bowels of Gods Saints, and ſhall I pierce their bowels? Am I not bound to rejoyce their hearts, and ſhall I now give my ſelfe liberty in theſe follies, which will ſad their ſoules? If thou regardeſt not thine owne peace, yet regard their joy. Or if thou wilt not rejoyce, yet doe not grieve them, or if thou wilt not joy them, joy not their ſ, and thine owne enemies. They were wicked ones that grieved the heart of *David*, *Pſal.*119.158. *I beheld the tranſgreſſions, and was grieved becauſe they kept not thy word.* It beſt becomes ſuch perſons to grieve Gods Saints. No leſſe culpable in this kind are many people in the ſadding of the Paſtours heart, not onely by their non-proficiency and unfruitfulneſſe, but by their obſtinacies, and croſſe carriages, when on ſet purpoſe they will doe ſuch things as they know will grieve their Miniſters. *Paul* glories of his *Theſſalonians*, that they were *the Crowne of his rejoycing*, 1 *Theſ.* 3. 19. theſe are alſo crownes,

crownes, not of rejoycing, but crownes of thornes, which pierce the heads, yea the hearts of their faithfull Miniſters. *Paul* here urges *Philemon* to doe the thing he requeſted, becauſe it would rejoyce him, theſe will doe the cleane contrary things to thoſe they required, becauſe they know it will be matter of griefe and vexation, and take more delight in ripping up and rending, than in refreſhing their Miniſters bowells.

Learne what ſhould be the ſpeciall ground of our joy in others. *Paul* deſires *Philemon* to gratify him in this buſineſſe, that hee might have joy of him in his obedience. Nothing ſhould more joy our hearts than the ſpirituall good of our brethren. But of this before *verſ.* 7. *Doct.* 2.

Refreſh my bowells.] The ſame petition in another phraſe, *Refreſh my bowells*, that is, refreſh me, and doe this kindneſſe to me, however it may alſo be applyed to *Oneſimus* as before *verſ.* 12. *Oneſimus* being his owne bowells, in receiving *Oneſimus* hee ſhall refreſh his bowells. But I rather take the former to be the true ſenſe.

See what great comfort and content Miniſters receive in obedience, and ſubjection to their doctrine. It is as their meate and drinke. Meates and drinkes doe not more refreſh, and content the hungry & thirſty mans bowels, than the obedience of people refreſhes the hearts of Gods miniſters. Great is the labour of the Miniſtery, full of ſore toile and paines, but yet all the paine is ſwallowed up with that joy peoples obedience yields. *My meat is to doe my*

Doct. Peoples obedience how great a refreſhment to Miniſters.

my fathers will, Ioh. 4. It is meat and drinke to good hearts, not onely to doe, but alſo to teach the will of God. But when they teach it, and ſee others thereby brought alſo to doe it, this goes as a refreſhing oyle into their bowels. Me thinks this might ſomewhat moove people to yield obedience to the Miniſtry of the word. Many would often ſeeme to pitty us, and doe acknowledge the toile of this Miniſteriall buſineſſe. Doſt thou pitty the Miniſter indeed? Doth it pitty thee to ſee his wearineſſe, and how his ſpirits and ſtrength are ſpent? Out of thy pitty then *refreſh his bowells*. Refreſh him with thine obedience. This will revive him after all his wearineſſe, this will put life, and vigor, and ſpirits afreſh into him againe, when hee ſhall ſee his labour well beſtowed. The joy in the ſucceſſe of their labours fills them with more ſpirits, than the labors of their bodie ſpent. Then is the Miniſtry a weariſome worke indeed, when after a great deale of ſore labour, a man hath no recreation or refreſhment; but is more wearyed and tyred with the ſight of mens hardneſſe, than with the hardneſſe of the labour. The onely cordiall and ſweet refective, after the weariſome worke of the Miniſtry, is the ſucceſſe of our labours. Why then will men deale thus unkindly with us, thus hardly and cruelly with us, to deny us our refreſhings after our labours? Why deale men worſe with us, than ordinary ſervants; yea, than their beaſts? Thy beaſt after his day-labour, wherewith he is wearied and tyred, hee ſhall have his bayt and lodging to refreſh him, and wilt thou

thou not uſe thy Miniſter as kindely as thy beaſt? pitty his great paines and wearineſſe, and recreate and refreſh him with thine obedience. Many when they ſee the labour of the Miniſtry, would give eaſe to the paines thereof, with that ſpeech of *Peters* to our Saviour in another caſe, *Matth.16. Maſter pitty thy ſelfe*, what neede you take ſo great paines? But to let paſſe that anſwer given to *Peter*, fitly ſuting with their counſell, *Thou ſavoureſt not the things that be of God, but thoſe that be of men*, we deſire them to pitty and refreſh us by their taking of more profit, and not to be pittyed and refreſhed by our own taking leſſe paines. Their profit would eaſe and refreſh us againſt all our paines. This was *Chryſoſtomes* refreſhment after his paines, *Propterea non ſentio docendi laborem auditorum lucro relevatus. Hæc enim merces nos reparare poteſt, & relevare, & alacres promptoſque facere, &c.* His auditors gaine ſo refreſhed him, as to take away the ſenſe of all paine in teaching. Their profit was his refectives and reparatives. *Ad pop. hom. 9.*

In the Lord] The Lord indeede is the end and aime of all a Chriſtians actions. That as he hath all things from the Lord, ſo he refers all things to the Lord. Hee enjoyes God in all things, and doth all things in God. As hee is nothing, ſo hee doth nothing out of the Lord. If he rejoyce, *he rejoyces in the Lord. Phil.*4.4. If hee glories, *hee glories in the Lord. 2 Cor.* 10.17. he loves in the Lord, *Rom.*16.8. His workes of mercy are in the Lord, *Rom.*16.2. His workes of curteſy are in the Lord, *Rom.* 16.22.

Yea,

Yea, he marries in the Lord, 1 *Cor.* 7. 39. And indeede this is to walke with God when wee have God with us in all our actions: Then is hee with us, when wee doe all in him, and with reference to him. Otherwiſe are all carnall mens actions carried. They walke *in the fleſh*, in the luſts, in the hardneſſe of their hearts, in the vanity of their minds, in the wayes that ſeeme good in their owne eyes. Their actions are in the fleſh, in the pride, in the vaine-glory of their hearts; yea, often in Sathan, but not in the Lord. We muſt firſt be in the Lord, and the Lord muſt firſt be in us, before we can doe any thing in him. They which are in the fleſh cannot doe any thing in the Lord.

VERSE 21. *Having confidence in thine obedience, I wrote unto thee, knowing that thou wilt alſo doe more than I ſay.*

HEere is a ſecret prevention of an objection, that might ariſe in *Philemons* minde in another kinde, than any of the other were. *Pauls* importunity, and often preſſing, and earneſt urging of *Philemon*, might happily have occaſioned him to nouriſh this hard conceipt againſt *Paul*, that he ſeemed to be ſuſpicious of the truth of his religion, as if he were voyd of the power of it. What needs all this adoe, might happily *Philemon* thinke, what needes ſo many arguments, ſuch eager preſſing, ſuch importunity? Doe you thinke that I am ſo hard to be intreated? Doe you thinke that I have ſuch

ſuch ſmall ſparkes of grace and religion, as that you hope not to prevaile, but as the Widdow with the unrighteous Iudge, by meere importunity, as if nothing could bee had at mine hands, except it were wrung from me with the multitude and violence of arguments? If you were ſo well perſwaded of me, as I hoped you were, leſſe urging would have ſerved. Now *Paul* prevents this ſuſpicion, and removes this objection in theſe words, the ſumme wherof riſes to this. Doe not conceive that this my importunity is from any doubt or diſtruſt of thee; I write not thus earneſtly, as fearing thou wilt not regard me, but on the contrary, becauſe I have a ſpeciall confidence in thine obedience; yea, I profeſſe unto thee, that my confidence in thee is ſuch, that I dare preſume, that thou wilt doe not onely this which I deſire, but farre more than I have moved thee in.

Pauls confidence abates not his earneſtneſſe. Even where there is greateſt hope of ſpeede, it is no error to put to our beſt ſtrength. Even the moſt forward may be quickned. Aſſurance of ſpeed ſhould not coole our fervour in our ſuits for God. God loves not onely obedience, but a cheerefull ſpirit therein. Though we are aſſured of mens obedience, yet who knowes what oppoſitions, reluctations, and diſcouragements may come from Satan, and a mans owne corrupt heart. How ſeaſonable then in ſuch caſes may ſome motives bee? and how may our warmth heate another? It is no abſurdity in this caſe to put ſpurs to a running horſe. There is a great difference

Doct. 1. The forwardeſt may, and muſt be quickned.

difference betweene matters of knowledge, and matters of affection. A mans knowledge is not ſo ſubject to an omiſſion, as good affections to a remiſſion. In good affections there bee floods and ebs, ſomtimes glowing coales, & ſomtimes but warme embers, and therefore there needes a continuall blowing up of the flame; but a mans knowledge is not ſubject to ſuch ſudden eclipſes, and it is farre eaſier for a man to keepe his knowledge at the ſame height and pitch, than to keepe his affections at the ſame bent. And yet for matter of knowledge, ſee the care of *Peter*, 2 *Pet.* 1. 12. *Wherefore I will not bee negligent, to put you alwayes in remembrance of theſe things, though you know them, and bee ſtabliſhed in the preſent truth.* The ſame was alſo the care and mind of *Iohn*, 1 *Ioh.* 2. 21. *I have not written unto you, becauſe yee have not knowne the truth, but becauſe yee know it.* If this care and diligence bee to be uſed, in putting men in remembrance in matters of knowledge, heere there is more ſetledneſſe, how much more then in matters of affection, ought this care be had, where ſuch often dampes and eclipſes? Becauſe ye know it, therefore I write, ſaith the Apoſtle: ſo becauſe men doe good duties, ought they to be admoniſhed, to be urged and called upon. Mens forwardneſſe to their duties, ſhould not make us backeward in calling upon them, to doe the ſame duties. It is no abſurdity to ſtirre up a liberall man to bounty, a devout man to prayer, an holy man to mortification. Eſpecially the moſt forward, that is, not having attained to that height and perfection required.

required. Neither therefore must Ministers thinke it a tedious worke, nor people an idle worke, to be urged and pressed, to the doing of that they already doe.

Doct. 2. Zealous people make zealous Ministers.

Marke what hath all this while made *Paul* so earnest with *Philemon*, *Having confidence of thine obedience.* Never hath a man a better heart to speake, then where he hath an hope to speed. Surely, peoples zeale kindles Ministers, the forwarder they are to heare, the forwarder are they to speake. *Philemons* obedience puts heat and life into *Paul*, and makes him earnest. A man hath but little heart to speake, where hee hath but little hope to speede. When a man feares he shall have but a cold suit of it, it chils his affections, and makes him a cold suitor. *Paul* could hardly have beene thus earnest with a *Nabal*, as he is with *Philemon* Nothing encourages a Minister to bee more zealous in preaching, than to have his people zealous in hearing and obeying. *Davids* thirst and earnest desire after the waters of *Bethlehem*, made the three Worthies to breake thorough the host of the *Philistims*, and put life and courage into them. 2 *Sam.* 23.15.16. Heat provokes and procures heat. For as on the contrary, a dead cold people make such a Minister, *Isa.* 6.5. *I am a man of polluted lips, and I dwell among a people of polluted lips*, and *Hos.* 9.7. *The Prophet is a foole, the spirituall man is mad for the multitude of thine iniquity.* So here the forwardnesse & zeale of people is helpfull to the ministry, and the fire of their zeale is able to warme the heart of one but cooly disposed.

Vſe.

It lets us ſee what oftentimes is a maine reaſon of defects in the Miniſtry. Many complaine, and juſtly may they, that their Miniſter is cold and dead in his Miniſtry, that it is voyd of quickning, life and power, &c. But in the meane time, never looke at the reaſon of it, nor enquire into the cauſe of it; but lay the whole burden of the complaint upon the ſhoulders of the Miniſter. Whereas if due enquiry were made, people might draw their breath inward, and finde themſelves faulty and guilty of thoſe things with which the Miniſter is charged. Why doeſt thou complaine of thy Miniſters coldneſſe, while thine owne frozen heart hath chilled him? why complaineſt thou of his polluted lips, when they are infected with thy pollution? why accuſeſt thou his folly, when the multitude of thine iniquities have cauſed it? Examine therefore thine owne heart, and try if thou find not the cauſe of thy Miniſters defects in thy ſelfe. Many a Miniſter would be better, if he had a better people, and a good people makes a good Miniſter, as well as a good Miniſter makes a good people. How can *Archippus* but bee watchfull in his Miniſtry, when his people ſhall be ſo watchfull as to ſay, *Take heed to thy Miniſtry*, &c. So many faithfull Monitours muſt needs make a faithfull Miniſter. People may thanke their owne diſobedience, if their Miniſters are not as they ſhould be, *Ier.* 3.14.15. *O yee diſobedient children turne againe*, &c. *And I will give you Paſtours according to mine owne heart, which ſhall feed you with knowledge and underſtanding.* Therefore had

had they not ſuch Paſtours, becauſe they were *diſobedient children*; and the way to amend their Miniſters, was firſt to amend themſelves, *Turne againe, and I will give your Paſtours*, &c. It is not enough to *pray*, but they muſt *turne* alſo to the Lord of the harveſt, if they would have painefull labourers. For peoples diſobedience it is, that makes windy, frothy, and vaine Preachers. See to this purpoſe, *Ier.22.21.22. Thou wouldeſt not obey my voice, the winde ſhall feede thy Paſtours.* And then how ſhall they feede with knowledge and underſtanding, when themſelves are fed with winde?

Doct. 3. Conſcience breeds credit.

See the credit, yea the honour, that conſcience and *obedience* puts upon a man. *Paul* makes no queſtion, but to prevaile with *Philemon*, becauſe he knew him ever before to make a conſcience of yeelding obedience. *Philemons* good conſcience workes *Pauls* confidence. It is a great honour, when our carriage is ſo good, as that an honeſt man dare be confident in us. It is the honour of the vertuous wife, *Prov. 31. 11. that the heart of her husband truſteth in her.* It is no leſſe the honour of a Chriſtian, that a man may truſt and preſume upon him. Many have loſt their credit in the world, and what may be the reaſon? Nothing elſe, but their greater loſſe & ſhipwrack of a good conſcience. Credit and a good conſcience are ſhipped both in one bottome. There cannot be a wrack of conſcience, but with the joynt loſſe of a mans credit. Be jealous and ſuſpicious of thy ſelfe, when thou ſeeſt an honeſt man ſhy and ſuſpicious of thee. It is ſuſpicious thy credit is bu:

ſandy, when an honeſt man dares not build upon it. A man cannot have a better evidence of his approved honeſty, than when good men dare be confident in him, eſpecially in caſes of obedience.

Knowing that thou wilt doe more then I ſay.] Charity beleeves, and charity preſumes the beſt, and the moſt. The former experience of *Philemons* obedience, made *Paul* thus confident, that *Philemon* would be ſo farre from comming ſhort of that hee requeſted, that he would doe more.

Doct. A good heart deales not illiberally and michingly with God.

The property of a gracious and an enlarged heart. It is not ſo illiberally and niggardly diſpoſed, as to give God no more than his juſt dues in extremity, but enlarges it ſelfe ſo, as to goe further, than it is tyed by expreſſe commandement. There are ſome particulars, for which we have not a direct Text, but onely rules in generall; as how often a man ſhould pray privately in a day, how much he is to give in almes, and ſome other ſuch things of this kinde. Now in this caſe, where there is not ſo expreſſe a rule, a good heart will bee ſure to goe rather with the furtheſt, then to come ſhort; and will rather doe more, than leſſe; *Thou wilt doe more then I ſay.* So *Luk.* 2.41. not only *Ioſeph*, but *Mary* alſo went up to *Ieruſalem* every yeere, at the feaſt of the Paſſeover. Now there was no expreſſe commandement for *Mary* to come, for the commandement enjoyned the males onely to appeare, and yet *Mary* comes too. Her love and devotion to the Lords worſhip, was a ſufficient Law. As ſhee in the ceremoniall, ſo Chriſt in the morall, did more than the

the Law required. The Law requires to love God above all, and our neighbours as our ſelves. Chriſt did more, hee loved his enemies not onely as himſelfe, but above himſelfe, giving himſelfe to death for them, which the Law requires not. Such ſhould our free-hearted diſpoſition be in our obedience to God. Indeed the Law requires more than wee can doe, wee abhorre workes of ſupererrogation, and we can doe nothing, but God hath required it of us. But yet ſo ſhould we be affected towards the Lord, as that rather than we would doe leſſe, we would if it were poſſible, even doe more. And for ſuch things which are not directly commanded, to be ſo farre from hutching and ſhrinking, as rather to goe with the fartheſt, than to goe with the ſhorteſt. So that I may ſay in this caſe, as our Saviour in another, *Mat. 6.40. If any man will take away thy coat, let him have thy cloake alſo, and if any man would compell thee to goe a mile, goe with him twaine.* So here, If God require of thee to give to the poore a peny, give him twain; if he require a ſhilling, to the maintenance of the Miniſtry, give him five; if he require of thee to pray twice a day, rather than faile pray thrice a day; If God require thee to preach once a Sabbath, rather then faile preach twice. So bountifull is a gracious heart, it doth not ſtand articulating with God: It will give him with the moſt, rather than the leaſt, meaſuring the ſame meaſure to the Lord, which it hath from the Lord. The Lord gives unto us, not only beyond our deſerts, but beyond our deſires, even more, and *above that which we are able to aske or*

thinke, Epheſ. 3.20. A good heart therefore hates ſo baſe and illiberall a requitall, as to returne, though a ſhort, yet not a ſhortned meaſure of obedience. In this caſe it were good for us to doe as the Iewes in the keeping of their Sabbath, who becauſe they doe not know the preciſe moment in which the Saboth begins and ends, therefore begin it an houre the ſooner, and end it an houre the later, and this time they call *additionem de profano ad ſacrum*. Not to diſpute the lawfulneſſe of their fact in that particular, without queſtion in all doubtfull and undetermined caſes, it is beſt to doe with the moſt.

Vſe. It ſerves then to checke the baſe niggardize of many, in their obedience to God. How farre are they from a good and a devout heart, who are ſo farre from doing more, that they cannot be brought to doe ſo much as God requires, who are ſo farre from exceeding in matters doubtfull, that they come groſſely ſhort in matters of evident and apparant conſequence. So farre from doing thoſe things which are onely incluſively and implicitely commanded, that they cannot be brought to doe things expreſly and plainely commanded. Ill will they goe two miles for God, that will not goe one; hardly will they pray oftner than is preciſely commanded, that will not pray ſo often. Hardly with *Zacchæus* will they give halfe their goods to the poore, that ſo hardly part with a cruſt or a fragment. Scarſe, with the widdow, wil they throw two mites into the Lords treaſury, that will not throw in one. It is a note worth the remembring, for ſuch perſons

that

that care not how much they have from, how little they give to the maintenance of the Miniſtry. A good heart wee ſee would faine (if it were poſſible) doe more than God requires. How much more will it doe more than man requires. Becauſe the law of God and man requires maintenance of the Miniſtry from tithes: therefore many, though never ſo wel able, thinke themſelves freed from maintaining the Miniſtry, becauſe they have no tithable goods, it may be themſelves living upon the uſurious tithes of ten in the hundred. Herein give they evidence of their hearts unſoundneſſe, for if a good heart would (if it could) doe more than God requires, ſurely it would not keepe it ſelfe within the narrow & ſtraight compaſſe of mans preſcription.

VERS. 22. *But withall prepare me alſo a lodging, for I truſt that through your prayers, I ſhall be given unto you.*

HItherto of *Pauls* ſuit and requeſt for *Oneſimus*. This verſe containes a ſuit or requeſt concerning himſelfe, *to provide, or prepare him lodging*, ſet forth by the ground of it, his hope of deliverance out of priſon, which hope is illuſtrated by the ground of it alſo, the meanes of his delivery, *through your prayers*. Though alſo in this verſe there may be a ſecret motive for the receiving of *Oneſimus*. For if *Paul* ſhould ſhortly come to *Philemon*, and find how little hee had regarded his former ſuit, with what face could *Philemon* looke upon *Paul*, it

were enough to eſtrange *Paul* from him. And who would not willingly receive *Oneſimus*, comming as *Pauls* harbenger, to provide him lodging. Though indeed *Paul* make him his harbenger, more out of a deſire to procure him welcome than out of any ſtate or greatneſſe in himſelfe. It is therefore but a weake ground for the Popiſh Apoſtolicall Legates, to have their harbengers Prince-like, to goe before them, for to take up lodging for them, though ſome of their Interpreters would deduce the originall of it from this place. Firſt then for the requeſt, *prepare me lodging*.

Doct. Religion is hoſpitall.

Religion is no enemy of hoſpitality, nay it requires it. Hoſpitality well becomes the Saints, *Rom.* 12.13. *Diſtributing unto the neceſſities of the Saints, giving your ſelves unto hoſpitality.* It is a title of great worth, which the Apoſtle gives *Gaius*, *Rom.* 16.23. *Gaius mine hoſt, and of the whole Church.* Many give happily unto the neceſſities of the Saints, but yet give not themſelves unto hoſpitality. The moſt conceive it a Miniſteriall duty, becauſe *Paul* requires that a Miniſter be harborous, 1 *Tim.* 3.2. and they cry out upon Miniſters, that they are not harborous and hoſpital, whileſt therein indeed they are guilty of a double iniquity. For firſt, they doe what they can, to abridge them of their meanes, by cuſtomes and impropriations, and ſo would have them then impropriate this duty to themſelves. Indeed Miniſters ſhould bee eminent, as in all other good workes, ſo in that of mercy: but otherwiſe, it is no more proper to the Miniſtry, than other duties there required

required of the Apoſtle, as ſobriety, modeſty, gentleneſſe, &c. Nay, ſuch are the injuries oftentimes of the world, that they are fitter to have hoſpitality ſhewen to them, than by them. It is a duty lies upon al able ones, people as well as Miniſters, *Heb.* 13. 2. *forget not to lodge ſtrangers.* And our Saviour to all his at the laſt day, *I was a ſtranger, and yee lodged me.* But the truth is, moſt men miſtake this duty, and glory much in their hoſpitality, whileſt they keepe great houſes, and have great reſort, and company flocke to them; but in the meane time, no entertainment of poore religious diſtreſſed ſtrangers, that are in want & in neceſſitie: to receive and provide for ſuch is hoſpitality. As for the other, the rich glutton kept ſuch hoſpitality, like enough that gallants, and good fellowes, and the Gentlemen of the countrey, had entertainment enough at his Table, but *Lazarus* muſt be gone, there is neither meat nor lodging for ſuch as he is. *He that feedeth gluttons ſhames his father, Prov.* 28. 7. So he that feeds & entertaines vicious and idle perſons, to ſpend their time in gaming & revelling, graces not, but ſhames religion.

This requeſt is ſet forth by the ground of it. *I truſt I ſhall bee given unto you*, or freely given unto you, for ſo the word implies.

Whether *Paul* were ever delivered, it is uncertaine, and likely that he rather was put to death at *Rome*, yet he hopes to be delivered.

Wee muſt ever depend upon Gods gracious adminiſtration, for the effecting of our deſires, till the event ſhew us what is Gods abſolute will. It was not *Doct.*

not kowen to him, how it might pleaſe God to deale with him, therefore till he know he depends upon God with hope of his liberty. Though hee neither deſire life or liberty ſimply, but in reference to Gods Church.

Doct.2. Miniſters liberty a faire gift of God.

Miniſters of the Goſpell, and their liberty to doe good, is a faire gift and bleſſing of God, *I ſhall be given to you* It is a great gift of God to ſend his Miniſters to his Church, *Epheſ.*4.8.11. *When he aſcended up on high, hee led captivity captive, and gave gifts unto men,* that is, ſingular and ſpeciall gifts, as tokens of his favour, ſuch as Princes beſtow upon the day of their ſolemne inauguration. And what might thoſe gifts bee? *He therefore gave ſome to bee Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtours and Teachers.* It is no leſſe gift to reſtore them to their liberties, and execution of their functions, when the unjuſt tyrannie of man hath hindred and diſabled them. Not only the gifts of Miniſters, but their liberties are the gift of God. Oh if men knew but this gift of God, and were anſwerably thankfull for ſo great a gift. Sathan envies the Church this gift, and it grudges him that any of Gods Saints, but much more that any of his Miniſters ſhould have their liberties.

This hope of *Pauls* is ſet forth by the ground of it, *through your prayers.*

Doct. The moſt gracious need their inferiors prayers.

Even the greateſt and moſt gracious ſtand in need of the prayers of their inferiors. The greatneſſe of mens graces & places doth not free them from needing the prayers of meaner ones. Nay the greater either

either places or graces, the greater is their need of others helpfull prayers. Sathan followes that policie of the *Syrians*, 1 *King.* 22. *Fight neither againſt ſmall, nor great; ſave againſt the King of Iſrael.* The ſharpeſt brunt of Sathans enmity is bent againſt thoſe, eſpecially whoſe graces and places are higheſt in the Church. The more Sathans malice is againſt them, the more our charity ſhould bee towards them; the greater our charity, the more our prayers for them. Therefore *Paul* often deſires the prayers of others, *Epheſ.* 6. 18. 19. *Pray for all Saints, and for me.* 1 *Theſſ.* 5. 25. *Brethren pray for us.* The prayers of inferiors are beneficiall to their ſuperiors, whether in outward things, as 2 *Cor.* 1. 10. 11. or inward and ſpirituall things, as *Rom.* 15. 30. God is no reſpecter of perſons; he regards the hearts, not the conditions of thoſe which pray unto him. It is not in the court of heaven, as in Kings courts, where onely the Nobles and great perſonages may ſpeake for a man, poore plaine men can doe a man no good with their petitions: But here it is otherwiſe, the pooreſt and meaneſt Chriſtian may doe a man a pleaſure, by ſpeaking for him in prayer to the King of heaven.

Great comfort to inferiors, that God hath ſo ordered the matter among the members of the myſticall body, as that the inferiors doe not more need the gifts of their ſuperiors, than ſuperiors need the helpe and prayers of inferiors. The meaneſt member is of uſe in this body. *Uſe* 1.

Deſpiſe wee not then our inferiors, but eſteeme well *Uſe.* 2.

well of him that hath the leaſt meaſure of grace. Who would deſpiſe a favourite in court, whoſe good word may pleaſure him. Even the meaneſt officer in the Kings houſe ſhall be regarded of a petitioner, though a better man, if he may pleaſure him in his ſuit.

Doct.2. Miniſters to be prayed for.

Note the duty of the Church towards Miniſters, they are to remember their Miniſters in their prayers. Therefore *Paul* in the cloſure of divers Epiſtles, doth not onely pray for them, but prayes them to pray for him. Neither deſires he this only for complement in his valediction, but deſires it to be done heartily and earneſtly in his behalfe, *Rom.* 15.30. *Alſo brethren, I beſeech you for our Lord Ieſus Chriſts ſake, and for the love of the ſpirit, that yee would ſtrive with me by prayers to God for me.* 2. *Cor.* 1.11. *So that you labour in prayer for us.* See *Heb.* 13.18.19. If *Paul*, an Apoſtle who had the immediate aſſiſtance of Gods ſpirit, ſtood in ſuch need of their prayers, how much then doe our Miniſters now. And great reaſon is there to challenge this dutie at our hands.

And why?

1. In regard of the love, which is due from people to Miniſter. People are bound to love their Paſtours. Now love ſeekes not her owne things. Hee that prayes not for his Miniſter, loves him not.

2. In regard of their great charge wherewithall they are betruſted. A charge of greater worth thā al the world, the ſoule of their people. The greater the charge, the greater the gifts required to diſcharge

it

it. The more graces they need, the more earneſt ſhould our prayers be to procure the ſame.

3. In regard of their danger, as in the former poynt. They are in danger of Sathans malice, hee knowes if he can but with his tayle cauſe theſe ſtars to fall from heaven, that hee ſhall cauſe the greater darkeneſſe and the greater ſcandall: their corruption in life or doctrine will bee exemplary and infectious. They are alſo in danger of unreaſonable men. 2. *Theſſ.* 3. 2. The greater reaſon that they ſhould be holpen with our prayers.

4. Pray for your Miniſters, becauſe in praying for them you pray for your ſelves, and procuring their good, you procure your owne. The better Miniſters are, the better is it for people: many people complaine of the inſufficiencie of their Teachers, and as many Miniſters may complaine of the negligence of their people. For if they were more diligent in prayer, their Miniſters would be more able to preach, if they would pray more for them, then ſhould they be able to preach better unto them.

Queſt. What be the things we ſhould begge for them?

Anſw. *Paul* ſpecifies ſome particulars, wherein he would be remembred. As

1. Free and bold utterance of the Goſpell. *Epheſ.* 6. 19. *Col.* 4. 3. 4.

2. Free paſſage of his Miniſtry. 2 *Theſſ.* 3. 1.

3. Deliverance from wicked men. *Rom.* 15. 30. 2 *Theſſ.* 2. 3.

4. Other particulars are mentioned. *Rom.* 15. 31.

Pray

Pray then for all theſe, pray for the guidance and bleſſing of Gods ſpirit with and upon them, pray for al ſuch gracious endowments and enablements, as may fit them for the worke of the Miniſtry.

Vſe 1. This taxes peoples groſſe negligence. Some there are that never pray for themſelves, it is no wonder if they pray not for their Paſtours, for well ordred charity begins at home. Others yet pray in, and with their families, and commend only family neceſſities to God, without particular mention of their Miniſters in their prayers.

Vſe 2. But a worſe ſort there is, that is ſo farre from praying for, that they heartily pray againſt their Miniſters, only out of an evill will at their fidelity. They pray they were well rid of them, or in ſteed of praying for them, doe curſe and ban them with vile imprecations.

Vſe. 3. To condemne yet another ſort, who in ſteed of praying for us, doe prey upon us, and are ſo farre from helping by their prayers, that they rather hinder, by their unjuſt moleſtations.

More particularly yet obſerve.

Doct. 3. The efficacy of prayer.

The power and efficacie of prayer. *I truſt that thorough your prayers, I ſhall be given unto you.*] It is a key that will unlock as heaven, ſo likewiſe the priſon doore. It is not ſo much petitioning to *Nero* that *Paul* truſts upon, as to the Lord. Prayer opened heaven, *Luk.* 3. 21. what wonder if it open a priſon? Prayer prooves the ſame to Gods children oftentimes, that the Angell did to *Peter*, *Acts* 12. It opens the priſon gates, and brings them forth. Nay the

the truth is, it was prayer rather than the Angell, which brought *Peter* out of priſon, *Acts* 12.5. *So Peter was kept in priſon, but earneſt prayer was made of the Church unto God for him.* The Church firſt ſent up their prayers, before God ſent downe his Angell. And *Acts* 16.25.26, *At midnight Paul and Sylas prayed unto God, and ſuddenly there was a great earthquake, ſo that the foundation of the priſon was ſhaken, and by and by* all the doores were opened, *and every mans hands were looſed.* Oh ſweet comfort to all the impriſoned Saints of God. The enemies of the Goſpell have not them in ſo ſure hold, as they make account of, they have a key about them, which if God ſee it good, ſhall open the priſon doores, and unlooſe their bands, and ſet them at liberty. There is more power in the Saints prayers, than in their enemies threatnings, and ſo more comfort in the one, than matter of feare in the other. There is no priſon ſo ſtrong, but prayer (if God ſee it good) is able to open It is no leſſe powerfull to fetch downe the priſon wals, than the trumpets of Rams hornes, were to fetch downe the high walls of *Iericho.*

Doct. 2.

Obſerve the ſpeciall meanes of reſtoring Gods Miniſters, if ever reſtrained. *I truſt thorough your prayers I ſhall bee given unto you.* The prayer of the righteous availeth much, *Iames* 5. It availeth to the reſtoring of *Paul* to his liberty, if God ſee it fit for him. If the prayer of one righteous man is of ſuch force, what are the joynt and vnited prayers of the whole Church, *Heb.* 13. 18. 19. *Pray for us, and I deſire you ſomewhat the more earneſtly that yee doe ſo,*

so, that I may bee restored *to you the more quickly.*

Doctr. 3. Prayer merits not.

I trust thorough your *prayers, I shall be given*, that is, freely given unto you. Even those blessings, which we have from God by prayer, are free and franke blessings. Though wee obtaine blessings by prayer, yet not for our prayers, that is, not by the merit of our prayer. Prayer is a begging of blessings from the Lord, what can the begger deserve by his begging? Though we give when one begs, yet not for any worth in his begging, but we doe it out of meere compassion, without any desert on his part. The prayer of the righteous availeth much, not simply because prayer, but because the prayer of the righteous, whose person is justified and reconciled in Christ, and accepted in his merits. If our prayers were meritorious, then could it not stand with Gods Iustice so much as to deferre, much lesse to deny them sometimes. What Iustice is it to keepe backe that from a man, which is his due by desert? He that obtaines no more then his prayers deserve, will find little heart to pray, and may spare the labour of thankesgiving.

VERS.

VERS. 23. *There ſalute thee Epaphras my fellow-priſoner in Chriſt Ieſus.*
24. *Marcus, Ariſtarchus, Demas, and Luke, my fellow-labourers.*
25. *The grace of our Lord Ieſus Chriſt bee with your ſpirit. Amen.*

THE *Concluſion* of the Epiſtle, which is ſpent in *ſalutation* and in *prayer*. Firſt, hee ſalutes *Philemon* from *Epaphras*, *Marcus*, &c. *Epaphras* is mentioned, *Coloſſ.* 1. 7. and 4. 12. *Marcus* is mentioned, *Acts* 12. 12. *Ariſtarchus* is alſo named, *Acts* 19. 29. 30. and *Coloſſ.* 4. 10. *Demas* is well knowne by that place, 2 *Tim.* 4. 10. And *Luke* no leſſe knowne by his Goſpell. Concerning ſalutations and their manner, wee heard before verſe 3. Here then onely obſerve the deſcriptions of theſe men. *Epaphras* is called his fellow-priſoner in Chriſt Ieſus

Paul in priſon hath a fellow. God leaves not his comfortleſſe and alone, but ſweetens the affliction of the priſon with the communion of Saints. *Paul joyed* not that *Epaphras* was impriſoned, hee had rather hee might have beene preaching at *Coloſſus:* but yet herein ſee the good providence of God, and therein might *Paul* joy, ſo diſpoſing that *Epaphras* being impriſoned, ſhould bee impriſoned in the ſame priſon with *Paul*. If *Paul* had beene alone in one priſon, and *Epaphras* in another, they had beene deprived of that ſweet commu-

Doct. God provides for the comfort of his children in the priſon.

nion which now they had together in prayer, in conference and holy discourse. Herein therefore did God graciously provide for them both, to bee fellow-prisoners, not only in the same cause, but happily in the same house, because he sends salutations from *Epaphras*. Yea, God doth not only provide *Epaphras* to be a fellow-prisoner to *Paul*, but rather than they shall want fellowes, God himselfe will beare them company in their prisons, *Gen.* 39. 20.21. *And Iosephs Master tooke him, and put him in prison, in the place where the Kings prisoners lay bound, and there hee was in prison: but the Lord was with Ioseph.* Who would not bee in *Iosephs* prison, to have *Iosephs* companion? *I am not alone* (saith our Saviour, *Ioh.* 16.) *for the father is with mee.* God will provide fellowes for his prisoners, if not, hee will recompence the solitarinesse of the prison, with the sweet fellowship of his Spirit.

The cause of *Epaphras* imprisonment is layd downe, *In Christ Iesus*. And indeed it was their fellowship in the cause, rather than in the house, that makes *Paul* give him the title of *fellow-prisoner*. Happily there might bee others in the same prison for other causes, which justly deserved the prison, but they were none of *Pauls* fellow-prisoners, because though put into the same prison, yet not for the same cause. What else might be here observed, was handled before verse 1.

The other foure are described by another title of fellow-ship, *fellow-labourers*, to wit, in the worke of the Ministry.

The

The miniſtry then is a painefull and a laborious calling. It is not a calling of eaſe or pleaſure, *Mat.9. Pray to the Lord of the harveſt, that he would thruſt forth Labourers into his harveſt.* Miniſters are *labourers*, yea *harveſt labourers*, which of all others are the ſoreſt, no labour more toyleſome than the labour of the harveſt man: of all others it is the moſt ſore ſweating labour. Surely, the ſweat of the Miniſtry exceeds the ſweat of other callings, and with the ſoreſt labourer, the Miniſter eats his bread in the ſweat of his browes, 1 *Theſſ.* 5.12. *Now wee beſeech you brethren, know them* which labour *among you.* Men ordinarily will not know them, nor know their labour, yet God himſelfe takes notice of it for a labour. *Rev.* 2.2. *I know thy workes, and thy labour.* God acknowledges the Epheſian Angels labour. *The Elders that rule well, of double honour, eſpecially they* that labour in the word and doctrine. 1 *Tim.* 5.17. wee ſhall find 1 *Theſſ.* 2.9. two ſore words joyned together, τὸν κόπον, καὶ τὸν μόχθον, *yee remember our labour and our travell.* Hereupon in Scriptures ſo often compared to ſouldiers, ſhepheards, husbandmen, nurſes, all callings of no eaſe. The Paſtorall toyle in the cure of ſoule, is no leſſe than was *Iaakobs* in the keeping of *Labans* ſheepe, *Gen.*31.40.

Doct. The Miniſtry a laborious and painefull calling.

To ſtop the fowle mouths of ſuch perſons, that cry downe the Miniſtry for an idle calling, and account Miniſters of all other men to live the moſt eaſie lives. It is to be confeſſed, that of many Miniſters it may be ſaid, as our Saviour ſpeakes of the lillies,

Vſe 1.

Matth 6.28. *They labour not.* But the poynt is not, what is the labour of ſome perſons, but of the calling and office. And yet indeed many may bee ſaid to labour hard enough, and yet are guilty of idleneſſe: wee laboured day & night, *viz.* even with our hands. So farre goe many with *Paul*, that well may take up that ſpeech of themſelves, *Zach.* 13.5. *I am no Prophet, I am an husbandman:* but yet they leave him in that which followes, *And preached unto you the Goſpel of God*, 1 *Theſſ.* 2.9. They labour indeed, but in their owne fields, more than in the Lords.

Vſe. 2. We have therefore a right to meanes and maintenance, for *the labourer is worthy of his hire.* It is vile injuſtice to deny the labourer his wages. It is a crying ſinne, *Iam.* 5. It is a ſinne that brings a curſe, *Ierem.* 22. 13. *Woe unto him that vſes his neighbour without wages, and giveth him not for his worke* Vpon the heads of how many muſt this woe needes light, who are guilty not onely of injuſtice, but of ſacriledge alſo, in detayning and withholding the wages of Gods workmen & labourers. Why ſhould Gods Miniſters be worſt dealt with then our oxen? why ſhould they worke muzzell'd? a plaine ſigne that men are *as horſe and mule*, in that they preferre the labour of their oxen before the labour of the Miniſtry, 1 *Tim.* 5.17. *They that labour in the word and doctrine, are worthy double honour*, the honour of *countenance*, the honour of *maintenance*. Some will give their *countenance* to the Miniſtry, ſo they may be ſpared in matter of *maintenance*. Some the Law forces to give *maintenance*, therefore with *Cain*.

Gen. 4. 6. they caſt downe their *countenance.* Some will give neither *countenance* nor *maintenance.* How ſingle a number is there of thoſe that will give the double honour of *countenance* and *maintenance.*

Let not ſuch as undertake that calling dreame of eaſe, pleaſure, and of an idle life. 1 *Theſſ.* 3. 2. Theſe two are joyned together, *a Miniſter and a Labourer in the Goſpell.* Prepare for, and buckle to thy labour that intendeſt, and entreſt into the Miniſtry. How many are Miniſters, that are yet no labourers, and ſo occaſion the world to judge Miniſters, as *Paul* the *Cretians*, to bee *ſlow bellies.* If they were ſo taken up, that were idle in the market place, *why ſtand yee here all the day idle,* what ſharpneſſe muſt they looke for, that ſtand idle not in the market-place, but in the vineyard. It is ill being idle in the market-place, it is worſe in the vineyard. Alas for us, that wee ſhould bee ſo dainty to ſhed a few drops of ſweat, for thoſe for whom Chriſt ſweat drops of blood; yea, ſhed his heart-blood. Arrant ſhame for us, that *Labans* ſheepe ſhould bee more painefully attended than Chriſts.

Vſe. 3

The ſecond part of the concluſion is in prayer. *The grace of our Lord Ieſus, &c.* In which prayer we may conſider

1. The perſon prayed to.
2. The thing prayed for.

The perſon prayed to: our Saviour, deſcribed by three titles. 1. Our Lord. 2. Ieſus. 3. Chriſt. The three titles which were in the glad tidings of the Angell. *Luk.* 2. 11. *A Saviour, which is Chriſt the Lord.*

1. Of the title Lord before, verſe 3.

2. Title, Ieſus, that is, a Saviour. The reaſon of which name we find *Matth.* 1. 21. *Thou ſhalt call his name Ieſus, for hee ſhall ſave his people from their ſinnes.*

Queſt. How is hee our Ieſus, and how ſaves hee us?

Chriſt is our Ieſus and Saviour in five reſpects.

Anſw. 1. By ſatisfying Gods wrath and juſtice for us, and undergoing that curſe which was our due, *Acts* 20. 28. Chriſt hath purchaſed *his Church with his owne blood.* By his death and blood-ſhed, he hath ſaved and redeemed us from the curſe, *Gal.* 3. 13. *Chriſt hath redeemed us from the curſe of the Law, when he was made a curſe for us.*

2. By his obedience to the Law, and fulfilling of it. And thus Chriſt may bee ſaid to bee *the end of the Law, Rom.* 10. in regard of that perfect obedience hee yeelded thereunto. And ſo he tels *Iohn*, that it *became him to fulfill all righteouſneſſe*, *Matth.* 3. for ſalvation ſtands in two things. 1. In a freedome and deliverance from hell. 2. In the poſſeſſion of heaven and eternall life. Chriſt *by his death* merits the firſt, and *by his obedience* in fulfilling the Law merits the ſecond. For though Chriſts death had delivered us from death, yet if obedience had not beene yeelded to the Law, ſtill the curſe would have beene upon us, excluding us out of heaven, in regard of the Lawes tranſgreſſion. Whereas now the Law being tranſlated from our perſons, to the perſon of our Mediator, hee hath perfectly fulfilled it, and ſo is our Ieſus by his obedience,

both

both in his ſufferings, and in our doings.

3. By the remiſſion of our ſinnes, He ſaves us, by pardoning us, 2 *Cor.* 15. 19. and *Col.* 1.14. *In whom we have redemption by his blood, that is the forgiveneſſe of ſinne.*

4. He ſaves us by deſtroying the *Kingdome* of ſin in us, and by diſ-throning our corruptions, ſo that we are no longer ſervants to ſinne, but to him. Hee ſaves us from the commanding power, as well as from the condemning power of ſinne. He ſaves us from the dominion and ſervice of it. See *Rom.* 6. 11.12. and 8.2.

5. He ſaves us not onely from the dominion of ſinne in this life, but from the very preſence and inhabitation of it in the life to come. Here he ſaves us, that it raignes not; there hee will fully ſave us, that it ſhall not ſo much as have a dwelling in us.

All theſe may be reduced to two heads, namely, that Chriſt ſaves us,

1. By this merit, he meriting *by his death* freedome from the curſe and remiſſion of ſinne, and *by his obedience* eternall life for us.

2. By his efficacie, whereby in this life hee daily mortifies the body of ſinne, and wholly in the life to come aboliſhes the ſame.

Acknowledge we then Chriſt for our Ieſus. The Papiſts are like the Iewes, they *truſt in Moſes. Ioh.* 5.45. They would come into *Canaan* by *Moſes*, as well as by *Ioſhua*, and ſo make themſelves their owne *Ieſuſſes*, while they will bee ſaved, partly by Chriſt, partly by themſelves.

Christ will bee Iesus alone, or not Iesus at all.

The third title is Christ, a Greeke word, the same with the Hebrew *Meßiah*, signifying *Annoynted*. So that Iesus Christ is as much as a *Saviour annoynted*. And so this name comprehends all his three offices of King, Priest and Prophet, inasmuch as all these three under the Law were invested into their offices, by the rite and Ceremony of annoynting; and that typically to shadow out, that Christ was ordained of his father, our spirituall King, Prophet and Priest. Priests were *annoynted*, *Levit.* 21. 10. Kings were *annoynted*, 1 *Sam.* 10. 1. Prophets were *annoynted*, 1 *Kings.* 19. 16. This name Christ therefore teaches, that he is the true *annoynted* King, Priest, and Prophet of his Church. *Acts* 4. 27. *Thine holy sonne Iesus whom thou hast annoynted.* *Acts* 10. 38. *God* annoynted *Iesus of Nazareth with the Holy Ghost, and with power, Psal.* 45. 7. *God even thy God hath* annoynted *thee with the oyle of gladnesse above all thy fellowes.* There is his annoynting as King, which is also found *Psal.* 89. 20. And Christ applying that *Isa.* 61. 1. to himselfe, *Luk.* 4. 18. shewes thereby his annoynting, as a Prophet: yea, and this is to bee marked, that the three offices of King, Priest and Prophet, though they were in some doubled, yet never had any one all of them joyntly but Christ, who *was annoynted with the oyle of gladnesse above his fellowes.* *Melchisedec* was King and Priest, *Samuel* was Priest and Prophet, *David* was King and Prophet; but onely Christ, King, Priest and Prophet: Hee alone was indeed that annoyn-

Of the name *Christ*, and what it signifies.

annoynted One, at whom all legall unctions poynted. For the better understanding of this poynt, consider briefly f ure things.

1. The *parts* of his *annoynting*. They are two. First his *consecration*, whereby he was set apart to doe the office of a Mediatour betweene God and Man. For as the Priest under the Law, *Exod.* 30.30. when he was annoynted, was thereby separate and set apart for the office of the Priesthood, & *consecrated* unto that function. So Christs annoynting consists first in this, in being from all eternity set apart to be a Mediator betweene God and man, and the King, Priest and Prophet of his Church. Secondly, the *effusion* or powring forth the fulnesse of Gods spirit and grace, into his man-hood. And therefore *Isa.* 61. 1. and *Acts* 10. hee is said to bee annoynted with the Holy Ghost. Wherein Christs annoynting excels the annoyntings of all Kings, Priests and Prophets, inasmuch as the oyle wherewith he was anointed, was the spirit of God it selfe.

2. The *Object* of this annoynting. The *object* or subject is the whole person of Christ, God and Man. He was annoynted in both natures: for hee was annoynted as Mediatour, now he is Mediator, not as man onely, but in both natures, and therefore in both natures annoynted. But this must rightly bee understood. Hee was annoynted in the Godhead, onely in regard of the first part, which was *Consecration*, by which he was designed to be Mediatour.

3. The *manner* or *measure* of his annoynting. That wee

wee finde *Ioh.* 3. 34. *Hee hath not received the ſpirit by meaſure*, that is, he hath received the ſpirit of God in a wonderfull, extraordinary meaſure. Indeede we all receive the ſpirit in meaſure, *Epheſ.* 4.7. *But unto every one of us is given grace according to the meaſure of the gift of Chriſt.* But his meaſure was a meaſure well heaped and thruſt, even ſo great a meaſure, as a finite nature was capable of. Therefore *Pſal.* 45. 7. Thy God hath annoynted thee with the oyle of gladneſſe *above thy fellowes.* More grace hath hee than all others, yea all that others have, they have from him, *for of his* fulneſſe *we all receive.* Yet was not this meaſure infinite, for the manhood is finite.

4. The benefits wee have by his being Chriſt, that is, *Annoynted.* They are theſe three.

1. Wee are hereby made Kings and Prieſts, *Revel.* 1.6.

2. We by his annoynting, are alſo annoynted with the gifts of Gods ſpirit, 1 *Ioh.* 2.27. and hence Gods Saints are called Gods *annoynted*, *Pſal.* 105. 15. and wee called *Chriſtians* from Chriſt. And if Chriſt had not beene annoynted, neither ſhould we. For the oyle that was powred on *Aarons* head, *Pſal.* 133. 2. ranne downe upon his beard, and the border of his garments, but yet firſt upon his head, and then to the garments. So wee are annoynted, but our head firſt, and ſo this oyle of grace runnes downe from the head unto all the parts of this myſticall body.

3. Hereby God ſmels a ſweet ſavour of reſt in all our

our ſacrifices, duties and ſervices. Chriſt being annoynted with that ſweet oyle, and we being in him are a ſweet ſavour unto the Lord, yea, hence have our prayers their ſweetneſſe. Whatſoever touched any thing that was annoynted with the holy oyle was holy, *Exod.* 30.29. yea, the altar of incenſe was annoynted with holy oyle. Chriſt is that *annoynted* Altar, our incenſe, our prayers layd and offered thereon, thereby come to be ſweet and holy.

Vſe 1. By this mayeſt thou try whether Chriſt bee in thee or no. He is Annoynted, and the ſweet oyle powred out upon him, if hee be in thee, thou ſhalt know it by the ſweetneſſe of the oyntment. When the box of oyntment was broken upon Chriſts feet, the ſavour thereof filled the whole houſe. How can I then beleeve that Chriſt is in that heart, where are nothing but the dunghilly ſavours of the world, the naſty ſavours of rottenneſſe and corruption, and the vile ſtench of carnall thoughts.

Vſe. 2. This ſweet oyntment ſhould draw our affections to him, *Cant.* 1. 2. They are wiſe and bleſſed virgins that labour to ſmell the ſweeneſſe of Gods annoynted, and in the ſenſe of the ſweetneſſe of his graces, enflame their affections towards him. But the ſavour of the earth, and the noyſome ſmels of the luſts of the fleſh doe ſo ſtuffe our heads, that we cannot ſmell any ſuch ſweetneſſe, as ſhould make our affections to long after him.

Vſe. 3. That Chriſt our head is annoynted, it is great comfort to us. Thou feeleſt thy ſelfe dry and empty of grace, but yet remember our head is annoynted with

with the oyle of grace, even whole rivers of this oyle are powred forth upon him, and that not for himselfe, but for us. Whence we are called Christians, because every one of us in our measure shall be made partakers of this unction. If we be members of Christs body, though the meanest, the lowest, the foot, the very skirts of the garments thou canst not misse of thy share in this oyle. It will runne downe all the body from the head. Thus wee see what a sweet name this name of Christ is, his name is indeed as an oyntment powred out. *Cant.* 1.2.

2. The thing prayed for. The grace of &c. of this before verse 3. Thus as *Paul* begun with prayer, so ends he with prayer. So should all our actions be both begunne and closed with prayer. So *Col.* 3. 17 *And whatsoever yee shall doe in word or in deed, doe all in the name of the Lord Iesus.* Therefore the Israelites, when they remooved and pitched their tents, they did neither without prayer. *Numb.* 10.35.36. Prayer should beginne, and prayer should end the day. Then if our actions prooue successefull, wee may rejoyce in the successe as of God, of whom wee begged it; if not, wee may comfort our selves in God, to whom wee commended both our selves and our actions.

Gratias Domine Iesu.

THE SCHOOLE OF AFFLICTION.

OR

A SERMON OF THE benefits and blessings of AFFLICTION.

By the same Author.

Schola crucis schola lucis.

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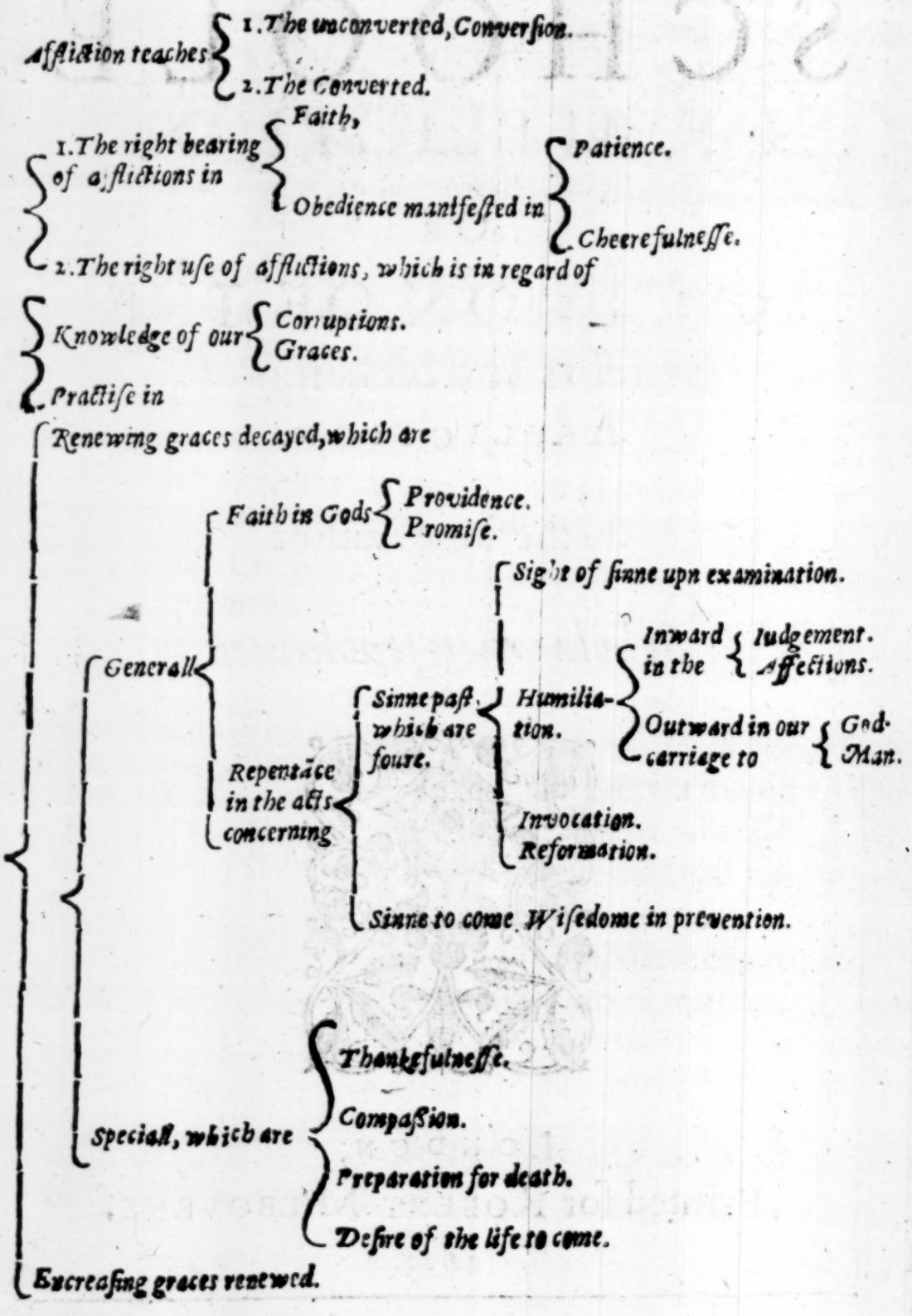
A Table of the Lessons taught in the Schoole of Affliction.



THE SCHOOLE OF AFFLICTION.

PSAL. 94. 12.

Bleſſed is the man whom thou chaſtiſeſt, O Lord, and teacheſt in thy Law.

AFTER that the Prophet had preferred his complaint to the Lord againſt the adverſaries of the Church, from the firſt verſe to the eighth, he leaveth God, and in a ſudden converſion of ſpeech, turnes himſelfe from the party complained unto, to the parties complayned of, the cruell Oppreſſors of the Church, terrifying them by thoſe juſt judgements of God, which in fine muſt overtake them, and ſo conſequently cheering and comforting the diſtreſſed Church. But becauſe the diſtreſſe of the Churches enemies, of it ſelfe could be no ſufficient matter of comfort unto her, there-

for

fore a ſecond argument of further, and that farre more effectuall conſolation, is added in this twelfth verſe drawne from the happy condition of the Church, even whileſt ſhe is thus overborne with theſe tigerly and tyrannicall perſecutors. And the argument is propounded by the Prophet, not directing his ſpeech to the Church, but rather in his owne perſon bringing in the Church ſuddenly turning her ſpeech from her enemies, with whom ſhee was expoſtulating, to God himſelfe, and breaking forth into this patheticall exclamation, *Bleſſed is the man whom thou chaſtiſeſt, O Lord*, and *teacheſt in thy Law*. From the coherence of which words with the former, we may obſerve.

Doct. 1. That the outward miſeries of our enemies is but cold comfort, unleſſe withall we have a perſwaſion of our owne inward happineſſe. The practice of the world is to rejoyce at the evils of thoſe that have done evill to them. Comforting themſelves for all the evill they have ſuſtained at their hands, with that recompence of the like, or greater evils which divine Iuſtice maketh. But this rejoycing is not good: for alas what good can another mans miſery doe us, when our owne conſciences ſhall tell us, that we are every way as miſerable our ſelves. It would doe the child little good to ſee the rod caſt into the fire, if he himſelfe ſhould be caſt in after it. Therefore the Church having in this place meditated of the juſt judgements of God, which ſhould in due time befall her adverſaries, and not finding ſufficiency of comfort therein, here in this verſe proceedeth

to

to a further meditation of her owne caſe and condition. Wherein ſhe ſeemeth thus to reaſon with her ſelfe. What though theſe mine enemies ſhall at length be brought to their deſerved ends? what though I know they be reſerved for ſhame, and confuſion? what eaſe can this bring to my minde now dejected, and caſt downe in it ſelfe, and happily thinking it ſelfe as miſerable as theſe my foes? now theſe doubtfull thoughts ſomthing diſquieting her, further comfort is miniſtred unto her by the Spirit of God in this verſe, whereby ſhe is enabled to anſwere that objection ſhee made againſt her ſelfe, namely, that ſhe is aſſured, that as her adverſaries caſe is wretched ſo is her owne moſt happy and bleſſed Let no man then reſt in that comfort which the ruine of his and Gods enemies miniſtreth unto him, but rather in that which his owne conſcience aſſuring him of happineſſe affordeth unto him, that ſo (to uſe the words of the Apoſtle *Gal* 6.4. though in ſomething a divers ſenſe) he may have rejoycing in himſelfe and not in another. Yet I deny not but great comfort may be taken out of the confuſion of the Churches wicked enemies. *The righteous ſhall rejoyce when he ſeeth the vengeance, hee ſhall waſh his feete in the bloud of the wicked,* Pſal. 58.10. But yet this joy which ariſes from the ſeeing of Gods juſtice executed upon others, as it is nothing ſo full, and ſo perfect as that which proceedeth from the feeling of his mercy in our ſelves, becauſe it is ſomething curbed with griefe, in ſeeing the deſtruction of our owne fleſh; ſo neither of it ſelfe without this latter

is it any thing ſound, or ſincere, as not being able to uphold and ſuſtaine the wearied, and feeble knees of our fainting ſoules. Therefore it followes in the eleventh verſe of that former Pſalme, *So that a man ſhall ſay, verily there is a reward for the righteous, verily there is a God that judgeth in the earth.* The righteous could not ſo heartily, and ſincerily rejoyce if there were not a reward for him, as well as vengeance for the wicked.

Doctr. 2. Againe, it is worth our obſervation to conſider the manners, wherein this ſecond argumẽt of comfort is propounded. The Prophet doth not turne his ſpeech to the afflicted Church, and ſpeake to her, but he turnes his ſpeech to the Lord ſaying, *Bleſſed is the man whom thou chaſtiſeſt ô Lord.* What may be the reaſon of this? Did the Lord ſtand in neede of his comfort? why doth he not rather direct, and addreſſe his ſpeech to his owne ſoule, and the reſt of his brethren, and fellows in affliction, to whom this comfort belonged? Surely hereby to teach us; That comfort is then moſt ſweetely and ſenſibly felt and apprehended, when we lift up our hearts in holy meditations to him who is the Father of mercies, and God of all conſolation. Otherwiſe though arguments of never ſo great comfort offer themſelves unto us yet hardly ſhall wee ſtay, and quiet our troubled minds by them, unleſſe in thinking on them, we doe withall thinke on God, breaking our mindes to him in prayer, and meditation, and familiarly communicating unto him, what bee thoſe points of comfort wee have thought upon.

Have

Have we therefore in our afflictions furniſhed, and fortified our hearts with argumẽts of conſolation, and meditations of comfort out of the word? let us poure them forth into the Lords boſome in prayer, and then wee ſhall feele the ſweetneſſe of them indeed, then ſhall we finde our former comforts doubled, and tripled upon us; even as the beames of the Sunne receive an increaſe of heate by reflexion. It being the Lords uſuall manner in this holy exerciſe of prayer, and comming with him to ſhed abroad his love abundantly into the hearts of his children, hereby reviving, and raiſing up their dead and dejected ſpirits, which *Paul* right well knowing having commanded us to rejoyce, and that evermore even in our afflictions, 1 *Theſſ.* 5. 16 17. Addeth immediately a commandement of praying continually as the onely, ſpeciall, and ſoveraigne meanes whereby ſound joy, and comfort is carried, and conveyed into the ſoule of man. Would wee then rejoyce, and refreſh our ſpirits caſt downe, and lift them up againe with conſolatory meditations? See then that thou remember the Apoſtles rule to pray continually, and in prayer to acquaint God with thoſe thy meditations prayer being that which wringeth, and preſſeth out that ſweet juyce, and precious liquor of that heavenly comfort which is contained in them. They be the ſighes of the Spirit in prayer, that fetch out the comforts of the Spirit in the word. And to them onely, and to no other are the doctrines of the word comfortable in affliction, who in prayer can utter them to the Lord

with the ſame ſpirit wherwithall the Holy Ghoſts Secretaries wrote them. And this is the reaſon that many learned men which know the comforts of the word yet reape no benefit by them, becauſe they want the Spirit of Prayer to utter them. This one meditation of the bleſſednesſe of the man chaſtiſed, and taught by God, yeelds comfort onely to him, who with this holy prophet can in the apprehenſion of this meditation advance his heart to God, and ſay, *Bleſſed is the man whom thou chaſtizeſt, O Lord, &c.* And ſurely good reaſon is there if wee rightly conſider of it, that matter of comfort conceived in our hearts ſhould be uttered in prayer unto the Lord. For whence was it that any matter of comfort came into thy mind? Was it not of God who hath this as part of his ſtyle to be the God of comfort? Was is not hee that poured thoſe comforts into thy ſoule? good reaſon then thou ſhouldeſt againe poure them forth into his boſome, & returne them backe to him that is the Father, and fountaine of them. And in truth ſuch is the nature of ſpirituall comfort that being ſhed into our hearts it ſo enlarges & dilates them, that it makes them to powre forth themſelves in prayer unto the Lord. The ſweete comfortable rayes of this ſunne when once they have lighted upon our hearts by our reading, and meditating in the word, doe forthwith againe rebound, and reflect backe upon God from whom they came, by our earneſt, and fervent prayers ſent up to him. And therfore no ſooner could the Lord miniſter an anſwere to the objection which roſe in the

the Prophets minde out of his former argument of conſolation, but the Prophet forthwith as ye ſee returnes this anſwere to the Author thereof, therein giving him the glory of that comfort which he reaped by it, ſaying, *Bleſſed is the man, &c.*

So much of the ſcope and coherence of the text, The words themſelves containe an *attribution* of bleſſednes to the man chaſtiſed of God, and taught by him in his Law. In the man therefore, here pronounced bleſſed, two things are propounded: 1. He is one of *Gods chaſtiſed:* 2. He is one of *Gods taught.* And here for the right underſtanding of the words, wee muſt remember that bleſſedneſſe is given in both theſe reſpects joyntly together, and not ſeverally in regard of each. The Prophets meaning is not, that he who is chaſtiſed of God, is bleſſed; and ſo alſo, he that is taught of God; but that he in whom both theſe meete together to bee both chaſtiſed, and taught of God, that ſuch an one is bleſſed. In handling of the words I will ſpeake of theſe two points.

1. Of the qualities of the man here bleſſed by the Prophet.

2. Of that bleſſedneſſe which here is aſcribed unto him in regard of thoſe qualities.

For the firſt the qualities are two:

1. *He is chaſtiſed of God.* Here it may ſeeme ſtrange, that the Prophet ſpeaking of afflictions which came by wicked men into the Church, as appeares by the former part of the Pſalme, ſhould yet aſcribe them unto God. But wee muſt know that

it is not the Prophets meaning hereby any thing at all to excuſe the wicked Perſecutors, who beſides the evill of puniſhment in correcting the Church, which is Gods juſt, and holy worke, are to be charged with the evill of ſin, in that they do this worke of God blindly, and ignorantly, propounding to themſelves the ſatisfying of their owne malicious, and ſpightfull affections, as the onely end of that they doe, and no ſuch thing as God intendeth. What then?

Doctr. Surely hereby he would teach us that Gods holy hand hath a ſpeciall ſtroke in thoſe afflictions which come to his Church and children, even by meanes of evill, and unreaſonable men. *Is there any evill in the Citie, and I have not done it? Amos.* 3. 6. And yet we know that many, if not moſt evills are done by ſome bad men, or other. But for all that, God will have all acknowledged, as his own doing. Hereupon *Ioſeph*, though of his envious brethren ſold into *Ægypt*, ſaith, that God ſent him thither. And *Iob* robbed of the *Sabæans*, ſaith, *the Lord hath taken away, Iob* 1.

The Lords hand in the puniſhment inflicted on his by evill ones, ſhewes it ſelfe in theſe three actions:

1. From all eternities he did appoint them, *Act.* 4. 28. To doe *whatſoever thine hand, and counſell hath appointed to be done.*

2. He being able to hinder and reſtraine them, doth not, but willingly ſuffers them, yea, he withdrawes that which might hinder, as his retaining grace

grace which before kept them in, & other outward impediments, yea he ſends thoſe things which hee knowes through their corruptions will further, and forward them, as outward objects, and occaſions.

3. Hee ordereth, and diſpoſeth theſe puniſhments, turning them to his owne glory and the good of his Church. Thus *Ioſeph* ſaid of his ſelling into *Ægypt*, God diſpoſed it to good, though his brethren thought evill againſt him, *Gen.* 50. 20.

This muſt teach us patience when we are wronged, injuried and oppreſſed in any ſort by evill men, becauſe then being under them we are under Gods rod, as *Aſhur* is called, *Iſ.* 10. This uſe *David* made, *Pſ.* 39. 10. *Abſalon* riſing up againſt him, *I was dumbe and ſaid nothing, becauſe it was thy doing.* And this made him ſo patiently endure *Shimies* rayling, not ſuffering his ſervants to take revenge, becauſe *the Lord had commaunded him to curſe*, 2 *Sam.* 16. 10. As in that perſecution of the tongue, ſo likewiſe in the perſecution of the hand it may bee ſaid, The Lord hath commanded Tyrants to impriſon, to impoveriſh, to beate, to baniſh, and to behead his children. And therefore as noble men condemned to die, do patiently ſuffer the ſtroake of death at the hands of the baſe Executioner, therein ſhewing their ſubjection, and obedience to their Prince, ſo muſt we patiently, and meekly endure all the indignities, and injuries of wicked worldly men, therein giving teſtimonie of our obedience to God, who uſeth them as inſtruments of his juſtice to correct us, In corrections comming immediately from

Vſe.

Gods hand we are not ordinarily ſo impatient, as in thoſe which come by means of wicked inſtrumẽts. The reaſon is; becauſe in theſe latter we caſt our eye too much upon the malice, hatred and ſpight of the inſtruments, and cannot therein behold the Lords holy hand ſtriking us with theſe rods. But if wee would conſider that it is God that ſcourges vs by them, we ſhould then be aſhamed of our folly, in being angry at the rod without any regard of the Smiter, in ſnarling like dogs at the ſtone, never looking at the ſlinger. Yea, we ſhould then frame our ſelves to great patience, putting our mouth in the duſt, and giving our cheeke to him that ſmites us, becauſe it is the Lords doing more then his, and though he be unjuſt, unmercifull, unfaithfull, and unkinde, yet God is therein moſt juſt, mercifull, faithfull, and kinde unto us.

Vſe. 2. It is a doctrine of ſingular cõfort to the children of God, being in the hands of their cruell, and crafty adverſaries, becauſe their adverſaries alſo are in the hands of God, as a rod in the hand of the Smiter. And therfore as the rod of it ſelfe can doe nothing any further than the force of the hand vſing it gives ſtrength unto it, no more can they doe any thing unto us, as our Saviour told *Pilate*, further than it is given them from above, *Ioh. 19.* A mercifull father, though he take a great ſwindging rod into his hands to correct his childe, yet he will not ſpend it wholly upon his tender childes backe, he will ſtrike but ſoftly, and ſo will not doe him all the hurt which he might, uſing the rod to the uttermoſt; when the poore

poore childe ſees ſuch a terrible rodde, he might juſtly be afraid, knew he not that his loving Father would ſo handle the rodde, that it ſhould doe him no more harme then a ſmaller one would. When God lets looſe upon us bloody and boyſterous Tyrants, whoſe throat is an open ſepulchre, whoſe feet are ſwift to ſhed blood, and whoſe mercies are cruell, this might well diſmay us, knew we not that God by his over-ruling hand did moderate, and reſtraine them. Otherwiſe, if as their power is the rod, ſo their malice were the hand that had the ordering thereof, there would be no hoe with them, but they would ſoone make a finall diſpatch, and riddance of Chriſtians from the face of the earth. But ſith God is the hand wherein theſe rods are holden, wee need not to feare the greateſt of them, though living rods. For howſoever *David*, 1 *Sam.* 24. Oppoſe the hand of God, and man, and ſaith, It is better to fall into the hands of God than of man, yet we muſt know, that even that which *David* calls the hand of man, is the hand of God. And therefore although it is better for us to fall into the hand of God immediately correcting us, than mediately by evill men; as it is better for the childe to have a boxe on the eare with his fathers hand, than to be ſcourged with a whip, and that God ſhewes more mercy ordinarily in the former kinde of correction than in the latter, yet mercy alſo doth hee ſhew unto us in the latter, in that hee bridles, and curbs, yea oftentimes mollifies, and mitigates the minds even of moſt fierie, and furious adverſa-

adverſaries, ſuffring them to doe no more then he himſelfe hath appointed.

2. Thing to be conſidered in this our bleſſed man, is, that he is taught of God in his Law. *And teacheſt in thy Law.*

Doctr. Here note, that happineſſe is not aſcribed to the man chaſtiſed, unleſſe as he is chaſtiſed, ſo alſo he be taught of the Lord in his Law. See then who is the man that may challenge part in this bleſſedneſſe which is here given to the afflicted. Hee who is ſchooled, and nurtured of the Lord by the meane of his affliction, and thereby learnes many godly leſſons which he knew not before. Afflictions in themſelves are tokens of Gods anger, curſes rather than bleſſings; but yet when God by his wonderfull power, drawing light even out of darknes, ſhall turne them to our good, to the increaſe of grace and ſanctification in us, then are they undoubted badges of our bleſſednes. Examine thy ſelfe therefore what thine affliction hath taught thee, otherwiſe, if thine affliction finding thee untaught, ſo likewiſe leave thee, I debarre thee that bleſſednes which appertaines to Gods people in their afflictions. Nay, curſed art both thou and thine afflictions too, thine affliction is but a fore-runner of worſer things, likely to befall thee when it departs from thee, without leaving behind it the ſtampe of this holy learning in thine heart.

But more particularly to handle this teaching here ſpoken of. *Teaching* implyes both a Schoolemaſter, *a Teacher*, inſtructing, and *leſſons taught.* In this

his *Teaching*, both theſe points are here noted out. and for the firſt, namely, the *Schoolemaſter*, it is two fold: 1. The outward affliction and chaſtiſement, *Whom thou chaſtiſeſt, teacheſt*, that is, whom by cha ſtiſing thou teacheſt. 2. God himſelfe, who is the chiefe, and principall head Schoolemaſter, the o-ther being but an inferiour, and ſubordinate one, *Whom thou teacheſt.* And for the ſecond point, *The leſſons taught*, they are included generally in thoſe words, *In thy Law.* To beginne then with the Schoolemaſters, and firſt with the firſt.

The firſt Schoolemaſter is Affli ction. A ſharp, and ſevere and ſwinging Schoolmaſter indeed, and ſo much the fitter for ſuch ſtout and ſtubborne ſchollers as we are: Who b-cauſe wee will not be over come by faire meanes, muſt needs therfore be dealt withall by foule. For God doth not willingly afflict us, but being neceſſarily thereunto inforced, by that ſtrength of corruption in us, which other-wiſe will not be ſubdued. So Phyſicians, and Chi-rurgions are conſtrained to come to cutting, laun cing, and burning, when milder remedies will not prevaile. Let us therefore hereby take notice of the hardnes of our hearts, the fallow ground whereof cannot be broken up, but by this ſharpe plough of Affliction. See what dullards and block-heads we are, how ſlow to underſtand ſpirituall things, not able to conceive of them by the inſtruction of words, unleſſe they be even beaten, and driven into our braines by blowes. So thick and brawny is that foreskin which is drawne ouer our vncircumci ſed eares, *Doct.*

eares, and hearts, that no doctrine can enter, unleſſe it be pegged, and hammered, and knocked into us by the fiſts of this ſowre and crabbed *Schoolemaſter*.

Doctr. The ſecond Schoolemaſter is God himſelfe. Afflictions of themſelves, though curſt Schoolemaſters, yet can doe us no good, unleſſe God come by his Spirit, and teach our hearts inwardly. Let us therefore pray, that as in the miniſtry of Gods Word, ſo alſo of his works and judgements, wee may be all *taught of God*. For it is his Spirit that quickneth, and animateth the outward meanes, which otherwiſe are a dead letter. And this is the reaſon that many men have rather grown worſe by their afflictions, than any thing better; becauſe Gods Spirit hath not gone with the affliction, to put life and ſpirit into it, as *Moſes* obſerved in the Iſraelites, *Deut.* 29. 2, 3, 4. *Yee have ſeene*, ſaith he, *all that the Lord hath done before your eyes in the Land of Egypt, the great tentation which thine eyes have ſeene, &c. Yet the Lord hath not given you a heart to perceive, and eyes to ſee, and eares to heare unto this day.* And *David* complaines alſo of them *Pſal.* 106. 7. *Our Fathers underſtood not thy wonders in Egypt.* They ſaw them, but underſtood them not, becauſe God gave them not an underſtanding heart.

The ſecond point is, *The leſſon taught* this bleſſed man by the two former Schoolemaſters, *Whom thou teacheſt:* What? *In thy Law.*

Doct. Here obſerve generally, what it is which afflictions, or God by afflictions teacheth his children: even the ſelfe ſame thing which he teacheth in his Word:

Word: As the Schoolemaſter teacheth his ſcholler the ſame thing by the rod, which hee reacheth by words. The Word then is the ſtorehouſe of all inſtruction. Looke not for any new divers doctrine to be taught thee by affliction, which is not in the word. For in truth, herein ſtands our teaching by affliction, that it fits & prepares us for the Word, by breaking and ſubduing the ſtubbornneſſe of our hearts, and making them plyable, and capable of the impreſſion of the Word. Wherefore, as the Apoſtle ſaith, that the Law is our Schoolemaſter to Chriſt, *Gal.* 3. Becauſe the Law by ſhewing unto us our diſeaſe, forceth us to the Phyſician. So likewiſe it may be ſaid, that afflictions are Schoolmaſters to the Law. For whilſt wee are at eaſe, and in proſperity, though the ſonnes of thunder terrifie us never ſo much, with the fearefull cracks of legall menaces, yet are we as deafe men, nothing moved therewith. But when we are humbled, and meekened by affliction, then is there way made for the terrors of the Law, then doe wee begin with ſome reverence of attention to liſten, and give eare unto them. When therefore God ſends us any affliction, we muſt know that then he ſends us to the Law and to the Teſtimony. For he teaches us indeed in our affliction, but it is in his Law. And therefore if in our affliction we will learne any thing we muſt take Gods booke into our hands, and carefully and ſeriouſly peruſe it. And hereby ſhall it appeare, that our afflictions have beene our Teachers, if by them we have felt our ſelves ſtirred up to greater dili-

dil gence, zeale, and reverence in reading, and hearing the Word.

Wee ſee then the generall leſſon which affliction teacheth; namely, that which is in the Law.

But this generall, comprehends within his large circuite many ſpecialls worth the knowing. In ſpeciall therefore, to conſider of the particular leſſons which affliction teacheth thoſe whom it maketh bleſſed, wee muſt know that they are very many. They may be reduced to two heads, according to the ſorts of the ſchollers that learne: which being of two kinds, either ſuch as are to be converted, or ſuch as are already converted, anſwerably are the leſſons taught, ſome for the one ſort, ſome for the other.

Afflictions leſſons. 2.

1 To the unconverted.

1. For the firſt ſort, Thoſe who are yet *to bee converted.* They by their afflictions are taught this one worthy leſſon, worth all the leſſons in the world; namely, to convert and turne to the Lord, to repent and beleeve the Goſpell. This affliction teacheth us not of it ſelfe, for of it ſelfe it teacheth us rather averſion from God, than converſion unto God: of it ſelfe, it rather drives us further from, than drawes us neerer unto Chriſt. But onely by accident, and occaſionally, even as the Law ſhewes us Chriſt, which of it ſelfe ſhews us nothing but damnation. For in this very point, as in many others, affliction is the Deputy and Vicar of the Law, working with us in the ſelfe ſame manner. For it is that hammer that breakes our rocky hearts, and makes them to ſee, and feele even by our own experience, how

how vile and miſerable we are: & ſo when we are thus brought to the ſight of our own miſery by ſin, God, who can draw forth water even out of the rock, takes occaſion thereby to ſtir up in our hearts, a ſerious conſideration of, and an earneſt deſire after that remedy of our miſery, which is propounded in the Word.

This leſſon did *Manaſſes* learne in the ſchoole of affliction, being before a very monſter of men. The priſon was a meanes of his ſpirituall enlargement. The bolts of iron wherwithall he was faſt fettered, and detey ned under the power of his adverſaries, unloſed the bonds and fetters of ſinne, wherewithall he was held captive under the dominion of Satan. Thus was it alſo with the Iaylor, *Act.* 16. unto whom the danger of his outward man, was a happy meanes of the ſafety, and ſalvation, both of his outward and inward man. The ſword wherewithall he would have thruſt himſelfe thorow, was that which whetted, & ſharpned the ſword of the Spirit to enter piercingly, and deeply into his heart and conſcience. A ſcholler of the ſame forme was *Paul*, *Act.* 9. who when he was unhorſed by Chriſt, and ſtriken downe to the ground, and ſmitten with blindneſſe, then, even by meanes hereof, was ſpiritually lift up, to the high dignity of a ſonne, and ſervant of God. His bodily blindneſſe opened the eyes of his mind, and made him in meekneſſe of ſpirit to humble himſelfe under his hands, whom he was perſecuting, and to ſay, *Lord, what wilt thou have me to doe?* It were to be wiſhed that afflictions

might

might finde ſuch happy ſchollers now a dayes amongſt us, that *by them our eares*, as *Iob* ſpeakes, *being opened to diſcipline*, being before uncircumciſed, and ſhut up, we might juſtly ſay with *Paul*, 1 *Cor.* 11. that we are judged heere, that we ſhould not be judged heereafter. Then might wee ſafely aſſume to our ſelves the bleſſedneſſe heere ſpoken of, when being chaſtiz'd wee have alſo beene taught of the Lord, to abhorre our former ſinfull wicked courſes, and in truth of heart to turne unto the Lord. But it is farre otherwiſe, mens hearts are like the Smiths ſtith, the more God ſtrikes them with his judgements the harder they are, like to thoſe Iewes *Amos* complains of in his fourth chapter: I have ſent theſe and theſe judgements, as peſtilence, famine, ſword, *yet ye have not turned unto mee.* And *why ſhould ye bee ſmitten any more, ſince yee fall away more and more.* *Iſay* 1. 5. Such Non-Proficients are our unconverted ones in this ſchoole of affliction. For hee that profiteth in this inferiour ſchoole ſtayes not long here, but is preſently ſent to an higher ſchoole, even the ſchoole of Chriſt himſelfe. And then, oh thou wicked wretch, ſhalt thou ſhew thy ſelfe a good ſcholler of thine affliction, when by it thou art made a Diſciple of Chriſt. For this is all this Vſher teaches thee, to enter into the ſchoole of the Arch-Teacher Ieſus Chriſt. Then therefore haſt thou learned thy leſſon, and ſo become one of thoſe happy ones of our Prophet heere, when thou art but lifting thy foot over the threſhold of Chriſts ſchoole, bringing with thee a minde deſi-

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rous to learne, ready to deny it ſelfe, tractable and teachable, ſaying with *Paul, Lord, what wouldeſt thou have me to doe?*

And thus have wee learned what is the leſſon of affliction to the unconverted.

2. The ſecond kind of leſſons taught by affliction, is to thoſe already converted. And theſe leſſons are of two ſorts.

2. To the converted. 1.

1 Concerning the right manner of bearing affliction.

2. Concerning the right profit, and holy uſe of afflictions. Theſe leſſons are proper to the converted, it being impoſſible for a man unconverted to leave either of them.

1. Right bearing. 2.

For the firſt, namely, the right manner of bearing afflictions. This leſſon is neceſſarily required for the attaining the happineſſe here pronounced upon the chaſtiſed of the Lord, *Heb.* 12. *If yee endure afflictions, God offereth himſelfe unto you, as unto ſonnes.* Every one hath not the happineſſe of Gods ſonne ſealed up unto him by affliction, but he only that *endureth* it, namely, in the right manner.

Now concerning the right manner of ſuffering, the Lord teacheth two leſſons to his children, and that even by meanes of their afflictions.

1. In faith.

1. That they ſuffer them in faith, hanging on Gods providence, and promiſes for comfort, deliverance, and turning the affliction to our good. *Hab.* 2. 4. The Prophet having foretold great troubles, ſhewes the people the right manner of their behaviour in thoſe troubles. What may that be?

The juſt man ſhall live (even in the midſt of thoſe troubles) *by his faith.* And here the ſpeciall worke of our faith, is to ſtrive and ſtruggle with doubts ariſing from infidelitie, which we doe, when with *Iob* we cry out, *Lord, though thou kill me, yet will I truſt in thee, Iob.* 13. 15. And with the poore man in the Goſpell, *Lord, I believe, helpe my unbeliefe.*

2. In obedience.

2. That they ſuffer them in obedience, in ſubmitting their wils, to the will of God. 1. To his revealed will in his Word, The Commandement, *Luke* 9. of taking up the Croſſe. 2. To his will revealed in the event of the croſſe that is upon us. For nothing comes to paſſe, but by the will and appointment of God. When therefore any croſſe befals us, we muſt ſubject our wils to the will of God, that hath diſpoſed that croſſe unto us, ſaying with Chriſt, *Not my will, but thy will bee done.* Hence, *Heb.* 5. Chriſt is ſaid to have *learned obedience* by his ſufferings; that is, he had experience of his obedience in ſuffering, to the will and good pleaſure of his Father.

Thus obedience ſhewes it ſelfe eſpecially in theſe two points.

1. In patience.

1. In *Patience*, whereby we are content without murmuring, or grudging, to reſigne our ſelves into Gods hands, to bee dealt withall even as it ſhall ſeeme good to him, both for the time and meaſure of our affliction: *Luke* 21. *By your patience poſſeſſe your ſoules,* therein preſcribing them a courſe of an orderly cariage in thoſe afflictions there foretold. Now God will account of us, as of patient ſuffe-

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rers, if finding impatiency to ariſe in our affections, we ſhall be diſpleaſed with our ſelves for it, ſaying with *David, Pſal.62 Yet my ſoule be ſilent to Iehovah.*

2. In cheerefulneſſe, when willingly wee ſhall put our necks under this yoake, and willingly kiſſe the rod. If wee goe to the croſſe, as Beares to the ſtake, wee ſuffer not in obedience. For the obedience that God requires and loves, muſt be cheerefull. Therefore the commandement of ſuffering ſayes, *Let him take up his croſſe*, which phraſe argues cheerefulneſſe. Hee muſt not let it lie only on his backe, being layd on; which argues patience: but he muſt even himſelfe ſtoope, and take it up, which implyeth willingneſſe. This cheerefulneſſe receiveth a ſpeciall encreaſe in thoſe afflictions which wee ſuffer for the truths ſake at the hands of evill men, whereupon the Apoſtles rejoyced in their ſcourgings. Yet this cheerefulneſſe is not ſo to be found in any, as that hee ſhall not meet with many ſore fits of dumpiſh heavineſſe, but as before it was faith to encounter with infidelitie, it was patience to wreſtle with impatiencie, ſo likewiſe here it is cheerfulneſſe, with the Prophet *David*, to chide and checke our ſoules for our unchearefulneſſe, *Pſal.* 42.5. *Why art thou caſt downe within mee, O my ſoule.*

2. In cheerefulneſſe.

Thus much of the leſſons touching the right manner of ſuffering: now come we to thoſe, which are concerning the right uſe of affliction.

2. The ſecond kind of leſſons, which affliction teaches the Converted, is in making an holy uſe of their afflictions. And this uſe of our afflictions

2. Right profiting. 2.

is either in regard of *knowledge* or *practise*.

1. For knowledge: By affliction wee learne a two-fold knowledge.

1. Knowledge. 2.

1. Of corruption.

1. Wee come by affliction to haue knowledge of our *corruption*, and a very cleere sight of our weakeneſſe and infirmitie, becauſe then there is matter for our corruption to worke upon. Therefore, howſoever before it lay hid, and couched in the heart, and ſo undiſcerned of us, yet being provoked, and ſtirred up in us by affliction, it plainely manifeſts it ſelfe. A glaſſe of water being ſhaken, many motes aſcend, and appeare, which before were not ſeene. A man would hardly beleeve that there were ſo much infidelity, impatience, techines, frowardnes, rebellion, faint-heartednes, love of the world, and many ſuch like corruptions in him, as he ſhall find and feele in himſelfe in the day of his affliction. We then, who in the day of our proſperitie thought our ſelves, by reaſon of the pride, and deceitfulneſſe of our hearts, goodly and glorious Chriſtians, ſtrong in faith, of great meekeneſſe and patience, able to deny our ſelves, and this world, by that triall which wee have of our ſelves in affliction, are taught the cleane contrary. In this regard afflictions are called Tentations, *Iam.* 1. becauſe they try us what is in us, and diſcover, and detect the cloſe corruption of our hearts. So *Moſes* witneſſeth to the Iſraelites, that God humbled them by want in the Deſart to prove them, and to know what was in them, *Deut.* 8. 2. Let this then bee the firſt leſſon wee labour to learne by our afflictions, thereby

thereby to take a more through notice of our manifold corruptions, that ſo wee may learne to abate that high conceit of our ſtrength, remembring *Salomons* Proverbe, If thou faint in the day of adverſitie, thy ſtrength is but ſmall, *Prov.* 24.10.

2. Of Grace.

2. We come by affliction alſo to an experimentall knowledge of that meaſure of ſpirituall grace which is begunne in us. For this is the time wherein Grace ſhall be even forced to ſhew it ſelfe in us, if there be any: for our corruption exaſperated by the affliction, begins to worke preſently. And then if there be grace in us, contrary to this corruption, (as alwayes one contrary is provoked by another) it will bee alſo exaſperated by the contrariety of corruption, to oppoſe and encounter it. There is no time for the Martialiſt to ſhew his valour, but in the time of warre. The time of affliction therefore, being the time of the ſpirituall warre, and conflict betwixt the fleſh and ſpirit, then queſtionleſſe, howſoever before the ſpirit lay aſleepe in us, yet then hee will awaken, and ſtirre up himſelfe, and declare his mighty power, and puiſſance in us. Hence it is that afflictions, by *Peter* are called *the triall of our faith*, 1 *Pet.* 1.7. And as they are the triall of our faith: ſo of our patience, hope, obedience, courage, conſtancie, &c. Therefore, *Rom.* 5.3. *Afflictions* are ſaid to *bring forth patience:* becauſe by them, this grace of Gods ſpirit is ſtirred up in his children, and in their affiictions they have experience of their patience. Afflictions, in themſelves bring foorth impatience, and by this impatience of

the flesh, the patience of the spirit is excited. Our Saviour is said, *Heb.5. to have learned obedience by the things which hee suffered.* How was that? Being before disobedient, did hee then learne to become obedient? Not so: but he learned it experientally, that is, hee had triall of his obedience, which was alwayes in him before, but had not so fit an occasion to shew it selfe till then. So in the same sense may it be said, that *Abraham* learned love by that grievous affliction of being put in feare of losing *Isaac*. For so God tels him, *Gene. 22. Now I know that thou lovest me.* God knew it before, but the meaning is, that now by manifest experience it was made knowne indeed, that *Abraham* did in truth love God. Therefore it is said that God tempted *Abraham*, in giving him that commandement of sacrificing his Sonne. By affliction therefore we come to have knowledge of that grace to bee in us, which before we either knew not to be in us at all, because there is no occasion for it to shew it selfe, unlesse in affliction: as how can a man shew his strength, unlesse some burthen bee layd upon his backe; or else wee knew not to bee in our selves in that measure, and sincerity that it was: because there can bee no occasion of so sound a triall of affliction: *Rev.13.9. Iohn* having foretold some grievous persecution, hee addeth, *Here is the faith and patience of the Saints.* That is to say, Here is matter now for the faith of the Saints to worke upon. Hope is compared to an Anchor, *Heb. 6.* whose use is specially in a storme. For though in prosperity we

may

may have experience of our faith, and hope, and love to God, yet nothing so soundly and throughly as in affliction. In prosperity there is place for the Devils objection, *Doth Iob serve God for nought?* but in affliction it is taken away, and it appeares plainely that we love God, serve and obey him, not as mercenaries for our owne profit, but even for himselfe. Againe, though in our prosperity wee might have some experience of the sinceritie of our graces, yet not of that great measure of them which we have in affliction. Many of the Martyrs that before they were in question, quaked and trembled, after God brought them into the field were emboldned, and strengthened to suffer the most exquisite torments their adversaries could devise. While the corne stands in the field, wee may give some guesse what it will amount to, but when it is cut downe and threshed out, the yeeld proves more oftentimes than we could before possibly expect. So is it with Christs harvests; till wee be threshed with the flayle of adversity, wee cannot tell what encrease of corne wee shall yeeld to our heavenly Master. So much for the use of affliction respecting *Knowledge*.

2. For *Practice*; The use of affliction in matter of practice, is either in *renewing* graces decayed, or else, in *increasing* these decayed graces after we have afresh renued them. 2. Practice. 2.

1. And first of all, our afflictions teach us to renue, and take up afresh the practice of all Christian duties, which prosperity had caused us to intermit. 1. Renuing graces decayed.

For oftentimes, the children of God being drunken, and beſotted with eaſe and proſperity, fall into dangerous Lethargies, and ſuch dead ſleepes of carnall careleſneſſe, that they even forget God, and themſelves. Now by affliction, God comming and giving them a privie nip in their fleſh, awaketh them, & cauſeth them to returne againe unto themſelves. So that in this reſpect, affliction is to the children of God, as the pricke to the breſt of the Nightingale, whereby ſhee being awakened out of her ſleepe, ſingeth moſt melodiouſly. See how the Apoſtaticall Church of the Iſraelites, pricked with the thornes of affliction, *Hoſea* 2. 7. playes the Nightingale, ſweetly ſinging the ſong of her returning againe to the Lord, her firſt husband. So the Prodigall Sonne, feeling the pricke of famine, *Luke* 15. having beene once a member of the Church, a ſonne living in the houſe of his Father, and afterwards running away, what is it that ſends him home againe, and makes him renew his converſion? The preſent miſery wherewithall he was pinched. To this purpoſe excellently ſpeakes *Elihu*, *Iob.* 33. 15. 16. that God in trouble rounds men in the eare, that lye ſecurely ſnorting in their ſinnes, & ſo arouſes them by the noyſe of his voice ſpeaking in affliction. Have wee therefore being wiſe Virgins, begun to ſlumber with the fooliſh? have we left our firſt love, and decayed in the graces of the Spirit? then ſurely if affliction come unto us, the leſſon we are to learne, is to *remember from whom wee are fallen, to repent, and doe our firſt workes*, and

to

to quicken thoſe things that are ready to dye.

Now theſe decaying, and languiſhing graces, which affliction cals upon us to revive, and ſtirre up afreſh in our ſelves, are either *generall*, and the maine foundation of all the reſt, or elſe *ſpeciall*, depending upon the former. Which are 2.

1. The *generall* and *fundamentall* graces, the renovation whereof affliction teacheth, are *Faith* and *Repentance*. 1. Generall. 2.

And firſt, affliction teacheth us to renue our *Faith*, both in regard of Gods providence for this temporall life, as alſo of his mercy for the life to come, in the ſalvation of our ſoules. 1. Faith 2

1. For the firſt; whereas in proſperity we having all things according to our hearts deſire, as health, ſtrength, credit, countenance, maintenance, wee did too too much reſt, and relye our ſelves upon theſe, for the preſervation of this tranſitory life: now when in affliction God takes from under us theſe props, theſe ſtilts, and ſtaves of our confidence, then wee are conſtrained by faith to fly unto him, and depend on his good providence, *Deut.* 8: 2. *Therefore he humbled thee, and made thee hungry*, that thou mighteſt learne, *that man liveth not by bread, but by every word that proceeds out of the mouth of God.* This was the leſſon God would teach the Iſraelites by that hunger and want they endured in the Deſart, namely, to call backe their confidence from the outward meanes of life, as bread, and to give it wholly to Gods providence. This leſſon alſo *Paul* confeſſeth that hee was taught by his affliction, 1. In Gods providence.

fliction, 2. *Cor.* 1.9. *Wee received the ſentence of death in our ſelves*, that wee ſhould not truſt in our ſelves, but in God *who raiſeth us from the dead.* Wee are all like proud beggers, who ſo long as we may have reliefe at home, will not goe ſeeke abroad: as long as wee have the outward meanes to ſtay our ſelves on, we will not ſeeke to God. But in affliction God makes us give over our hold, in the meanes which he takes from us; and ſo wholly to caſt our ſelves by faith on him. When riches have taken unto them the wings of the Eagle, and are gone from us; when our credit ſhall be cracked, and our honour layd in the duſt; when the precious oyntment of our good name ſhall putrifie; when our deareſt and neereſt friends ſhall deceive us as a brooke; in a word, when all outward helpes and hopes ſhall fayle us, and we ſhall bee left deſtitute, and deſolate, ſtarke naked, and beſtript of all, will not this make us, denying all other things, by faith to catch hold on God, hovering and covering our ſelves under his wing? Yes ſurely: Then ſhall we be forced to ſay, *It is better to truſt in God, than to have confidence in man, yea, it is better to truſt in God, than to have confidence in Princes, Pſal.* 118.8.9. And with *Iehoſhaphat*, 2. *Chro.* 20. *O Lord, we know not what to doe, but our eyes are towards thee.*

2. In Gods promiſe.

2. Neither doth affliction cauſe us to renue our faith onely, in depending upon Gods providence for theſe outward things, but alſo in depending on his mercifull promiſes, for the ſalvation of our ſoules. For unleſſe this latter act of our faith be renued,

nued, it is impoſſible wee ſhould renue the former. in Chriſt onely come we to have right to temporall mercies; and therefore none can have faith in God for his preſervation in this world, that hath not faith in Chriſt for the remiſſion of his ſinnes. Afflictions therefore teaching us to renue the former, doe neceſſarily alſo cauſe us to renue the latter. And as in this regard affliction ſtirres us up to renue our faith, in beleeving in Chriſt, ſo alſo in an other reſpect. When afflictions are come upon us, Sathan vſeth to deſcant upon them, and caſt them in our teeth, as arguments of Gods anger. Hereupon we are neceſſarily conſtrained to looke to our aſſurance, to ſearch our evidences, to conſider well on what ground wee ſtand, and to try our faith to the uttermoſt. Thus *Iob* renued his faith in his affliction notably, by examining the ſoundneſſe of his former faith, and by continuing in it after he had found it ſound; not caſting away his confidence, but cleaving more forcibly to God than before, *Lord, though thou kill me, yet will I truſt in thee, Iob.* 13.

2. The ſecond maine and generall grace which affliction teacheth us to renue, is *Repentance*. Now afflictions cauſe us to renue our repentance, either in thoſe acts which concerne our *ſinnes* paſt, or thoſe which reſpect *ſinnes to come*. 2. Repentance, 2.

1. The acts of Repentance reſpecting *ſinne paſt*, taught by affliction, are 4. 1. is 4.

1. The firſt is to examine, and ſearch our hearts and ſo to come to a knowledge of them. For affliction preacheth Gods wrath, and Gods wrath neceſſa- 1. Sight of ſin upon examination.

neceſſarily preſuppoſeth ſome ſinne. The darkneſſe of affliction is a light whereby wee find out ſinne. When we ſee things goe not well without, we are enforced to conclude that there is ſome diſorder within, and to ſay with the Church, *Lam.* 3. *Wherefore is the living man ſorowfull? Man ſuffereth for his ſin.*

And hereupon we proceed further, and ſay with the Church in the ſame place, *Let us ſearch and try our wayes*; let us find out thoſe ſinnes for which we are now rebuked. This is that which *Elihu* plainely teacheth, *Iob.* 36. 8. 9. *And if they be bound in fetters, and tyed with the cords of affliction, then will hee ſhew them their worke, and their ſinnes, becauſe they have beene proud.* Before theſe cords and fetters came, men would take no notice of their ſinnes, but ſlubbered them over as matters of nothing, ſoothing, and bleſſing themſelves in them: but when God comes with his ſcourge, hee makes them enter into their hearts, and ranſack their conſciences, and there to find out their cloſe and ſecret corruptions, which before they ſaw not. This did the grievous mortality of the Iſraelites in the Wilderneſſe effect in *Moſes*, and others fearing God. *Pſal.* 90. 8. *Thou ſetteſt our iniquities before thee*, and *our ſecret ſinnes in the light of thy countenance.* God ſets our iniquities before himſelfe, when he ſets them in order before our owne conſciences. *Pſal.* 50. So was it with *Iob*, by meanes of his affliction poſſeſſing the ſinnes of his youth; with the widdow of Sarepta, who cryed out to the Prophet when her child was dead, *Why art thou come to bring my ſinnes to remembrance?* With

Ioſephs

Ioſephs brethren, whoſe memories being rubbed by affliction in Ægypt, they came to ſee the grievouſneſſe of that ſinne, which for the ſpace of twenty yeares they had ſuffered to lye unqueſtioned upon their conſciences. And thus was it with *Iaacob*, who being made odious in the ſight of his neighbours, by the bloody butchery of his ſonnes, thereupon tooke occaſion to ſearch his family, and to find out that ſecret idolatry which for a long time had lyen lurking there. And thus ought it to bee with every one of us in the day of our affliction, to harken to the commandement of the Prophet, *Zeph.2.1. Siſi, ſift your ſelves, O Nation, not worthy to be beloved.* Enter we into a more ſerious conſideration of our owne wayes, and courſes, that ſo wee hunting and ferreting out our corruptions out of the cloſe corners of our hearts, wee may both ſee thoſe ſinnes which we could not formerly eſpy, and may more clearely diſcerne thoſe which already have beene diſcovered unto us.

2. The ſecond Act is truely to humble and deject our ſelves for theſe ſinnes found out. This *Humiliation* taught by affliction, is two fold. 2. Humiliation. 2.

1. Inward; which is firſt in the judgement, when we have a very baſe, and meane opinion of our ſelves, yea of that which is moſt glorious and excellent in us. In proſperity wee could nouriſh great and high conceits of our ſelves, and admire our owne beauty, and excellencie: but in affliction being taken downe by God, wee are urged to take downe our ſelves further, and in the ſight of our foule 1. Inward. 2. 1. In judgemẽt.

foule deformed feet, to pluck in our Peacocks feathers. Then with *Iob*, though before justifying our selves wee cry out, *Behold, I am vile, and abhorre my selfe in dust and ashes, Iob.* 42. Then, with the Prodigall child, though before thinking our selves to bee too good to be sonnes, wee judge our selves scarce worthy the roome of a servant. Then with *David*, though before blessing our selves with the pompe and pride of our glorious estate, we said we should never be moved: yet then by experience, seeing our former vanitie, we despise all the glory, and greatnesse of this world, saying with *David*, *Psal.* 39. 11. *When thou with rebukes doest chastise man for iniquity, thou as a moath makest his beauty to consume: surely every man is vanity.*

1. In affliction. Secondly, this inward *Humiliation* is also in the afflictions, when in the sight of our sinnes we have broken, bruised, and bleeding hearts. This humiliation also hath affliction alwayes wrought in the hearts of Gods children, *Iere.* 31. 18. *I heard* Ephraim *lamenting, Lam.* 3. 20. *My soule hath them*, namely, the gall and wormewood of affliction, *in remembrance, and is* humbled *in me.*

2. Outward. 2. Outward; Which is declared in our outward cariage, both towards God and man. This also affliction will wring from us: for it will bring us down upon our knees before God, and make us confesse our owne unworthinesse, as in *Iob*, the Prodigall, and in *Ephraim. Ier.* 31. 18. confessing his owne untamednesse with teares. And *Lam.* 3. It makes a man to put his mouth in the dust. It makes us also to bee

of

of an humble and lowly carriage towards men, doing nothing that may ſavour of pride, contempt, or disdaine, but rather abaſing our ſelves to our inferiors, and *Lam.*3. giving our cheeks to the ſmiters, and patiently and meekly, without deſire of revenge, enduring many opprobrious indignities Hereof we have a notable example in *David*, who though the King, yet being throughly humbled by that grievous affliction of *Abſaloms* treaſon, moſt quietly and contentedly ſuffered the baſe peſant *Shimei* to bemyre him with the durt of his filthy tongue, reſtrayning his ſervants from revenge.

3. In vocation.

3. The third act of *Repentance*, which affliction teacheth us to renew, is, after that we have ſeene our ſinnes, and in ſome good meaſure have beene humbled for them, to pray earneſtly, as for life & death, for the pardon of them, and for power over them. In proſperity wee pray heavily and drowſily, as though we had no life, but in our affliction this lazineſſe is ſhaken off. The ſenſe of our preſent miſery, ſets an edge upon our prayers, puts life and ſpirit into them: yea, it gives wings unto them, and cauſeth them to aſcend aloft, whereas before they lay groveling on the ground. Oh! how ſavourly doe wee pray in affliction? how feelingly, fervently, and forcibly. *Eſay* 26. 16. *Lord, in trouble how they viſited thee? they poured out a prayer when thy chaſtening was upon them.* So fit and ſeaſonable a time is affliction for prayer: then it flowes from us, and we can poure it forth; but alas! how droppingly it comes from us in proſperity? *Iam.*5. *Is any man afflicted, let him,*

above

above any other, *pray*. For hee moſt of all feeles his wants, and he moſt of all hath the preſence of the Spirit, the only Schoolemaſter of prayer, to helpe his infirmities, and to ſtirre up ſtrong ſighes, and cryes, and groanes unutterable, *Rom.* 8. 26.

4. Reformation.

4. The laſt and principall act of our Repentance, which afflictions call upon us for, is reformation of thoſe our ſinnes, for the which after we had found them out by examination, we humbled our ſelves, and prayed earneſtly for the pardon of them. *Iob* 36. 10. *Elihu* having ſet downe the firſt act of repentance for ſinnes paſt, namely, the diſcerning of them as a fruit of affliction, addeth alſo this laſt of reformation as another, *Hee openeth their eares to diſcipline, and commandeth them to depart from iniquity*. So likewiſe *Eſay* 27. 9. *By this*, namely, the afflictions formerly ſpoken of, *ſhall the iniquity of* Iaacob *bee purged, and this is all the fruit, the taking away of his ſinne*. So then afflictions, when by Gods Spirit they are made powerfull Teachers, they will not let us reſt in ſeeing our ſinnes, in humbling our ſelves for them, in praying againſt them: but they will command us, as *Elihu* ſpeakes, to depart from iniquity, to leave and forſake our ſins, and to learne the contrary graces and vertues. This *David* felt in his owne experience, *Pſal.* 119. who before hee was afflicted, went aſtray, but having beene nurtured in this Schoole, acknowledges that it was good for him that he had beene afflicted, *becauſe thereby he had* learned *to keepe the commandements. The blewnes of the wound*, ſaith *Salomon*, *ſerves to purge out evill*. *Pr.* 20. 30

When

when we have felt the ſmart of ſinne, by our affli-ction, then like burnt children will we dread the fire. In this reſpect affliction is compared in Scripture to a Furnace, into which gold being caſt, loſes his droſſe, and comes forth pure, and purged, 1 *Pet.* 1. 9. In proſperity we contract, and gather toge-ther much ſoyle and droſſe, which the Lord is fayne to drive out of us by the heat of this ſcor-ching fire, that ſo we might be pure, and refined metall for himſelfe, being made *partakers of his holineſſe, Heb.* 12.10. Therefore *Lam.* 3. are afflicti-ons compared to a yoake, *It is good for a man to beare the yoake in his youth*, becauſe it tameth, and mortifies our wilde, and unruly corrupt natures, and makes us in all things plyable to the will of God. This Purgatory therefore wee willingly ac-knowledge, the Purgatory of afflictions, whereby God ſcowres, and cleanſes us from the draffe of many noyſome and unſavory corruptions; and as it were by a ſtronge Purge, empties, and evacuates thoſe ſuperfluities of malice, envie, pride, ſecurity, wherewith we were before ſurcharged. Let us all therefore examine our ſelves in this one point, whether our afflictions have brought the quiet fruit of righteouſneſſe unto our ſoules: whether the Ni-ter and Fullers ſope thereof hath waſhed out our Leopards ſpots; whether the rawneſſe of our cor-rupt, and fulſome humours, have beene taken away after that we are ſodden, and ſoaked in afflictions: For this is the maine uſe of our afflictions. And that which our Saviour ſaid to the man healed,

Iob.5. Do all our afflictions ſay to us, both at their comming; as alſo, and that more eſpecially at their departure, and farewell: *Go your wayes, and ſinne no more, leſt worſe things come unto you.* The want of this fruite is lamentable in many, who, howſoever in the extremity of their affliction, purpoſe, and promiſe; yea, and ſolemnely vow this reformation, yet no ſooner is the hand of God off them, but with the dog comming out of the water, they ſhake their eares; and do againe with the Sow returne to the wallowing in the mire.

And theſe be the acts of our Repentance in regard of *Sinnes paſt.*

2. Wiſe prevention of ſins to come.

2. There is another Act reſpecting ſinnes to come, which affliction alſo ſtirreth up in us; namely, care to prevent them: For afflictions, as they ſerve to reforme ſinnes paſt, ſo likewiſe to prevent ſinnes to come. Therefore are they compared to an hedge, *Hoſ.2.6.* ſtopping us in our way that wee can go no further. And this *Paul* ſheweth in his owne example, *2 Cor.12.7.* This was the end why God ſent him the *Thorne* in the fleſh, to prevent pride in him, leſt he ſhould be exalted above meaſure in the multitude of revelations. And hence it is that ſo many times in the children of God, before honour hath gone humility; before ſome great bleſſing, ſome grievous croſſe; that by this meanes thoſe ſinnes, which through our corruption, proſperity would have brought with it, might bee prevented. If *David* had beene preſently taken from the Sheep-fold to the Throne, hee might haply have

have growne insolent, too forgetfull of God, and his duety in governemeat: Therefore a long time before, did the Lord exercise him with many sore afflictions, that so those mischiefes might be escaped. To the same purpose was *Ioseph* abased in the dungeon, before hee was advanced to that place of authority. So were the Israelites forty yeares wandring in the Desart; and after that many yeares taken-up with tedious warres, before they obtained the peaceable possession of the Land of *Canaan*: and *Moses* forty yeares an exile, and a keeper of sheep, before he was the Conductor of the Israelites to the promised Land.

So much for the renewing of these two maine and *Generall* graces of *Faith* and *Repentance*.

2. Besides the stirring up of these, affliction further awakens in us many *speciall*, and particular graces; and among them specially foure. 2. Specially. 4.

1. Our Thankefulnesse for his mercies, which we forgat in our prosperity, though daily before our eyes. But by affliction, in the want of them, perceiving the worth of them, we are stirred up to a more regardfull estimation of them; and so are wee taught to bee truely thankefull for them when againe we doe re-obtaine them. After long sicknesse, in the want of health, feeling the sweetnesse of health, how shall we then relish our health, and how thankefully shall wee receive it at Gods hand? So after long imprisonment, how highly then shall we apprise our liberty, more carefully 1. Thankfulnes.

using it for Gods glory than ever before.

2. Compassion towards those that are in the same, or like affliction: Wee are very cruell, and hard-hearted, by nature to our brethren in distresse and misery: That therefore our hearts may be enlarged towards them, God sendeth afflictions to us, that we may have experience of the same misery our selves. This use Christ himselfe made of his afflictions, *Heb.* 4. 15. *We have not an high Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as wee are.* This *Paul* makes plaine, 2 *Cor.* 1. 2,3,4,5,6.

2. Compassion.

3. Preparation for death, whereof every affliction is a messenger or harbinger; and therefore when afflictions come, we have warning given us of deaths approach, and so are justly occasioned to renew our preparation for the entertainement of him. This use the Apostle *Paul* made of his afflictions, 1 *Cor.* 15. When by them he *learned to die daily*. For besides that they put us in minde of our mortallity, they themselves, being little kindes of death, make death seeme lesse grievous unto us. If a man would be able to beare a great burthen, hee shall be the more able to doe it by inuring himselfe to beare a lesse: as *Bilney* prepared himselfe to the fire of his martyrdome, by the fire of his Candle.

3. Preparation for death.

4. A longing, and hungring after the life to come. When we have the world at will, we begin to be besotted with the love thereof, and to say as once *Peter* in the Mount, *It is good being here*, let not

4. Desire of life to come.

me build my Tabernacle heere: God is therefore faine to weane us from the world, even as mothers do their children, by laying on ſome ſowre thing which may cauſe us to diſtaſte it, and ſo being out of love with it, to cry, *Come, Lord Ieſus.* This uſe *Moſes*, and the reſt of the Iſraelites made of thoſe contagious ſickneſſes which raigned amongſt them in the Deſart, *Pſal.* 90. 12. *Teach us to number our dayes, and to apply our hearts to wiſedome.* All is little enough to make us thinke of our home. Never would the Iſraelites have beene brought to haveſtirred one foote out of *Ægypt*, had they not beene tyred with that ſore bricke bondage, and *Pharaohs* tyrannie; they that in the Deſart wiſhed for the fleſh-pots, and onyons of *Ægypt*, notwithſtanding their ſore bondage, ſurely but for that bondage, would never have left thoſe fleſh pots.

So much of the firſt maine uſe of our afflictions in regard of practice, the renewing of graces decayed.

2. Encreaſing Grace renewed.

2. The ſecond followes; namely, an encreaſing in thoſe graces renewed. This uſe of afflictions our Saviour notes; *Iohn* 15. 2. *Every branch that brings forth fruite, my Father purges*, with the pruning knife of afflictions, *That it may bring forth more fruite.* Looke then how Vines pruned, and Trees lopped grow the faſter; ſo the Chriſtian afflicted, thrives, and proſpers the better in Chriſtianity: So 2 *Cor.* 4. 16. The decayes of the outward man by afflictions, are the renewings of the inward. The happy *Antiperiſtaſis* of the outward

cold of afflictions doth increaſe the inward heate, and fervour of the grace of God in us. And theſe be the Leſſons which God teacheth by correcting of us. So that now wee may fully ſee the meaning of theſe words. *And teacheſt in thy Law.*

Hitherto of the firſt part of this Text, concerning thoſe things which are required by the Prophet, in him whom he bleſſeth; namely, that he be as corrected of God, ſo alſo taught of God.

Come we now to the ſecond part, concerning that bleſſedneſſe which in theſe reſpects belongeth to the childe of God. *Bleſſed is the man.*

The doctrine of the Pſalmiſt in this place is a paradoxe to fleſh and bloud, which judgeth no men more unhappy than thoſe that are laden with miſeries, ſpecially ſuch as here the Prophet ſpeakes of, which come by meanes of cruell enemies. What bleſſedneſſe would one thinke there were in being trod under foote, and trampled upon like durt by others, our bitter adverſaries? Well, though the blinde buzzards of this world cannot ſee this; yet the faithfull can, by the quicke and piercing eye of their faith, behold the light of the Sunne, through the thickeſt and darkeſt cloudes. Let us therfore conſider a little of this *bleſſednſſe* of thoſe whom God ſchooles by correction, and ſee wherein it conſiſteth.

This *bleſſednſſe* therefore is two-fold: *Privative* and *Poſitive*.

1 The firſt kinde of bleſſedneſſe I call *Privative*, becauſe it conſiſteth in taking away of that curſe

curſe which naturally cleaves to all afflictions: For as death, ſo alſo all other afflictions have their ſting, which yet is taken away by the death of Chriſt: So that now to them that are in Chriſt, all afflictions are but droanes, they are unſtinged by Chriſt; they may buzze, but hurt they cannot, Chriſt hath fully ſatisfied Gods juſtice, and therfore no further puniſhment can bee demanded of u. Therefore our afflictions are now no longer puniſhment, their nature is altered, but onely fatherly corrections, and trials of our faith. And herein conſiſts the firſt part of our bleſſedneſſe in affliction, that we are freed from the curſe and anger of God, which is neceſſarily annexed to all the afflictions of the ungodly. Whereupon we may now inſult over affliction, and ſing triumphantly; O affliction, where is thy ſting? And being out of the danger of hurt by it, we may ſecurely laugh at it, as the wilde Aſſe, at the Horſe and the Rider, *Iob* 5.

2. There is alſo a *Poſitive bleſſedneſſe* in the afflictions of the godly. There is not onely the abſence of evill from affliction, but good alſo is preſent, in regard whereof the afflicted worthily are called, and counted bleſſed.

This preſence of good in our affliction is ſpecially in theſe reſpects.

1. The good from whence they have their Originall; namely, the love of God diſpoſing theſe afflictions to us: *Heb.* 12. *Whom hee loveth, hee chaſteneth.* This love of God manifeſts it ſelfe ſpecially

in theſe two points: The *Meaſure*, and the *Manner* of their afflictions.

1. For the *Meaſure*: In this regard have the godly an happy turne in their afflictions, that whereas the ungodly drinke up the whole cup of his wrath, dregges and all, the godly do but ſip of it: whereas they are ſcourged with Scorpions, theſe onely are corrected with the rods of men. In this ſenſe, *Hab.* 3.2. God is ſaid to remember mercy in anger: becauſe in puniſhing his children, hee reſpects their weakeneſſe, not ſuffering them to bee tempted above their ſtrength, 1 *Cor.* 10.13. *It is the Lords mercies that wee are not conſumed.* *Lam.* 3.22. Mercy is a curbe to Gods Iuſtice in afflicting his children, and cauſes him to moderate, and mitigate the puniſhment; and as *Ieremy* ſpeakes, *Ier.* 10. to *correct them in judgement*; that is, in an holy wiſedome proportioning their affliction according to their ſtrength, and *not in his anger, leſt he bring them to nothing.* This is that which the Prophet *Eſay* teacheth, Chap. 27. 7, 8. ſhewing the difference betwixt the afflictions of Gods own people, and ſtrangers: *Hath hee ſmitten him as hee ſmote thoſe that ſmote him? or is hee ſlaine according to the ſlaughter of them that are ſlaine by him?* In meaſure *wilt thou contend with him?* This mercifull meaſuring out the portion of our cup, is grounded upon Gods owne promiſe, *Pſal.* 89.30, 31. *If his children breake my Law, &c. Then will I viſite their tranſgreſſions with the rod, and their iniquity with ſtrokes: But my loving kindneſſe will I not take from him, neither will I falſifie my*

my truth. Here then is another point of our happineſſe in our affliction, that God layes not loade upon us, as on the wicked, but ſweetly tempering mercy and juſtice together, gives us occaſion to ſay with *David*; *The Lord hath chaſtned me ſore, but hath not delivered me to death, Pſal.* 118.18.

2. For the *Manner.* God ſhewes his love to us in our afflictions, in the manner of inflicting them upon us, in that hee doth it as fathers correct their children, unwillingly; *Lam.*3.33. *For he doth not afflict willingly, nor grieve the children of men.* Hee doth not take any delight in our paine and miſery, but being neceſſarily thereunto enforced, out of a fatherly reſpect which hee hath of us, to doe us good, and to keepe us from miſchiefe, 1.*Cor.*11. *When wee are judged, wee are chaſtned of the Lord, that we ſhould not be condemned with the world.* Gods bowels doe even earne over our ſoules, when hee comes to correct; *Hoſ* 11.8 *How ſhall I give thee up, Ephraim? How ſhall I deliver thee, Iſrael? &c. Mine heart is turned within mee, my bowels are rowled together.* See how lively God ſets forth in himſelfe the affections of a father, that cannot finde in his heart to beate his childe having done a fault.

2. Reſpect of our bleſſednes, in regard of the Good thereof, is in regard of the good annexed unto them, and neceſſarily concomitant with them. This Good is three-fold.

1. Our conformity with Chriſt our elder brother, who firſt ſuffered, and then entred into glory, who firſt wore a crowne of thornes, and then of

glory;

glory; who firſt felt the weight of his burdenſome croſſe, and then that eternall weight of happineſſe, *Rom.*8.29. *Thoſe whom he knew before, he predeſtinate to be made like to the Image of his Sonne:* that is, in being *conſecrated through afflictions*, as he was, *Heb.* 2. 10. Hitherto belongs that of *Paul*, *Phil.* 3.10. *That I may know the fellowſhip of his ſufferings, being made conformable unto his death.* This is one point of our bleſſedneſſe, for the liker Chriſt, the happier ſurely we bee.

2. Our communion with Chriſt, who is a fellow-ſufferer with us in all our afflictions, unleſſe ſuch wherein we ſuffer as evill doers, 1 *Pet.*4.13. Therfore, *Act.*9. Chriſt ſpeakes to *Paul* perſecuting the Church, as perſecuting himſelfe; *Saul, Saul, why perſecuteſt thou mee?* Now is not this a happy turne to have ſuch a companion in our ſufferings, to have Chriſt, as it were, bearing our croſſe, as *Simon* of Cyrene bare his?

3. The powerfull preſence of Gods Spirit cheering and comforting us in our affliction. Bleſſednes is nothing elſe but enjoying ſweet cõmunion with God. Now ſith this communion is moſt of all enjoyed in affliction, worthily are the afflicted counted bleſſed, *Pſal.* 112. *Vnto the righteous ariſeth light in darknes.* That is, the lightning, and quickning preſence of God in affliction. And this was the Churches comfort, *Mic.* 7 8. *When I ſit in darknes, the Lord ſhall bee a light unto mee.* 2 *Cor.* 12. *My power is made perfect in weaknes.* When we are weakeſt, in regard of our affliction, and temptations, then

then doth the power of Gods preſence moſt ſhew it ſelfe. And hence it is, that *Rom.* 5. 3. *Afflictions bring forth patience*, becauſe the love of God is then moſt abundantly ſhed abroad in our hearts by the Spirit, as the words following ſhew. This is that which makes us to rejoyce in affliction, the ſweetnes of Gods love, allaying the ſowrenes of affliction, *Pſal.* 91. 15. *I will be with him in trouble.* Oh then how happy things are afflictions, which bring with them ſo precious a pearle, as the ſweet company of God himſelfe, and the comforts of his Spirit rejoycing our ſoules in the multitude of the thoughts of our hearts, as *David* ſhewes in the 17, 18, 19. verſes of this *Pſalme*, in his own experience! Therefore, as the *Pſalmiſt* ſpeaketh, *Pſ.* 107. of them that goe downe into the naturall Sea, that they ſee the wonderful works of the Lord, that much more may be ſaid of thoſe that goe into this Sea of affliction: oh they ſee and feele many wonderful, and glorious workes of the Lord, many heavenly and unſpeakable comforts, and joyes in the holy Ghoſt, that they never knew before in the day of their proſperity. For God by his promiſe hath tyed his preſence to us at that time, *Eſay.* 43. 2. *When thou paſſeſt thorow the waters, I will be with thee, &c.* But eſpecially this priviledge belongeth to ſuch afflictions which we ſuffer for righteouſnes ſake; as the example of the Apoſtles, ſinging in priſon, and the Martyrs, skipping for joy in the midſt of the fiery flames doe manifeſtly declare.

3. Good, in reſpect whereof afflictions make us happy.

happy, is the good confirmed unto us by them. This good is either *preſent* or *future*.

1. The preſent good is our *Adoption*, whereof they are aſſured pledges, and badges unto us. *Heb.* 12. *If you ſuffer affliction, God offers himſelfe unto you as unto ſonnes.* When two children fight together in the ſtreet, and one comes and takes the one and whips him, and leaves the other; who will not ſay that the child taken and corrected, is that mans ſonne or pupill, and the other left, is none of his, but a ſtrangers? Againe, afflictions are the high beaten way to heaven, *Acts* 14.22. in which onely the ſonnes of God walke. Neither doe afflictions onely aſſure us, that we are the ſonnes of God, but ſonnes growne to ſome ſtrength and ripeneſſe; for young babes and infants are not able to beare affliction. This priviledge alſo more ſpecially belongs to ſuch affliction as we ſuffer for the truths ſake, and is a ſpeciall point of their bleſſedneſſe. 1. *Pet.* 4. 11. *If yee bee railed on for the Name of Chriſt, bleſſed are ye, for the Spirit of glory and of God reſteth on you, which on their part is evill ſpoken of, but on your part is glorified.* *Phil.* 1. 28. *And in nothing feare your adverſaries, which to them is a token of perdition, but unto you of ſalvation, and that of God: for unto you it is given not onely to beleeve in him, but alſo to ſuffer.*

Marke how ſufferings are made ſpeciall gifts of God, and above the gifts of beleeving. He that beleeveth, ſetteth to his hand and ſeale that God is true, *Ioh.* 3.33. but when we ſuffer, wee come with a ſecond, and that a farre ſtronger ſeale. Therfore

ſuch

ſuch are called Martyrs, that is, witneſſes, by way of excellency.

2. Good which afflictions confirme unto us, is *future*. And that two-fold.

1. In this life, an enlargement of comforts both inward and outward, even anſwerable to the meaſure of afflictions. And in this regard are the afflicted pronounced bleſſed, *Mat.5. Bleſſed are they that mourne, for they ſhall be comforted.* They that ſow in teares, ſhall reape in joy. Affliction is the very ſeed of comfort. And therefore as ſeed caſt into the ground, promiſeth an harveſt; ſo do our afflictions promiſe comfort, both bodily and ſpirituall. Yea, the longer and ſtronger our afflictions be, the longer and ſtronger comforts are thereby promiſed. For herein alſo is the Proverbe true, He that ſowes liberally, ſhall reape liberally. Hence *Moſes* prayes, *Pſalme* 90. 15. *Comfort us, O Lord, according to the dayes wherein thou haſt afflicted us, and according to the yeeres wherein we have ſeene evill.* But afflictions doe not onely promiſe comforts, even, and anſwerable to themſelves, but farre exceeding, as the encreaſe of good ſeede is oftentimes an hundredfold. Thus was it with *Iob*, *Iob* 24. He had twice ſo much given him, as he loſt; and his laſt daies were better than his firſt. And the advantage of an hundred fold, is promiſed by our Saviour even in this life, *Math.* 19. 29. *For as the ſufferings of Chriſt abound in us, ſo our conſolation alſo abounds by Chriſt*, 2. *Cor.* 1.5.

2. In the life to come. The afflictions of this life

life, confirme vnto vs the hope of eternall life; *For if we ſuffer with him, we ſhall alſo raigne with him*, 2 *Tim.*2.12. The afflictions and troubles of this life, are happy aſſurances of the reſt of a better: See 2 *Theſſal.* 1.4,5,6,7. And not onely ſo, but the Apoſtle goes yet further, 2 *Cor.*4.17. *For our light affliction, which is but for a moment, worketh for us a far more exceeding, and eternall weight of glory.* What makes a man more bleſſed, then to have that maſſy, and weighty crowne of glory upon his head? Bleſſed is the man that is afflicted; for bleſſed is the man that ſhall be crowned. This is alſo more ſpecially the priviledge of ſuch afflictions which we ſuffer for the truths ſake: *Math.*5.11. *Bleſſed are yee when men ſhall perſecute you for my ſake; Rejoyce and bee exceeding glad, for great is your reward in heaven.* Thus were the Martyrs bleſſed in their afflictions, bleſſed in their Martyrdome, God honouring them like *Elias*, ſending for them, as Mr. *Bradford* ſpeakes to heaven in a fiery chariot. Thus we ſee how in every reſpect the afflicted are to be accounted bleſſed.

Vſe. Why then ſhould wee feare afflictions before they come, or faint under them after they be come, or be impatient till they be gone? If they were curſes to us, or wee curſed in them, then no wonder at our feare and fainting. But ſith we may be bleſſed in them, why ſhould we ſo ſtart at them? Who would not willingly goe where a bleſſing goes? And goe to that Schoole, where hee ſhall learne that which will make him bleſſed? Goe we then

then cheerefully to the Schoole of afflictions, and not like loytring trewants; & when in that Schoole, ply we our bufines with that diligence, that when we are come thence, we may be able in our owne experience, and out of our owne learning, to say with *David* here, *Bleſſed is the man whom thou afflicteſt, O Lord, and teacheſt in thy Law.*

FINIS.

THE SECOND AND LAST PART OF THE VVORKES of the late faithfull Servant of *God* DANIEL DYKE, *Batchelour in Divinity.*

Viz. {
Sixe Evangelicall Hiſtories.
A Commentary upon the Epiſtle to Philemon.
The Schoole of Affliction.
}

Publiſhed ſince his death, by his Brother IER. DYKE, Miniſter of Gods Word at *Epping* in *Eſſex.*

The ſecond Edition.

LONDON,
Printed by *A. M.* for ROBERT MILBOVRNE, and are to bee ſold in *Pauls* Church-yard at the Signe of the *Grey-hound.* 1633.

SIXE EVANGELICAL HISTORIES,

OF

WATER turned into WINE.
The TEMPLES purgation.
CHRIST and NICHODEMVS.
IOHNS laſt Teſtimonie.
Chriſt, and the Woman of Samaria.
The RVLERs Sonnes healing.

Contained in the 2. 3. and 4. Chapters of St. *Iohns* GOSPEL.

Opened and handled by the late faithfull ſervant of God, DANIEL DYKE, *Batchelour in Divinity*

Publiſhed ſince his death by his Brother IER. DYKE, Miniſter of Gods Word at *Epping* in *Eſſex*.

LONDON,

Printed by *Aug. Math.* for ROBERT MILBOVRNE, and are to bee ſold in *Pauls* Church-yard at the Signe of the *Grey-hound*. 1633.

TO THE RIGHT VVORSHIPFVLL AND VERTVOVS LADY, my ſingular good *Patroneſſe*, the Lady FINCH.

Right Worſhipfull,

THe twelve *Apoſtles*, Apoc. 12.1. *are compared to twelve Starres*, upon her head was a crowne of twelve Starres: *Now as* one Starre differs from another Starre in glory, *ſo was it with thoſe ſelect and choſen veſſells, our Lord's Apoſtles. They were all, as it is ſayd of the Baptiſt*, ſhining, and burning lampes, *yet with ſuch a diverſity of brightneſſe, as that one of theſe Starres differ'd from another in the glory of Grace*, for unto every one of *them was* given grace, according to the meaſure

1 Cor. 15. 41.

Ioh. 5. 35.

Ephel. 4. 7.

ſure of the gift of Chriſt. *Though all theſe twelve Starres were beautifyed with a glorious luſtre, from the beames of that* Sunne of Righteouſneſſe, *yet* there was one of his Diſciples which leaned on Ieſus boſome, whom Ieſus loued, *who ſeemes to have a more ſpeciall radiancie, and a more bountifull admeaſurement of heavenly light amongſt, if not above the reſt. A Diſciple that was lovea indeede; for whereas Chriſt aſcending up on high,* gave ſome to bee Apoſtles, ſome to be Evangeliſts, and ſome to be Prophets; *to this one Diſciple hee gave all theſe three. He was an* Apoſtle *in his* Epiſtles, *In one ſenſe an* Evangeliſt *in his* Goſpell; *A* Prophet *in his* Revelation. *And as herein he ſeemes to have the preeminence; ſo in this alſo, that he more fully and largely reveales two ſpeciall* Myſteries *of our Religion.* The Myſterie of Godlineſſe. 1 Tim. 3.16. The Myſtery of Vngodlineſſe, *or* Iniquity, 2 Theſſ. 2. 7. The Myſtery of Godlineſſe *is, God manifeſted in the fleſh; God abaſed, as I may ſay, even beneath man:* The myſtery of Iniquity *is, That man of ſinne, exalting himſelfe above all that is called God. This* Myſtery *is the ſumme and ſubject of his* Revelation; *The other of his Goſpell. The Myſtery of Godlineſſe is the* great Myſtery, 1 Tim. 3. 16. *The* glorious Myſtery, Coloſſ. 1. 27. *The* Myſtery of the Kingdome of God, Mark. 4. 11. The Myſtery *of Faith*, 1 Tim. 3. 9. *The* Myſtery *of Chriſt*, Epheſ. 3. 4. *A Myſtery which the Angels* deſire to ſee, 1 Pet. 1. 12. *yea, which* is ſeen of them, 1 Tim. 3. 16. *to wit, with delight, wonder, and raviſhment, as was fore-figured by* the Cherubines faces towards the Mercy-ſeat, Exod. 37. 9. *Enough to make*

Malach. 4.2.

Ioh. 13. 23.

Epheſ. 4.11.

make us in love therewith, and to make us ſet our faces and hearts to the Goſpell, in which hee is revealed, whom the Mercy-ſeate typifyed; and to that Goſpell in which the Doctrines of his Divinitie, Coeternitie with his Father, Perſon, Office, Merit and Efficacie are ſo fully handled. I, but this Goſpell is hard, and men happily reading it, may be ready to ſay of it, as the Eunuch of that place of Iſaiah, How can I underſtand it, except I had a guide? *Loe therefore a* guide, *this ſmall Treatiſe to helpe to the underſtanding of ſome parts thereof, yea, of ſome ſuch parts as containe the whole Doctrine of the Goſpell; ſuch as is the conference with* Nicodemus, *and the* Samaritan Woman. *There is little of this Worke mine owne, ſave onely that poore Mite upon the beginning of the* 29. *Verſe of the third Chapter: yet in as much as I have ever found your Ladiſhip, as* Paul *ſpeakes of good Widdowes,* a Patroneſſe indeede; *conſcience of my duety required this teſtification of thankefulneſſe at my hands, to preſent your Ladiſhip with the labours, though of another, who was a* skilfull builder *in the worke of the Lord,* a Worke-man that needed not to bee aſhamed. *How can a* Guide *doubt of welcome to ſuch as deſire to underſtand what they reade, and to have that entertained into the Parlors and inmoſt Cloſets of their hearts, which they have already admitted and received (to uſe* Auguſtines *phraſe)* into the great hall of their memories? *Great perſons indeede have a great advantage above others, in that they may ever have living Libraries about them; yet the dead are none of the worſt Counſellours, their word is lively, when themſelves dead: And that which lyes written by us, is*

Acts 8. 31.

1 Tim. 5. 5.

Confeſ. 10. 8.

Quod ſcriptum habetur ſemper vacat ad legendum, cum vacat legenti: Ne oneroſum ſit preſens quod cum voles ſumitur, cum voles ponitur. *Aug. Epiſt.* 1.

is alwayes at leaſure to bee read of us, if wee bee at leaſure to reade it. However, the preſence of that cannot bee burdenſome, which may bee preſent, and abſent at pleaſure, as Auſten ſpeakes. *But leſt my ſelfe proove burdenſome, I ceaſe; commending your Ladiſhip to the good grace of the Lord Ieſus, who multiply and powre downe upon you the riches of his Grace, and make you partaker of the inheritance of his Saints in light.*

Epping in Eſſex.
October 16.

Your Ladiſhips

in all humble ſervice,

IER. DYKE.

SIXE EVANGELICALL Hiſtories,

Contayned in the Second, Third, and Fourth Chapters of the GOSPELL according to S^t *Iohn.*

Iohn CHAPTER 2.

Verſe 1. *And the third day there was a Marriage in Cana a towne of Galile, & the mother of Ieſus was there.*

THis Chapter containes two ſpeciall Hiſtories:

1. Of Chriſts turning Water into Wine.
2. Of his purgation of the Temple.

In this Miracle of Chriſts turning WATER into VVINE, conſider,

1. The *Occaſions.*
2. The *Preparations.*
3. The *Miracle* it ſelfe.
4. The *Notification* of it.
5. The *Adjoynt of priority.*
6. The *Effects.*

1. The occaſions are three:

1. The *Marriage.*
2. *Chriſts preſence,* with his Mother and Diſciples.
3. The *fayling* of the *Wine.*

1 The *Marriage* is ſet forth, 1. by the *Time*: *And the third day after,* namely, after Chriſts comming into *Galile.* Some referre it unto that day wherein *Iohn* gave teſtimony unto him, *chap.* 1. 29. But from that day it is the fourth, if wee ſhould graunt this day of the Marriage to be next in order to that laſt mentioned, *chap.* 1. One day is mentioned, *verſe* 35. and the end of it, *verſe* 40. Another day muſt be given to the calling of *Simon Peter*: A third day is mentioned *verſe* 43. Wherein Ieſus began to ſet forward towards Galile. So that if the day of the marriage ſhould be the next, it muſt be the fourth from that day of *Iohns* preaching, *chap.* 1. 29. But the diſtance of Galile, from the place where Chriſt was neere *Iohn,* requires longer time of travaile then halfe a day: And ſometime before muſt he be neere abouts, becauſe he was invited. 2. The Marriage is ſet forth by the place, *in Cana of Galile*; ſo called to diſtinguiſh it from another *Cana.*

Doctr. God layes the ground of great workes in little things.

The end of this Marriage, appointed on this day, in the intention of the Bridegroome, was not to make way for Chriſts miracle: Hee never dreamed of any ſuch matter; yet God ſo diſpoſed of it. Thus doth the divine providence, powerfully over-ruling all things, diſpoſe of our actions, to farre other ends than we could ever imagine. So he diſpoſed of *Pharaohs* daughters going forth to waſh, as a meanes to

ſave

ſave *Moſes* from being waſhed and drowned in the water, *Exod.* 3. A ſweet comfort in all our needes, when wee can ſee nothing likely to yeeld us helpe. As ſurely *Pharaohs* daughters going out onely to waſh, in her purpoſe, could promiſe ſmall hope to any Iſraelite of their deliverance out of their bondage: And yet to this did God turne it. In how little things can *God* lay the ground of his greateſt works?

Queſt. Whoſe Marriage was this?

Anſ. Some haue ſaid *Iohns* the Evangeliſt, who upon the ſight of this Miracle, left his wife, and, vowing virginitie, followed Chriſt: A groſſe fiction, rejected and refuted by *Baronius* himſelfe. Yet it ſeemes probable, that it was ſome of neere kindred unto, or neere familiarity with *Mary*. For that, 1. She is there before-hand: 2. Sits not downe, but goes about, helping in things needfull, as appeares by this, that ſhee could ſpeake to Chriſt, to the waiters, and give notice of the failing of the Wine: 3. She is ſo ready to ſpeake for them, that their credit might be ſaved: and laſtly, the reſt of *Maries*, and *Chriſts* kindred were there, *verſe* 12.

The ſecond Occaſion of the Miracle, is Chriſts preſence, with his Mother and Diſciples, and the ground of it, their Invitation.

VERSE 2. *And Ieſus was called alſo, and his Diſciples, unto the Marriage.*

And Ieſus was called alſo, as well as his Mother. Some thinke onely for his Mothers ſake: But no doubt, Chriſt being of an amiable carriage, and withall having raiſed up an expectation of himſelfe

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in the mindes of them all, was welcome for his owne ſake: His Diſciples were invited alſo for his ſake.

Doct. 1. Good company at feaſts makes good cheare.

Chriſt comming into theſe parts but a little before the Marriage, and ſo not expected before, and comming with his train, is yet invited by the Bridegroome or ſome of his friends; yea, and with him ſome five of his Diſciples following him. It ſeemes their proviſion was none of the largeſt, by the failing of the Wine: And yet they are not dainty to invite him, as fearing want of cheare. Surely good company makes good cheare: And where Chriſt, *Mary*, and the Diſciples are, there is a feaſt even with bread and cheeſe. It is a fooliſh niceneſſe to ſtand ſo much upon the belly, and ſuch exquiſite proviſion: Chriſt reprehended it in *Martha*. In feaſting looke more to the company then to the meate.

Doct. 2.

The Diſciples are not left out, either by the Bridegroome, or by Chriſt: Chriſt would have them goe whither he went; ſo reſpectfull was his uſage of them; though but his Schollers, whereas many in this kinde uſe their very Teachers baſely and contemptuouſly.

Doct. 3. Mariage honourable.

Here wee ſee the truth of that, *Heb.* 13. *Marriage is honourable:* Chriſt honours it with his preſence, with his miracle, with his bounty. Let now the Papiſts make it a worke of the fleſh, which is yet omitted by S. *Paul*, *Gal.* 5. in his catalogue of the workes of the fleſh.

Doct. 4. Marriage no Sacrament.

The *Rhemiſts* here note that Chriſt by his preſence, made Matrimony a Sacrament: But he was preſent at Feaſts, perhaps at Burialls alſo, and divers other things; Are theſe alſo Sacraments becauſe of Chriſts

Chriſts preſence? There is required a word of Inſtitution to make a Sacrament: Let them ſhew any ſuch here uſed. And if Chriſt did make it a Sacrament, why doe they make it a worke of the fleſh? Are Sacraments workes of the fleſh?

As Chriſt was here invited to this Marriage, and ſo preſent corporally: ſo ſhould all married perſons labour for Chriſts ſpirituall preſence, and invite him to their Marriage, by making him the match-maker, and the bringer of them together; ſeeking each other by prayer, and uſe of meanes commended by him, and in a word, *Marrying in the Lord:* Hee that marryeth in the Lord, marryeth alſo with the Lord; and ſurely the Lord will not, nor cannot, be abſent from his owne Marriage.

Doctr. 5. Chriſt ſhould be preſent at Marriages.

Here we ſee the lawfulneſſe of Feaſts and merry-makings, as upon other occaſions, ſo eſpecially of Marriage, *Gen.* 31. *Iudg.* 14. *Can.* 3. 11.

Doct. 6. Feaſting lawfull.

But here theſe *Cautions* muſt be remembred.

Cautions in Feaſting foure.

1. Remember *Frugality*, as here they did, as appeares by the failing of their Wine. It is taxed in *Nabal*, that, being but a Country-farmer, he made a feaſt like a King, 1 *Sam.* 25. 36.

1. Frugalitie.

2. Remember *Charitie*. Let the poore be remembred: As *Nehem.* 8. 10. *Goe eate of the fat, and drinke the ſweet*; As if he had ſaid, Feaſt, and make you good cheere, but yet ſee this caution following, *And ſend part to them for whom none is prepared.* And indeede Chriſt makes theſe the principall gueſts for feaſts, *Luk* 14. 13. *But when thou makeſt a feaſt, call the poore, the maimed, the lame, and the blinde:* And therefore here he exerciſes *Charitie* himſelfe, in beſtow-

2 Charitie.

ing a great quantitie of wine on them, that they might be the abler to ſhew *charitie* to others.

3. Sobriety. 3. Remember *Sobrietie,* Have a care of that, that neither in ſpeach, nor in meates, or drinkes there be exceſſe, and riot. Therefore in this feaſt was there a governour, *verſe 9.* whoſe office was to looke, not onely to the meate, but to the company, and to ſee good order kept, *Prov. 23. 1.* At a feaſt we muſt put *the knife to our throate,* the knife of mortification, and ſo eate as not eating, and ſo rejoyce as not rejoicing. *1 Cor. 7.* It is commended in *Ahaſhueroſh* his feaſt, *Eſth. 1.* otherwiſe, in regard of the time, paſſing the meaſure of Sobrietie, *That no man was conſtrayned to drinke more than he would.*

4. Piety. 4 Remember *Pietie.* Our meates ſhould bee ſeaſoned with the condiments of ſavoury diſcourſe. Chriſts miracle, wrought at this feaſt, teaches ſo much: For miracles are ſeales of doctrine; and as he by this miracle made his diſciples remẽber former doctrine; ſo thereby he tooke occaſion (in all likelihood) to teach the ſame doctrine to others. At the leaſt by this miracle hee drew them on to the conſideration of Gods mightie power, and to fall into good diſcourſe about it. Now if Chriſt thought a feaſt a fit time to worke a miracle, ſurely we cannot thinke it unfit to talke of Gods miracles, and the wonderfull things of his Law, and with *Sampſon, Iudges 14.* to put forth heavenly Riddles, thereby juſtling out vaine, and idle prattle. Banquets in Latin are called *Convivia,* as one would ſay *living together.* Beaſts can feede together, but men ſhould live together as men; yea, as Chriſtians, doing good each

each to others ſoules. This the Apoſtle commands, *Ephe.* 5. 18. 19. Not ſo to fulfill our ſelves with wine, but that we may be fulfilled with the ſpirit, by the meanes of holy hymnes, and gracious conferences. But in many feaſts, by the meanes of impure and adultrous ſongs, and ſpeaches, the gueſts are fulfilled with the Divell; and ſo ſitting downe to eate, and to drinke, they riſe up to play, with thoſe Iſraelites, *Exod.* 32. 6. Holy ſpeach is unſavoury to many at meate, and all their cheere is marred with it: But it was Chriſts faſhion thus to beſprinckle the diſhes in all the feaſts hee was at, with this ſalt, as *Luke* 7. and *Luke* 14. &c.

Where 2. Rules

Vnder this laſt caution I comprehend two Rules to be obſerved in feaſting.

1. That Chriſt bee ſpiritually feaſted.

1 *Rule.* Chriſt muſt be invited to the feaſt, not corporally, as here, but ſpiritually. Now Chriſt cannot feede upon thy meate; *Pſal.* 50. *Will I eate the fleſh of Buls?* But he can feed upon thy ſobrietie, upon thy good and holy ſpeeches, *Cant.* 5. 1. *I ate mine hony-combe with mine hony, I dranke my wine with my milke.* If Chriſt be invited thou muſt not ſend him faſting from the table: See that thou provide for the chiefe gueſt of all, whatſoever thou doeſt for the reſt; now thou knoweſt what his fare is. Surely there is no feaſt, but either Chriſt or Sathan is invited to it, and provided for: But more is the pitty, Sathan is feaſted oftner than Chriſt. Great ones, ſuch whoſe favour may ſtead us much, are often and in great ſtate feaſted by us; how much more ſhould Chriſt our Iudge, to get his favour againſt the day of hearing? But alas no feaſt now unleſſe

And that

Chriſt bee ſhut out as a marre-mirth.

In three regards.

Now Chriſt muſt be invited, and be preſent at our Feaſts in three regards.

1 With the exerciſe of grace.

1. As is already ſhewed, to be feaſted with the exerciſe of grace, in our Feaſts.

2 As the governour and moderator of the feaſt.

2. To be there as the governour of the Feaſt, that beholding him by faith, his preſence may keepe us in awe: And therefore in Scripture is that phraſe of eating before the Lord, *Deut.* 14. And *Iude* taxeth the Heretickes, that in the feaſts of Chriſtians, *They fed themſelves without feare, Iude* 12. they fed without all feare, namely of the great Maſter and moderator of the Feaſt, whoſe eye ſeene by faith, will drive away all revells and riot, all ſwearing, quaffing, healthing, and ribauldry from banquets.

3 As the ſeaſoner of the feaſt.

3. Chriſt muſt be preſent at the feaſt, as *Caput cœnæ*, as the daintieſt diſh, the ſeaſoner and reliſher of all the reſt, as the onely joy of the feaſt. Surely ſet Chriſt aſide, and all feaſting is but as the devouring of ravenous *Harpies*: for Chriſt only gives us title to the creatures; and they onely can have joy in their meats that can eate them, as it were dipped in Chriſts bloud. *Rejoyce*, ſaith *Paul, in the Lord, Phil.* 4. Not in the table, but in the furniſher, not in the feaſt, but in the founder. An Epicure, like a bruite, tickles his ſenſes with the pleaſure of the meates, hee never rejoyces in that God that *fills his heart with food and gladneſſe, Acts* 14. 17. that gives him both meat, and mouth, and ſtomacke to eate it.

2 That the Conſcience be feaſted.

2. *Rule.* As Chriſt muſt be feaſted at our feaſts, ſo muſt our Conſciences alſo: Never feaſt ſo as that thou

thou daſh that continuall feaſt of a good Conſcience. As good reaſon in our feaſts Chriſt our Iudge ſhould bee remembred; ſo likewiſe Conſcience our Witneſſe: If both theſe be feaſted, both will be with us. Drunkenneſſe and Gluttony in feaſting, ſad and make heavie the Conſcience, *Luke* 21.34. And thus many make the day of their feaſts, to bee a faſting-day to the ſoule, not affording it the leaſt morſell to refreſh it, but grievouſly wounding and waſting it: Of ſuch it may bee ſaid, as the Holy Ghoſt of the Iſraelites, *Pſal.* 106. 15. though in another ſenſe, that in their eating, *leanneſſe enters into their ſoules.*

Doctr. 7. Miniſters may be at feaſts.

In Chriſts example Miniſters may learne, that it is not unfit for them to be preſent with their friends at feaſts: Miniſters ſhould bee affable and ſociable, and not of that auſterity which makes men unfit to be converſed with, as it makes wine unfit to bee drunken. Yea, how ever ancient Canons have condemned Miniſters preſence at marriages, yet there is great uſe of it, namely, that their preſence may keepe men in compaſſe. Therefore God under the Law, *Deut.* 14. 29. tooke order that the Levite ſhould bee at the feaſts. *The eyes of the King in the throne chaſe away evill*; ſo doth the gravity of godly Miniſters eyes, and the graciouſneſſe of their ſpeech keepe out evill in feaſts: as no doubt but Chriſts preſence here did. Fit then that Miniſters ſhould be preſent, but marke how, as Chriſt here, by doing ſome good. Among the ancients, in Banquets, oyntments were in uſe, as wee ſee in the woman breaking the Boxe of oyntment on our Saviours head.

But how.

head. Loe here how our Saviour Chriſt in working a miracle did the ſame, breake a boxe of moſt precious oyntment on all their heads, that ſent forth the moſt ſweet ſavour of his Divinitie. Miniſters then muſt bring their boxes of oyntment to Banquets, and as they are entertained there in regard of their bodies, ſo to entertaine the whole table with ſpirituall diſcourſe, the meat and mirth of the ſoule.

Queſt. Why is there not mention made here of *Ioſeph?*

Anſ. It ſeemes he was dead, for in the ſtory never is he mentioned after Chriſts being in the Temple at his twelfth yeere.

VERSE 3. *Now when the wine failed, the Mother of Ieſus ſaid unto him, They have no wine.*

3. The third *Occaſion. The failing of the Wine.* Wee neede not diſpute how this came to paſſe, whether by the improvidence of the preparers, or for that there was defect of wine thereabouts, or by reaſon that Chriſt and his company were invited, as it ſeemes, after preparation made. This is ſufficient, Gods providence did ſo diſpoſe, to make way for the Miracle. It teacheth us contentation in all our wants: for how ſhould Gods power appeare, if no weakneſſe in us? How ſhould the abundance of his ſpirit ſhew it ſelfe, if no wants in us.

Thus much of *Occaſions.*

2 The *Preparations* follow: they are Three.

1. *On Maries part.*
2. *In regard of the Inſtrument to be ſued.*
3. *On Chriſt part, and the Waiters.*

1. On

1 On *Maries* part two things:
1. *Her ſpeech to Chriſt, with his Anſwere.*
2. *To the Wayters.*

Her ſpeech to Chriſt, *Verſe 3. They have no wine.* Where wee are to conſider upon what ground ſhee ſhould thus ſpeake to Chriſt: for hee had not wrought miracles before. *Anſ.* Shee had obſerved allthoſe things that from his birth hitherto had paſſed, as is noted, *Luke* 2. 19. 51. Shee knew him to be the *Meſsiah*, and had heard no doubt, of the famous accidents at Iordan, and ſo doubted not but he was able to doe this.

Marke in the Virgin, a pittifull and a tender heart: They were in want of wine, ſhe comes and pleades to Chriſt for them. If ſhee did this in want of wine, what would ſhee have done in want of bread, or ſuch like neceſſaries? Tender and ſympathizing bowels beſeeme Chriſtianitie.

Doctr. 1. Chriſtians ſhould be pitifull.

Shee doth not over earneſtly in words preſſe Chriſt, but onely layes open the caſe, *They have no wine*, referring all to his diſcretion. Thus ſhould we doe in our prayers to the Lord, acquaint him with our wants: Lord, I want this, or I need that, but now leave it to the Lord to give it thee or not, in theſe temporall things; as the Leper, *If thou wilt, thou canſt make me cleane.*

Doct. 2. A Rule for Prayer.

Hence the Papiſts gather, that the Interceſſion of the Virgin with Chriſt, is more than vulgarly effectuall. But of all places this is the worſt to prove ſuch a matter: for wee ſee how hee anſwereth, *What have I to doe with thee woman?* ſhewing that hee did it not ſo much at her requeſt, as of him

Doctr. 3. Againſt the Virgin *Maries* Interceſſion.

himſelfe. But ſay this Miracle was given to the prayer of the Virgin, what ſingular priviledge hath ſhee gayned hereby above thoſe blinde and impotent men, whom Chriſt healed miraculouſly, upon their requeſts? or above the Elders of the Iewes, at whoſe interceſſion hee healed the Centurions ſervant? This is common to all Gods Children, to be heard in that which they aske lawfully, 1. *Iohn* 5.14. *And this is the aſſurance that wee have in him, that if wee aske any thing according to his will, he heareth us.*

Chriſts Anſwere followes.

VERSE 4. *Ieſus ſaid unto her; Woman, what have I to doe with thee? Mine houre is not yet come.*

It containes a refuſall of her requeſt, for the preſent. Where we may conſider, 1. The Manner of his refuſall, not without ſome ſeeming ſharpeneſſe, in the title hee gives her, *Woman*, not *Mother*; and in the manner of his ſpeech, *What have I to doe? &c.* 2. The Reaſons of his refuſall: Firſt, it was a matter not belonging to her; Chriſt was not to be directed, or put in mind by any, to doe the things belonging to his calling: *What have I to doe with thee? q.d.* What haſt thou to doe with mee? Thou art too buſie to interpoſe thy ſelfe, I know what is to be done without thee: So *David* uſes the like ſpeech, 2 *Sam.* 16. 10. *What have I to doe with you, yee ſonnes of Zerviah?* Secondly, *Mine houre is not yet come*; namely, to helpe this want of wine by miracle: Thou art too haſty.

By this then it may appeare, that there was an errour

errour in *Maries* ſpeech to Chriſt: which what it was wee may perceive by theſe words of Chriſt. Firſt, in the word *Woman*, ſeemes to bee implyed, that ſhee preſumed upon her being Chriſts mother, and thought by privilege thereof to have obtayned helpe at his hands. And therefore Chriſt not acknowledging her in this caſe for his mother, cals her *woman*. Secondly, ſhe preſumed too farre beyond her bounds, to put Chriſt in mind of doing that, that appertayned to his function, as was the working of the Miracle: So much the words, *What have I to doe with thee?* doe import. As if he ſhould ſay; Can I not doe it without your intermedling? The word *Woman* alſo, ſeemes to import ſo much, as if he ſhould ſay; Thou art but a *Woman*, and it is not for women to intermeddle and to interpoſe themſelves in theſe affaires. Thirdly, it ſeemes that ſhee in her Petition onely reſpected the credit of the Bridegroome, that hee might not be ſhamed in this want of wine, if generall notice were taken of it: Whereas Miracles have an higher end, and reſpect the truth of God, that it might bee ſealed by this meanes unto the hearts of Gods elect: but *Mary* at this preſent regarded not this; *They have no wine*, ſaith ſhee. Her care was all for that: ſhee ſaith not; They have no faith. Her deſire was for a ſupply of wine for their mouths, not of faith for their hearts. Fourthly, ſhee made too much haſte, ſhee would have the miracle wrought in all the haſte, preſently, before the matter were knowne of the gueſts. This is implyed, in theſe words; *Mine houre is not yet come.* Were it not for theſe errours, it

How the Virgin fayled in her ſpeech to Chriſt.

it might ſeeme ſtrange, that Chriſt that yeelded miracles ſo eaſily to ſo many upon their requeſts, as blinde, and lame, &c. ſhould yet ſticke thus with his Mother, who never flatly denyed any, ſave the tempting Devill, and curious *Herod*.

Doctr. 1. The Virgin *Mary* not without ſinne.

It is falſe then which the Papiſts teach concerning the Virgin: 1. That ſhee was without ſinne, even veniall, as they ſpeake. Surely here either ſhee or Chriſt muſt needes ſinne: ſhee in the manner of her requeſting Chriſt to worke a miracle; or elſe Chriſt in reprehending her: But this latter is blaſphemous, therefore the former is true. It is a ſeely ſhift, that this reprehenſion was for the example of others; So indeede ought all publicke reprehenſion to bee: Doth it not therefore argue a fault in the reprehended? Neither is it evident that Chriſt ſpake this aloud to *Mary*: But as *Mary* going about the houſe miniſtring, came and ſpake as it were in her Sonnes eare: for as her deſire was to ſave the credit of the Bridegroome; ſo it is not unlikely that Chriſt anſwered her on the ſame manner. 2. Alike true is that which they teach, concerning that prevailing power which ſhee now hath in heaven: Will ſhee be endured commanding in heaven, that would not be endured intreating on earth? Chriſt humbled on earth, would not acknowledge her for his Mother in matters pertaining to his office, but rancked her amongſt ordinary women; how much leſſe then will he doe it now glorified in heaven? If it were poſſible ſhe ſhould ſo forget her ſelfe in heaven, as now on earth, ſhould ſhee not receiue the ſame anſwer,

Woman

Woman what have I to doe with thee? But ſhee her ſelfe now returnes this anſwer to her Idolatrous petitioners: What have I to doe with you? get you to Chriſt; as afterwards in this ſtory ſhe directs the ſervitors to Chriſt onely.

Doctr. 2. Gods glory muſt be preferred before all reſpects.

Chriſts example teaches to preferre Gods glory before all other reſpects of kindred, neereneſſe of bloud, &c. When our Parents, Wives, Children, or Husbands, would be meanes to hinder that, they muſt be no Parents, no Children, no wives, but meere ſtrangers. Indeede great is the duty wee owe to our Parents; neither, as *Auſten* ſayes, did Chriſt come to this marriage to teach Children to deſpiſe their Parents: for hee did this as God, and not ſimply as man; in which nature onely hee was ſubject to his mother. That which hee had received of his Mother could not worke a Miracle, namely, his Man-hood, but onely his God-head, the glory whereof would have beene obſcured, if at her appointment the Miracle had beene wrought, ſpecially ſo unſeaſonably, before the fit time was come. Chriſt therefore, the perfect patterne of obedience to parents, ſhewes us how farre forth obedience to them is to be performed.

Doctr. 3. Our beſt actions have mixture.

Mary in this action of hers, as wee ſaw, witneſſed both her faith in Chriſts power, and her tender and loving heart towards the Bride-groome and the Bride; neither of which deſerve blame: And yet with theſe was mingled ſomewhat that was faulty and erronious, which Chriſt ſo ſharply rebukes; So it is with the beſt: Vnder the loue of that

that which is lawfull, the Devill drawes us to ſomewhat that is unlawfull, and our beſt affections are ſpiced with ſome errour or other.

Doct.4. It is the fault even of holy perſons, to bee medling where they ſhould be quiet; as on the contrary, to bee quiet where they ſhould bee medling. What great need have wee then to begge wiſedome of God in all things?

Doct.5. A rule for Prayer. In the words of *Mary* there appeare no ſuch errours, but Chriſt ſaw the thoughts of her heart. In prayer then looke wee not onely to the frame of our words, but of our thoughts alſo and affections.

Doct.6. God hath his ſet times wherein he brings things to paſſe. The Lord hath his times and ſet houres to bring things to paſſe in, before which they would be unſeaſonable: As here the proviſion of wine miraculouſly would have beene unſeaſonable, if wrought before Chriſts houre, in *Maries* houre, at the firſt fayling, before all the Wine was ſpent, and generall notice taken of it. The uſe of this poynt our Saviour ſhewes, in reprehending *Maries* haſtineſſe by it: For if God hath ſet downe the houres and the ſeaſons of all things to bee done, then it is fit that wee ſhould patiently waite, and not goe about to prevent Gods time. *Maries* houre muſt bee brought to Chriſts houre, and not Chriſts to *Maries*. *Maries* houre was quickly come, even as ſoone as the wine fayled; but, *Mine Howre*, ſaith Chriſt, *is not yet come*: I will have the matter notified to all, that ſo the glory of the miracle may bee the greater. Therefore what ere be needs, *If wee beleeve, wee will not make haſte*, *Iſ.* 28. For God is not

not ſlow, though he ſeeme ſo to us: but hee is moſt wiſe, then to worke when the fit ſeaſon, *when the houre is come:* And this *houre* is when things are brought to the laſt caſt, and ſeeme moſt deſperate. *Pſal.* 119. 126. *It is time for thee Lord to worke, for they have deſtroyed thy Law.* See *Iſ.* 33. 9. 10. *Now will I ariſe, &c.* to wit, now in this deſperate caſe, ſpoken of in the ninth verſe.

Thus much of *Maries* ſpeech to Chriſt, with his Anſwere. Now followes her ſpeech to the *Waiters*, being the effect of Chriſts anſwere to her.

VERSE 5. *His Mother ſaid unto the Servants, whatſoever he ſaith unto you, doe it.*

Queſt. How did *Mary* know that Chriſt would worke the Miracle, and that he would uſe theſe men in doing of it?

Anſ. When Chriſt ſaid, *Mine houre is not yet come,* hee implyed, and any might gather, that it would come afterward: and there was the ground of *Maries* expectation of the Miracle. That hee would uſe theſe ſervants, the Papiſts ſay, ſhee knew by the ſpirit of Prophecie: But 1. this ſpeech doth not neceſſarily argue her certaine knowledge of the manner of the working of the Miracle, but onely a probable conjecture: and therefore it is as if ſhee had ſaid; If hee ſay ought unto you, doe it, what ever it be. And hereto reaſon might lead her; for to have cauſed wine on the ſodaine to have ſet it ſelfe, without hands, on the table, or to be brought in by ſtrangers, would but have obſcured the glory of the Miracle, and have ſeemed

rather a jugling tricke, than a true Miracle. 2. She might know it by a ſpeciall worke of the ſpirit of prayer, which in the act of prayer ſometimes worketh wonderfully in the hearts of Gods children, and giveth them ſtrange and ſtrong aſſurance of that they deſire: As in *David*, in the middeſt of his prayers, crying out, *Pſal. 6. The Lord hath heard me, he hath granted my requeſt:* And in *Luther*, who praying earneſtly in his Cloſet, what time the Emperour and States ſate in councell about the Proteſtants, at that very houre when the Decree was made, that none ſhould bee troubled for the profeſſion of the Goſpell, came leaping out of his ſtudy, and cryed amaine, *Wee have got the victory.* And the reaſon hereof is, becauſe that as God knoweth the meaning of the Spirit, ſo the Spirit likewiſe that prayes in us, knowes the meaning of God.

Doctr. 1. Reprehenſion muſt be received with patience.

Maries patience in the quiet receiving this check of Chriſt is obſervable: She replies not againe: ſhe ſaith not, Though you have nothing to do with me, yet I have had to doe with you, in bearing, bringing forth, and bringing up. Still ſilence becomes the reprehended of God. *Peter* commends all *Pauls* Epiſtles, 2 *Pet.* 3. 15. 16. and yet *Paul* ſharply reproved him, and wi neſſeth that reproofe in his Epiſtle to the *Galathians Gal.* 2. And *Iob* 4. 16. *I heard a voyce in ſilence.*

Doct. 2. Faith ſees love in anger.

Her hope that ſhee hath of the Miracle, notwithſtanding the ſharpe checke that could not but humble, is alſo obſervable. For all this checke ſhee knew Chriſts affection towards her. Alas our weakneſſe,

weakeneſſe, whom the leaſt ill word or looke from the Lord is ready to cruſh! But true faith, even out of Gods angry ſpeeches, pickes love: As the woman of *Canaan* out of the word *Dogge*, *Mat.* 15. And here *Mary* out of theſe wods; *Mine houre is not yet come*; words of deniall, gathers hope. And Phyſicians put their Pils in Sugar, ſo God puts ſecretly ſome Sugar in his Pils, which true Faith will eaſily finde out, and ſo cauſes us, like little children hanging about their angry mothers, to cleave faſt to God, frowing on us.

Obſerve alſo her humiliation, joyned with her hope, and that two wayes: Firſt, ſhee makes the ground of her hope to bee nothing in her ſelfe, as before it ſeemes ſhee did, comming to Chriſt, as his Mother. It ſhould ſeeme that before, underſtanding by the Servitors of the want of wine, ſhee undertooke perhaps more confidently to provide it, preſuming upon her right over her Sonne: But now ſeeing her errour by Chriſts checke, ſhee comes to them, as it were recanting, and acknowledging her owne inabilitie, and grounding all her hope on Chriſt, to whom ſhe wholy referres them. Secondly, ſhee humbly ſubjects her ſelfe and them, to ſimple obedience to Chriſt, *Whatſoever hee ſayes, doe. Hope* therefore and *Humiliation* goe together. Wicked ones *humiliation* is deſperate. They cannot maintaine any confidence in Gods mercy: And their *Hope* is proud and preſumptuous; for they ſee not their owne unworthineſſe. ſo that they might goe out of themſelves, and build wholly on Chriſt: Nyther in the things

Doctr. 3. Hope, Humiliation and Obedience goe togeather.

they hope for, doe they humble themſelves to obedience in the uſe of the meanes appointed by God.

Doct.4. Simple and univerſall obedience to bee given to Chriſt.

The direction ſhee gives to the Servants belongs to us all; To performe ſimple obedience to Chriſt in all things; his *ſayings* muſt bee our *doings*: No reaſoning of the matter muſt there bee: no enquiry as into mens commandements and ſpeeches; but this muſt ſuffice, Chriſt hath ſaid it. This is the blinde obedience which *Ieſuites* yeeld to their ſuperiours, but it is the obedience that belongs to Chriſt. Many will doe ſomething Chriſt ſayes, but not *whatſoever hee ſayes.*

The ſecond part of the *Preparation* to the Miracle followes, in regard of the Inſtruments to bee uſed, and the readineſſe of the ſixe veſſels wherein Chriſt was to worke the miracle. They are deſcribed, Firſt, by that they uſed to containe *Water:* Secondly, by their ſite, they were ſet there, as uſually ſtanding, being great and ample veſſels, and not eaſily removed: Thirdly, by their matter, *Stone:* Fourthly, by their uſe, *for the purification of the Iewes*; not that which was by Gods appointment, but by mans, by the tradition of their Elders, *Marke* 7. And fiftly, by their quantitie or meaſure, *containing two or three firkins a piece.* All this laid downe,

VERSE 6. *And there were ſet there ſixe Waterpots of ſtone, after the manner of the purification of the Iewes, containing two or three firkins a piece.*

It appeares that the quantitie of wine was very great

great which Chriſt here made enough to have made hundreds of men drunke: Neither yet may wee thinke that hee would hereby favour drunkenneſſe; but, Firſt, ſhew his bounty to this marryed couple: Secondly, to prove the ſobrietie of the gueſts; for it is nothing to bee ſober when no meanes of drunkenneſſe, the tryall is in temptation: Thirdly, by aſtoniſhing their mindes with the glory of the miracle, to draw their mindes from their bellies, to higher meditations; ſo that if any were more intemperate at this feaſt, Chriſts miracle was as a knife put to his throate; it was to ſtay and ſtop their mouthes, and to ſet their mindes on worke, even on heavenly worke: Fourthly, that as in the miracle of the loaves, there might bee remainders, as monuments and memorials of the miracle.

Why Chriſt made ſo much Wine.

The third part of the *Preparation* to the Miracle followes, reſpecting Chriſt and the Wayters. His commands to them, firſt; of powring in water into the fore-ſaid veſſels: ſecondly, of drawing forth, and delivering to the governour of the feaſt: together with their obedience. All this laid downe.

VERSE 7. *And Ieſus ſaid unto them, fill the Water-pots with water. Then they filled them up to the brimme.*

VERSE 8. *Then hee ſaid unto them, Draw out now, and beare unto the governour of the feaſt. So they bare it.*

Chriſt at the firſt gave the repulſe to *Mary*, yet ſhe profiting thereby to true humilitie and repe- *Doct.* 1.

Want of anſwere, or an harſh anſwer at firſt, muſt not diſcourage us in our prayers.

tance, and wayting patiently for Chriſts houre, at length hee gratifies her. Wee muſt not bee diſcouraged if at firſt our prayers want ſucceſſe, and receive but harſh anſweres from God: So here did *Maries*: ſo did the Iſraelites, fighting againſt *Benjamin*, *Iudg.* 19. If with them wee can make the true uſe of Gods anger againſt our prayers, to diſcerne the wants of them, to bee humbled, to waite patiently, to hold out perſeverantly in prayer, our prayers ſhall not returne home weeping in the end. Gods uſe is ſometime to rebuke, and then to reward our prayers; as with the Diſciples, *Mat.* 8. Firſt, hee chides them for much feare and little faith; afterwards hee chides the windes and the ſeas, and grants their deſires.

Doct. 2. Comfort neareſt when afflictions are at the greateſt.

It may ſeeme a ſtrange courſe which here Chriſt takes, beginning to provide wine, hee firſt bids them fetch water. Alas, this was but poore comfort, when wine was expected, to call for water; and yet wine was then neareſt, when the Waterpots were filled with water, even up to the brim: So oftentimes is comfort then neareſt us, when our affiictions are at the higheſt. God workes by contraries, light out of darkneſſe, at the Creation; life out of death, glory out of ſhame, in the Redemption; the blinde mans ſight out of clay and ſpittle; yea, heaven out of hell: when hee brings his children into heaven, he throwes them downe into hell. Never then bee diſcouraged though Chriſt powre never ſo much water on thee: Looke what thy *Water* is, that ſhall thy *Wine* be: what thy croſſes, ſuch thy comforts, *Pſal.* 90. 15. *Comfort*

us

us according to the dayes that thou haſt afflicted us, and according to the yeares wherein we have ſeene evill. 2 *Cor.* 1. 5. *For as the ſufferings of Chriſt abound in us, ſo our conſolation aboundeth in Chriſt.* When Chriſt offereth thee *Water* to drinke, be not afraid to take it, it ſhall be *Wine* in the drinking.

In the example of theſe ſervants ſo readily obeying in things that might ſeeme ſo abſurd and unreaſonable, we learne our duties; to cloſe up our eyes, to follow Chriſt blinde-fold, as *Abraham* did, *Heb.* 11. 8. *Hee went out, not knowing whither hee went.* And here in this obedience did the power of Chriſt appeare as well as in the Miracle: and this obedience was almoſt another miracle. *Doctr.* 3.

Here ſome Queſtions may be moved.

Queſt. 1. What was this *Governour of the feaſt?* What the Governour of the feaſt was.

Anſ. Some hold him onely as a ſteward or Caterer, to looke onely to the meates: But I thinke rather that he was as well to looke to the gueſts, and to the order they kept; as the *Modiperator* and *Symposiarcha* among the *Romanes*: Such happily were thoſe officers, *Eſth.* 1. 8. *Baronius* out of *Gandentius* ſhewes, that this governour among the Iewes was a Prieſt: Such was their care to maintaine good order in their feaſts, which otherwiſe would have beene full of prophanneſſe.

Queſt. 2. Why did Chriſt bid them carry to this Governour?

Anſ. Firſt, according to the cuſtome: for the Governour did firſt taſte, and then give to others: Secondly, his taſte was fitter to judge, becauſe faſting: Thirdly, to make way for the declaration

of the Miracle, becauſe hee was ignorant of the matter.

And thus much for the *Preparation* to the Miracle.

The third Point followes, *The Miracle it ſelfe*, of turning the *Water* into *Wine*: where divers things may bee demanded.

Queſt. 1. When was the water turned into wine?

Anſ. Some thinke before it was carryed to the Governour in the very act of the ſervants drawing: Others thinke, after it was drawne and offered to to the Governour.

Reaſons for the former opinion are theſe:

1. Not onely one pot full was turned, which was carryed to the Governour, but all the ſixe veſſels were turned.

2. Becauſe it is ſaid that the *Governour knew not whence the wine was, but the ſervants did.* But neither of theſe arguments are of force: for to the firſt I anſwere; That all the water in the veſſels was turned into wine at that inſtant that the water drawne in the pot carryed to the Governour was turned. To the ſecond; That the ſervants drawing water for the Governour in an empty veſſell, might well enough know, that if there were any wine, it muſt come out of the water-pots, by the converſion of that water they had drawne into wine. But I confeſſe there is a further difficulty in this argument: for the ſervants might know whence wine was in the cup, after the diſcovery of the Governour, though it were water when they

they drew it; but before he had ſpoken ſomething, they could not know that there was wine in the veſſell delivered, had it not beene wine when they drew it.

Reaſons for the other opinion are: firſt, the words of the Texts; *The ſervants that drew the water knew it*: Secondly, if turned before, their aſtoniſhment would have beene ſuch, that they could not but preſently have ſpoken it to all the table: Thirdly, it commends the obedience of the ſervants the more, that as before they powred water into the veſſels, ſo now at Chriſts command they carry pure water to the Governour of the feaſt, not fearing his offence. But I leave it free to chuſe either of the opinions.

Queſt. 2. How was it changed?

Anſ. In an inſtant, as our bodies ſhall bee at the laſt day, 1 *Cor.* 15. for this is the difference betwixt miraculous and naturall workes. Naturall workes are done ſlowly, and ſucceſſively in ſpace of time: the other are done in an inſtant. Phyſitians heale men in long tract of time, faire and ſoftly; Chriſt gave them whom hee healed perfect health at once. There is one onely example contrary to this diſtinction of naturall and miraculous workes; namely, the miraculous reſtitution of the blinde man, *Marke* 8. unto his ſight, by degrees: firſt, to ſee men as trees, &c. And it was for ſpeciall end, to ſhew both the greatneſſe of our ſpirituall blindneſſe, healed but by little and little, by degrees, and the greatnes of his grace that worketh every particular increaſe of ſpiritual light in us.

Queſt. 3.

Queſt. 3. What kinde of Wine was this?

Anſw. It appeares by the ſpeech of the Governour, *Verſe* 10. whoſe taſte wee may truſt, that it was paſſing good: As generally the miracles of Chriſt were moſt exact and perfect, and far above the works of Nature. No naturall wine cõparable to this: and ſo no eyes ſo cleare, no hands, legges, or other members, ſo ſtrong and comely, as thoſe which Chriſt reſtored. Nature his ſervitor may bungle ſometimes, but he the Lord of Nature doth all in print. Chriſts Miracles were new Creations, and therefore wee may well looke that there ſhould be the ſame commendation of *very good*, which was at the firſt Creation. *Gen.* 1. 31.

Queſt. 4. Why did Chriſt make this wine ſo paſſing good?

Anſw. To ſet his marke as it were upon it, and to provoke all the taſters to a deeper admiration of his glory. Such is our ſtupiditie, we are ready to paſſe by Gods worthy workes; therefore to prevent this, hee imprints ſome notable remarkeable qualitie in them, that may make them for ever to bee remembred. As in his Wine, that is his mercies, there is a ſpeciall goodneſſe and delicacie that may make our teeth to water; ſo in his Vinegar, that is his judgements, there is a ſpeciall tartneſſe and ſowreneſſe, that may ſet our teeth on edge. In the good wine, for the godly, a ſpeciall reliſh; in the ill, for the wicked, a ſpeciall rang, that it may eaſily appeare whoſe finger had the tempering of the cup.

This our owne experience will teſtifie: In the Gunpowder-

Gunpowder-treaſon-traytors, ſome of them were hurt with powder themſelues: thoſe of the league in *France*, drew their ſwords afterwards one againſt another. And ſo ſtrange was the judgement againſt *Caine*, that God was ſaid to ſet a marke upon him, *Gen.* 4. So in mercies to his Church and children, they have had ſome ſpeciall quality to commend them to the enjoyers: As preferring them then when they have beene deſpiſed and unjuſtly dealt with, as *David* to the Kingdome, and *Ioſeph* to his dignitie after affliction by his brethren and ſtrangers, *Pſal.* 118. 22. 23. *The ſtone which the builders refuſed, is made the head of the corner: This was the Lords doing, and it is marvellous in our eyes.* In the other *Wine* wee are forbid by *Salomon*, *Prov.* 23. to looke upon it ſprinkling in the glaſſe, but upon this *Wine* wee muſt. We muſt behold the ſpeciall prints of Gods mercy, which, *Pſal.* 68. 24 are called *Gods goings*. And *Pſal.* 34. *Come, and ſee, and taſte how good the Lord is.*

Queſt. 5. Why did Chriſt worke this Miracle at this time, and what aimed hee at?

Anſw. Beſides inferiour ends already touched, and other mayner ends noted afterwards, Chriſt might ſeeme in this miracle to ayme at theſe things.

Sixe ends of Chriſts turning water into wine.

1. To ſhew his goodneſſe and mercy: And this was common generally to all his miracles, that they were not like *Moſes* his, of judgement and deſtruction, but of ſuccour and reliefe. Hee once with his curſe withered the Figge-tree, but therein hee ſhewed mercy, that hee did not chuſe any man

to

to give us a prooſe of his Iuſtice, as full oft hee did to ſhew his Mercy, but a Plant. Another time hee drave his enemies backward, but yet hee gave them ſtrength to recover, and come againe towards him. This difference of *Chriſts* and *Moſes* his Miracles, implies a difference that is betweene the Law and the Goſpell.

2. To ſhew his Lordſhip and abſolute power over all creatures; and therefore almoſt no kinde of creature which hee wrought not miracles upon. As upon men, their eyes, hands, feete, whole bodies, yea, their wils and affections; as cauſing the owner of the Aſſe to bee willing to let him goe to ſtrangers demanding him: upon Angels, in the ejection and diſpoſſeſſion of Divels: upon beaſts, both upon the earth, making the foale of an Aſſe, though unbroken, to carry him; and in the ſea, as in the fiſh, *Mat.* 17. upon the heavens, in the Sunnes eccliplſe at his death: upon the ayre in the windes ſtilled: upon the waters, in the ſea calmed: upon the earth, in her quaking: on her ſtones, in their rending: on her friuits, in the Figge-tree, and in the multiplication of the loaves, and here in the Wine. As therefore in the multiplication of the loaves, hee ſhewed that it was hee that every yeare cauſed the corne to multiply in the earth, even of one corne an hundred ſometimes; ſo here, that it is hee that doth turne the water in the Vine into Wine, and ſo overthrowes both the *Bacchus* and the *Ceres* of the Heathen. Hee is the true God of Wine, and of Bread, and of all the reſt of the Creatures.

3. As

3. As in healing of bodily diſeaſes his intent was, to declare himſelfe the ſoules Phyſician; and in feeding them with the loaves, to bee the nouriſher of their ſoules, *Iohn 6.* So here, in giving them Wine, to worke naturall gladneſſe, to ſhew himſelfe the reviver and comforter of their ſoules, with the ſpirituall wine of the Promiſes, of peace of Conſcience, and joy in the Holy Ghoſt. Thus in ſome ſort this wine might bee of the ſame uſe to them, which the Wine in the Sacrament is to us; and indeede to ſome it was, *verſe* 11. to the beleeving Diſciples: otherwiſe, it was not the gracing of the feaſt, nor the providing for the gueſts appetites that hee reſpected. In this ſenſe wee may ſay as the Apoſtle ſaith; *Doth God take care for Oxen?* ſo, doth Chriſt take care for mens bellies and appetites? To this meditation, by this miracle, hee provoked them; and ſo wrought this Miracle, as *Samſon* put forth his Riddle, to draw away their mindes from idle matters, and to imploy them in the conſideration of his glorious power.

4. To teach us that hee is the Author of all earthly benefits and comforts: All which having loſt in *Adam*, wee cannot recover but in him. *The wine*, and all other creatures faile us, but in, and by Chriſt, wee have right to them, and they ſerve us as their lawfull Lords, and not as they dōe the wicked, as uſurping tyrants.

5. To ſhew that hee both can and will turne his Childrens *Water* into *Wine*, gall into hony bitterneſſe of ſorrow into ſweetneſſe of joy. To the wicked that are out of Chriſt, their very *Wine* is

Water

Water, and their daintieſt drinke is bitter, *Iſ.* 24 9. *They ſhall not drinke wine with mirth, ſtrong drinke ſhall be bitter to them that drinke it:* But to the godly, contrarily, as a little for quantitie is much, *Pſal* 37. ſo for qualitie, that which is weak & poore is made ſtrong and hearty, as in *Daniels* pulſe, and the hard fare of many of the godly. Thus was browne bread and water turned into manchet and wine to the Martyres in priſon: And no marvell, when the Priſons themſelues were turned into Paradiſes, and the fires wherein they were burnt, into beds of Roſes, as ſome of them profeſſed. And as thus hee can ſweeten all our afflictions, ſo thoſe that are in marryed eſtate, which it ſeemes, this miracle, wrought at a marriage, might have ſome reference unto.

6. To ſhew, that as the Wine was not made of Water, till all their owne wine fayled; ſo muſt we not expect Chriſts wine, his ſpirituall Comforts, as long as wee give our ſelves to carnall and earthly ones: As long as *Ægypts* flowre laſts, *Manna* is not rayned.

The fourth Point followes. *The Notification of it*, laid downe,

VERSE 9 *Now when the Governour of the feaſt had taſted the water that was made wine (for hee knew not whence it was: but the ſervants which drew the water, knew,) the Governour of the feaſt called the Bridegroome,*

VERSE 10. *And ſaid unto him, All men at the beginning ſet forth good wine, and when men have well drunke,*

drunke, then that which is worſe: but thou haſt kept backe the good wine until now.

The *Notification* of it was in this manner, and by theſe meanes: Firſt, the Governour of the feaſt his ignorance, whence that wine was, and the Servants knowledge: Secondly, the effects both of his ignorance and their knowledge; of his ignorance, calling of the Bridegroome and expoſtulating with him for detaining the beſt wine till now; of the Servants knowledge, that upon the hearing of theſe words uttered by the Governour, and knowing with themſelves what they brought, *to wit, Water*, being aſtonied, they declare unto them, that they filled water, and brought nothing but water out of the water pots: whereupon, as it is further probable, the gueſts for their better ſatisfaction, riſing to ſee the water-pots, ſaw them all full of wine. For the firſt.

Marke the ſpeciall providence of God in the ignorance of this Governour: For by this meanes, through his admiration and expoſtulation, a way is made to the revealing of the miracle; and his commendation of the wine carries the greater credit with it, for that it appeares hee commended it not in any partiall affection towards Chriſt, as being ignorant that Chriſt had any thing to doe with it: Whereby wee learne how all things are wonderfully governed by Gods providence, as may be moſt for his owne glory. This ignorance of the Governour might ſeeme a meere caſuall thing: for hee being to looke to things, never ſtood ſtill, but one while was in one place, another while in another

Doct. God by his providence ſo over-rules all things, as may be moſt for his glory.

other, going up and downe: and therefore ſome would have aſcribed it to hap, that hee ſhould bee away then when Chriſt bad the ſervants fill the water-pots, and that hee did not eye the ſervants when they drew it out of the water-pots, and brought it to him. But by this wee ſee how Gods providence did thus diſpoſe of it purpoſely. This muſt teach us patiently to beare all things that befall us, and to be content if it ſeeme good to God to detaine the knowledge of ſome things from us, revealed unto others. Chriſt here uſed the Governours ignorance for his glory, as well as the ſervants knowledge.

For the ſecond. His expoſtulation with the Bridegroome, for detayning the good wine till then, it is grounded upon the common cuſtome then among men in their feaſts: *All men*, that is generally, and uſually, *do firſt ſet forth good wine*, and keepe the worſt till the end of the banquet.

Doct. 1. Care of Sobriety in feaſts.

Learne out of this commendable cuſtome, the care that ſhould bee uſed in banquets, to maintaine Sobrietie; for therefore did they towards the end give them weaker wine, and more alayed with water, leſt their braines might bee overcome, and their mirth might turne into madneſſe.

Doct. 2. Againſt delicats.

In this cuſtome here mentioned, wee have an image of the daily practice of the world, herein verefying the Proverbe of a new Broome ſweeping cleane: Their firſt beginnings are goodly, and glorious, but the end is not anſwerable. Many hot profeſſours, and zealous in their younger yeeres, grow key cold in their elder yeeres. Therefore

Eccl. 7.

Eccl.7. The end is better then the beginning. This deceitfulneſſe of men, is alſo in their ſpeciall callings: Many good Magiſtrates at the firſt, as *Saul*, and Miniſters, as *Iudas*, but they are beſt at firſt: afterwards comes the ill wine. Like *Nebucadnezzers* Image, a golden head, and iron and clayie feete. This is the Devils deceit alſo: Firſt comes the ſweet wine of pleaſures, and delights; afterwards the judgements of God. Gods childrens, and Gods owne dealing are contrary: Grace in the Saints, at the firſt but a little graine of muſtard-ſeede, growes at laſt to a great height: *Their workes*, with *Thyatira*, *are more at the laſt then at the firſt*, and like unto wine, they grow better with age. The *Wine* of the ſpirit, in *David*, *Moſes*, and *Iaakob*, was ſtrongeſt at the laſt, and made them in the end of their life, poure forth diviner ſentences then ever. So God hath given us now in the latter age of the world, the better wine of the Goſpell, after the more wateriſh of the Law: So in this life he gives us *wine* alaide with much *water*, but in the life to come *pure wine*, joy without all ſorrow.

The word [μεθυσθῶσι] in the ninth verſe, which is tranſlated *have well drunke*, is layde hold on by ſome that love to lay too faſt hold on the cup, as though here were ſomething in favour of drunkenneſſe.

The drunkards argument anſwered.

Anſ. Firſt, hee that ſpeakes is no authenticall Author, and perhaps his judgement might be better in a cup of wine then in a caſe of Conſcience. Secondly, the word ſignifies onely a more liberall uſe of the creature to mirth and honeſt delight:

So *Ioſephs* Brethren are ſaid to be drunken, *Gen.* 42. This is plaine, *Hagg.* 1. 6. *Yee drinke, and are not drunken*; ſo is the word; and yet the ſenſe is not ſo as wee commonly take the word, for it is ſet downe as a judgement of God upon them; now it is no judgement of God not to bee overcome with drinke, but a mercy: And the oppoſite of *eating* cleares it, *Yee eate, and have not enough*; ſo in the other part, by not being drunke, is meant, by drinking not to have juſt content, either for neceſſitie, or fit delight, whereas the ſinne of drunkenneſſe is to drinke more then is fit for either of theſe two.

Neither is it for nothing that the Scripture cals the utmoſt of that whereto wee can or may lawfully goe in drinking, by the name of drunkenneſſe, the vice that is committed by exceſſe in going further.

Doctr. Lawfull liberty vſed to the full is dangerous.

It is to teach, that even our lawfull liberty when we uſe it to the full, is in great danger of corruption, and that therefore wee ought to bee ſo much the more wary, chuſing as the Iewes in whipping of malefactors, to give them one ſtripe leſſe then they might; ſo to drinke one cup leſſe then wee may. The heathen man ſaid, that the firſt cup was for neceſſitie, the ſecond for health, the third for mirth, the fourth for madneſſe.

Thus much for the *Notification* of the Miracle.

The fifth poynt followes. *The Adjoynt of priority.*

VERSE 11. *This beginning of Miracles did Ieſus in Cana, a Towne of Galilee, and ſhewed forth his*

his glory: and his Diſciples beleeved on him.

The meaning is not, that it was the firſt of thoſe miracles hee wrought in *Cana*, but ſimply it was the firſt: As for the miracles hee ſhould worke during his childe-hood, they are idle fopperies: The end of miracles is to ſeale doctrine; but then hee taught not, and therefore wrought no miracles. A miracle without doctrine is a ſeale to a blanke: And if Chriſt before had wrought miracles, hee ſhould have beene famous enough without *Iohns* bearing witneſſe to him.

Obiect. His diſputation at twelue yeares of age, his faſting forty dayes in the Deſert, were miracles; and beſides theſe, divers other miraculous matters were wrought abou the birth of Chriſt.

Anſ. But theſe were miracles rather wrought upon Chriſt, then by Chriſt, and of this nature ſeemes his Faſt to bee; his man-hood being rather a patient then an agent, and miraculouſly upheld by the God-head without food: Beſides, that miracle was not publicke and in the eyes of others, ſo that it might *declare his glory to them.* Againe by miracles here are meant certaine outward workes apparant to the ſenſes, wherein the order of Nature is altered. Now though his diſputation, and ſo in the former Chapter, his telling of *Nathanael* where hee was, were ſtrange and miraculous, yet not ſuch kinde of miracles as theſe. And beſides, that to *Nathanael* was more private, and not ſolemne enough, as this here was before ſo many.

The ſixt poynt is, *The effect of the Miracle:* And that was two-fold.

Why Chriſt prayed at the rayſing of *Lazarus*, rather then in other miracles.

1. *He ſhewed thereby his owne glory, verſe* 11. Hee ſhewed his glory, that is, his God head: for others though they wrought miracles, yet they did it by his power, and therefore called upon him for help: as wee ſee in the Apoſtles. Chriſt wrought miracles by his owne power, and therefore vſually called not upon God in his Miracles, unleſſe in the raiſing of *Lazarus*; and there hee did it for ſpeciall reaſon: Firſt, by way of figure, to ſhew how difficulty ſinners that have lyen long in the grave of ſinne, are rayſed up to newneſſe of life: and therefore no ſuch adoe in the rayſing of the maid, and the young man not buried. Secondly, hee did it for examples ſake, *Iohn* 11. 42. *I know that thou heareſt me alwayes, but becauſe of the people that ſtand by, I ſaid it, that they may beleeve that thou haſt ſent mee.* And theſe prayers are actions of Chriſt in regard of his man-hood, which is but the inſtrument of the God-head, in working the Miracle, and which may therefore deſire the lively declaration of the God-heads preſence. As for his prayer in the miracle of the multiplication of the loaves, it was for the bleſſing of God upon that they ſhould eate, not for the multiplication. And if in ſome miracles hee called upon God, it was to ſhew that as Mediatour hee was inferiour to the Father; as in other and greater miracles hee did not call on him, to ſhew that as hee was God, hee was equall with him. And therefore hence, *Luke, 6.* vertue is ſaid to have gone out of Chriſt, in working of miracles.

Further,

Further, by the doctrine which Chriſt taught, and confirmed with miracles, it appeared, that by his miracles hee ſhewed himſelfe to be God: for if he had lyed, in ſaying hee was God, ſuch miracles as none but God can worke, ſhould not have confirmed his doctrine. but have confuted it rather, in the overthrow of his perſon.

*Object. Iohn.*14.12. *Hee that beleeveth in me ſhall doe the ſame things that I, and greater.*

Anſ. Greater in regard of the *matter*, as converting three thouſand at one Sermon, which Chriſt did not: So *Peters* healing with his ſhadow, greater in regard of the outward ſhew of the worke, then Chriſts healing with the hemme of his garment. But now the *manner* is all, and ſo they are leſſe then Chriſts; for firſt, they did it not in their owne names; and ſecondly, they did it not, as Chriſt, preach any ſuch doctrine, that they were Gods.

Iohn 14.12. expounded.

The end of true miracles is, to glorifie God. The Popiſh ones therefore are but devilliſh colluſions, which tend to obſcure Chriſt, and to glorifie Saints, ſo that now Chriſt cannot bee knowen among the Saints, as among themſelves it hath beene ſaid. *Maldonate* himſelfe wiſheth us to ſuſpect many of their miracles reported in their bookes, as being done without any juſt cauſe, to procure fooliſh glory rather to the doer, then any glory to Chriſt.

*Doct.*1. 1. End of Miracles.

This which Chriſt makes the end of his miracle, muſt wee make the higheſt end of all things, 1 *Cor.*10.31. wee may not doe ought for our owne glory, as Chriſt did for his: for hee was God, and

*Doct.*2. Gods glory the end of all our actions.

God ſhould deny himſelfe, if hee ſhould not in all things ſeeke his owne glory: But wee are poore creatures, depending upon God, and becauſe we are of him, therefore alſo for him, *Rom.* 11. 36. *For of him, and through him, and for him are all things.* As in a circle, where the beginning was, there is the end; ſo God who is our *Alpha*, muſt bee our *Omega* too. As wee had our beginning from him, ſo wee muſt returne backe to him, and end in him, as the Rivers that come out of the Sea returne thither againe.

2. The ſecond effect is, *And his Diſciples beleeved on him, Verſe* 11. Thoſe Diſciples were mentioned *Chap* 1.

Doctr. A ſecond end of Miracles.

Another end of miracles is, to confirme the truth of the Goſpell, and ſo to worke faith, *Iohn* 10. 38. *Beleeve the workes*, and *Iohn* 5. 36. *The workes that I doe bearewitneſſe of me.* As the Kings ſeale makes us beleeve that that which is written in the Letter is his mind, ſo are miracles ſet to the Goſpell, as Gods ſeales. This meetes with Popiſh miracles againe, which are to corrupt the Goſpell, and to draw us from Chriſt to Idols. In the diſſenſions among themſelves, as about the corruption of the Virgin, there were miracles and revelations pleaded on both ſides.

Queſt. How is it that Miracles now are ceaſed in the Church?

Why Miracles are ceaſed.

Anſ. Becauſe their ſpeciall uſe was at the firſt, when the new, and never heard-of myſterie of the Goſpell was preached to the world, wholly averſe from it, to provoke their attention, and make them willing

willing to give eare to that doctrine that had ſuch ſtrange attendants: Otherwiſe they would never have heeded it. The principall uſe of Miracles was for unbeleevers, 1 *Cor.* 14. 22. *Strange tongues are for a ſigne, not to them that beleeve, but to them that beleeve not:* But now the Goſpell being planted, and generally beleeved, there is no ſuch uſe. Beſides that, theſe ſeales of Miracles which God ſet to the Goſpell at firſt, ſtill remaine in their print. We have the uſe of the firſt miracles: and it is better to beleeve without miracles, as it is to ſwimme without bladders, or to goe without crutches.

Queſt. 2. Theſe Diſciples are ſaid to beleeve before, how then are they ſaid to beleeve?

Anſ. Firſt, becauſe their faith was lifted up to an higher degree, ſo that in compariſon their former faith was no faith: Secondly, in regard of a freſh and new act of their faith. Their ſmall faith they had before, being as it were a ſleepe, was awakened and quickned by this Miracle. As a man that having gone ſtands ſtill, when he goes againe may be ſaid to beginne to goe. Where we learne:

Doctr. True grace hath its proceedings.

That where true grace is, there is a proceeding; though it be but weake, and can ſcarſe creepe, yet when God puts under it his ſtilts, his crutches, it will take the advantage of them, and will be going: Examine wee therefore our faith by this; If it bee more lively, after more lively & effectual meanes, as here this their faith after the Miracle. As wee ſee how after ſome plentifull ſhowre the graſſe ſprouts forth luſtily, that before was very ſhort. 1 *Ioh.* 5 13. *Theſe things have I written to you that beleeve, that yee*

may beleeve, namely, more ſtrongly: So here did Chriſt worke this Miracle before his beleeving Diſciples, that they might beleeve. So ſhould it bee with Chriſtians, after a good Sermon, after ſome ſpeciall worke of Gods mercy or juſtice, to gather ſtrength. A poore horſe that goes ſlowly, yet when well bayted and refreſhed, will goe freſhly, and then wee ſay, Now hee goes, as if he went not before: So a dead fire, when quickned with the bellowes, will caſt forth a greater heat, and then we ſay, Now it burnes, and yet it burnt before. A chriſtian muſt not be diſcouraged if he find ſome dulnes, and deadnes, and weaknes in his faith, ſo be it when God comes with his baite, with his bellowes, with his ſhowres, he feele ſpirit & quickning. But then is the diſcouragement, when our faith ſleeping, cannot be awakened with thoſe bleſſed meanes God vſeth.

Doctr 3. Onely the Eleſt prpfit and proſper by the meanes.

Onely of the Diſciples it is here ſaid, that *they beleeved* upon the ſight of this Miracle: Did not others beſides ſee the Miracle? Yes, but God gave them not an heart to beleeve, as *Moſes* obſerves in the Iſraelites, *Deut.* 29.4 only the elect of God profit & proſper by the meanes; by his word, *Act.* 13. 48. by his mercies, *Iſ.* 26.10. by his judgements, *Iſ.* 26.9. Thoſe *Inhabitants* there mentioned are the elect, for they only are the true inhabitants of the world; the wicked are Vſurpers. This is comfort to Miniſters, when their labours take not, 2 *Cor.* 4.3. *If our Goſpell be hid, it is hid to them that be loſt.*

Iſ. 26. 9. interpreted.

Hitherto of the Miracle of *turning Water into Wine*, the firſt part of the Chapter.

The ſecond part followes.

The

The Hiſtory of Chriſts purging the Temple.

IN this Hiſtory conſider:

1. *Time.*
2. *Occaſion.*
3. *Purgation it ſelfe.*
4. *Effects.*
5. *Attendants.*

1. The *Time* is implyed to be not long after the other Miracle: for it is ſaid *ver.* 12. that they went after theſe nuptials performed, to *Capernaum*, but ſtaied not there long: and the reſon is given, *ver.* 13. becauſe *the Paſſeover was at hand.*

2. The *Occaſion*: and it was two-fold; firſt, more remote, his comming up to Ieruſalem, *ver.* 13. *Therefore Ieſus went up to Ieruſalem*: which Chriſt did to ſhew his obedience to the Ceremoniall Law, whereto hee had bound himſelfe by Circumciſion, *Gal.* 5. 4. and partly alſo to take a fit time of working this miraculous purging of the Temple, and ſo making himſelfe knowen to the people, now gathered from all quarters of the Land. Now if Chriſt were ſo carefull an obſerver of Gods worſhip, who needed it not as wee doe, what a ſhame is it for us to be ſloathfull?

The ſecond *Occaſion* which was nearer, is laid downe:

VERSE 14. *And hee found in the Temple thoſe that ſold Oxen, and Sheepe, and Doves, and changers of Money, ſitting there.*

The

Doct.1. Other mens ſinnes ſhould kindle zeale in us.

The ſight of wickedneſſe in thoſe that are Chriſts, ought to provoke in them their zeale and fervent indignation againſt it: As in *Lot* among the *Sodomites*, 2. *Pet.*2.8. As in *Paul* among the *Atherians*, *Acts* 17. In *Moſes* againſt the *Iſraelites* golden Calfe, *Exod.*32.19. In *David*, *Pſal.* 119. 136.158. But no example like to Chriſts. As the cold of the ayre in Winter, makes in us our naturall heate the ſtronger: ſo the wickedneſſe of the ungodly is a whetſtone to the zeale of the godly. The force of naturall Antipathy is great, as in ſome mens ſtomacks againſt ſome meats, which no ſooner ſeene but breeds a kind of loathing: Greater ſhould bee the force of our Antipathy againſt ſinne, and Gods diſhonour. Fearefull, when wee can eaſily comport with the wicked, and digeſt their oathes, vanity and pride; This in time will make us like them, as *Ioſeph* ſwearing by *Pharaohs* life in *Pharaohs* Court.

Doctr.2. Gods Iudgements take wicked men in the act of their ſinnes.

Chriſt comming as a Iudge and King into his owne place, to ſee what rule there kept, finds them in the middeſt of their diſorders, and takes them napping as wee ſay, even in the very deede doing. When Gods whip comes to ſcourge the wicked, it ſhall ſeize upon them in their ſinnes: As upon *Belſhazzar* in the middeſt of his cups, and *Nebuchadnezzar* in the middeſt of his pride: So the Floud came upon the old world, in the middeſt of their worldlineſſe and fleſhlineſſe: So *Phinees* his dart upon *Zimri* and *Cosbi*, in the middeſt of their uncleanneſſe: And thus ſhall Death and the laſt Iudgement come upon impenitent ſinners, *Yee ſhall dye,*

dye, ſaith our Saviour to the Iewes, *in your ſinnes*, *Iohn* 8 21. The other and leſſer whips of Chriſt, as it were of ſmall cords, though finding us in ſinne, they will ſcourge us ſeverely, yet not eternally, and happily to amendment: but the Iron ſcourge, the Scorpion of Death, that never gives us over, after it hath once begun, it can neither mend us, nor end us, nor yet ſpend and weare out it ſelfe, as other rods doe. Take thou heede then that Chriſt comming with this whip, find thee better imployed then hee did theſe men: *Bleſſed is that ſervant whom his maſter comming ſhall find well doing.* Theſe men were found in a good place, but yet ill doing; and therefore the holineſſe of the place was no ſhelter unto them, no more then the hornes of the Altar to *Ioab*. So at the laſt day, happily many a reprobate ſhall bee in the Church, hearing, it may bee preaching, yet becauſe doing good ill, it ſhall not ſerue his turne, no more then if hee were found in the Stewes, in the Ale-houſe, or at the Theater. Looke wee then to it, ſince wee know not when Chriſts whip may come, that wee be in well doing: and thinke wee when wee are following vaine pleaſures, and haunting unlawfull places, Oh, hovv if the Whip of Chriſt ſhould novv come! If it bee ſo terrible in the Temple, vvhat will it bee in the Taverne?

The third poynt followes: The action of Chriſt in purging the Temple.

VERSE 15. *Then he made a ſcourge of ſmall cords, and drave them all out of the Temple, with the Sheepe and*

and Oxen, and powred out the changers money, and overthrew the tables.

VERSE 16. *And ſaid unto them that ſold Doves, Take theſe things hence: make not my fathers houſe, a houſe of merchandiſe.*

In which action conſider:

1. The *manner*.
2. The *cauſe*.
3. The *ground* of the *manner* he vſeth in purging.

1. The *manner* is, firſt with violence, and with force, in whipping them out, and in throwing downe their tables: ſecondly, with authority and power, in making them yeeld both to his whip, to his words, and commands.

For the firſt, two things may be asked.

Queſt. 1. Whom hee whipt.

Anſ. Both the men, & the beaſts: Some thinke only the beaſts, not the men. Their reaſons are; Firſt, The words may be ſo read, *He drave them out, both ſheepe and oxen:* But I anſwere, the words may better be read otherwiſe, *And the ſheepe and oxen:* Becauſe πάντας, the maſculine gender, doth not ſo well agree with πρόβατα the Neuter. The ſecond Reaſon: Hee ſpeakes to the Dove-ſellers to carry away their Doves, ſo it is likely that hee ſpake to the ſellers of Oxen. *Anſ.* Very likely ſo: But it followes not, becauſe he ſpake, therefore he whipt them not, in whipping ſpeaking, ſeaſoning his corrections with inſtructions. The third Reaſon: It makes more to the commendation of the Miracle, that his very words, without blowes, ſhould drive them out. *Anſ.* The Miracle is as great, that not onely they

they are made to endure imperious words, but as they might take it, contumelious blowes alſo, which are more hardly digeſted by free men, ſpecially with a whip, that belongs to a dogge. And ſurely the men deſerved the whip more then the beaſts. The poore innocent beaſts, what could they doe? It was the men that brought them thither: But this ſhewes Gods hatred againſt ſinne, which is not onely againſt the Authour of ſinne, but againſt the matter and inſtrument, yea the ſenſleſſe inſtrument abuſed to ſinne; As in his curſe upon the Serpent, *Gen.*3 A good meditation when Gods wrath is againſt our beaſts, our money, or ought elſe, which hath beene ſinfully abuſed by us.

*Queſt.*2. Why whipped hee, and ſo violently threw downe their wares? For it may ſeeme ſtrange, that ſo peaceable and loving a Saviour, on whom the Dove ere while deſcended, as though he had no gall, that hee, that according to the Prophecie ſhould not cry, nor lift up his voyce, in his firſt entrance into the Temple, ſhould deale thus boyſterouſly.

Anſ. Chriſt did this for many weighty reaſons: And this ſcourge of Chriſt is like *Aarons* Rod that budded, yeelding us many a good conſideration.

7. Reaſons of Chriſts whipping them out of the Temple.

1. To ſhew that Chriſt is not an honey God, made all of mercy without juſtice, as the world ſuppoſes, but hee hath his *rod to come with*, as well as the *ſpirit of meekeneſſe*: and hee is a Lyon as well as a Lambe, and an Eagle, as well as a Dove. Know thou therefore, and learne ſo much from this whip,

Chriſt is not a God all of mercy.

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whip, that Chriſt hath a whip, and whipping-cheare for all refractary ſinners, abuſing mercy.

Meekneſſe is not ſheepiſhneſſe.

2. Chriſt would hereby teach us, that the Doves meekeneſſe muſt not make us Aſſe-like patient, or ſheepiſhly ſimple and fearefull: But though in regard of want of gall thou ſhouldeſt be a Dove, yet in regard of ſpirit, and boldneſſe, and zeale for God, a very Lyon, not fearing the faces of the wicked, though never ſo many, but with much courage and confidence to confront them, and to ſhew thy zeale againſt ſinne by taking puniſhment of it, as thy place gives leave. This was the *Corinthians* zeale againſt the inceſtuous perſon, 2 *Cor.* 7. 10. *Behold, what zeale, what revenge:* And this was *Moſes* his zeale againſt the Iſraelites, for the golden Calfe. Excellently *Salomon, Pro.* 28. 4. *They that forſake the Law, prayſe the wicked:* Yea, but might ſome ſay, I prayſe them not, I would things were otherwiſe, I diſlike theſe and theſe courſes, therefore I hope I am well. Nay, ſayes *Salomon*, in the next words, *They that keepe the Law, ſet themſelves againſt them.* Not enough for thee to diſlike their doings in judgement, but thou muſt oppoſe them, and ſhew zeale, as here Chriſt did, by warring with them in thy place. Many faintly and coldly ſhew their diſlike againſt wicked men, as *Eli* againſt his wicked ſonnes: But it is, to uſe *Sophocles* his Compariſon, as if in a feſtred wound or ſore, the Chirurgion ſhould onely blow upon it with his mouth, whereas there muſt bee cutting, lancing, ſearching, burning, and the greateſt violence that can be.

Prou 28.4. inlightened.

3. Chriſt

Reformation of corruptions make way for preaching the Goſpell.

3. Chriſt thus beginning his office of preaching the Goſpell, with ſo zealous a purging of the Temple, teacheth, that this muſt bee the firſt worke, to reforme abuſes, and throughly and effectually to purge out corruptions, before the truth be preached: Otherwiſe corruptions retayned with the Goſpell, will be to it, as Ivie to the Oake, as the *Canaanites* to the *Iſraelites*, as thornes to the ſeede. So in the health of the body, the firſt thing is to evacuate ill humours, which otherwiſe will corrupt all the good nouriſhment that is received. Miſerable experience in many Churches hath verified this, how but a little corruption tolerated at firſt, hath beene as leaven to ſowre the whole batch of the Goſpell.

4. To teach that men are ſo ſet to mainetaine their gainefull corruptions in the Church, as *Demetrius* his Temples of *Diana*, that no hope of a reformation by a voluntary relinquiſhing of them. Vnleſſe God come with a ſtrong hand, they will hold their corruptions, as faſt as *Pharaoh* the Iſraelites. *It muſt bee the whip of Chriſt that muſt purge the Temple*: So *Groſtead* that renowned Biſhop propheſied, that the reformation of the Church could not bee, but *in ore gladij cruentandi*: And experience verified this in the beginning of the reformation by *K. Henry* 8. in the violent overthrow of the Abbeyes.

5. Chriſt being afterward to bee whipped himſelfe, and ſo his Apoſtles, by the Iewes, and other of his ſervants by other of his enemies, doth firſt beginne to whip them, and that out of the Temple, as

as Lord of the Temple; thereby declaring his Kingly ſoveraigntie in the Church, for the comfort of his Church: That howſoever ſometimes hee may ſeeme, to let the *whip* goe out of his owne hand into his enemies, to afflict his owne, and Churches backe, yet when hee will, hee can take the VVhip into his hands, and ſcourge out thoſe that trouble and defile his Church. This is our comfort, when *Money changers in the Temple*, and *Sheepe-ſellers*, filling the Temple with their traſh and trumpery, and whipping out of the Temple the true worſhippers of Chriſt, that being annoyed and peſtered with this filth, wee may goe to Chriſt, as the Lord of his Temple, and deſire him to take the poſſeſſion of it, to take the whip into his owne hands, and to chaſe out theſe creatures with their cattell.

The baſe account that Chriſt makes of maintainers of corruption.

6. Chriſt by putting theſe corrupters of his Temple to the ignominie of the whip, whipping them out, like beaſtly curres, doth further ſhew, how baſely hee doth account of all ſuch wretches, that for their owne backe and bellies ſake, maine-taine corruptions in the Church. Such men are like thoſe baſe creatures that live upon corruption, and excrements, and putrifaction, as Rats, Mice, &c. So doe theſe liue upon the filth and corrupt excrements of the Temple. Though flouriſhing in outward wealth, they may thinke well of themſelues, yet with God they are very dogges, and ſo hee vſes them. Like as a Gentleman, will ſcorne to fight with his ſword with a baſe uuderling, having abuſed him, but will take a cudgell and

and thwacke him with it: So *Iſai.* 9.15. *The falſe Prophet is as the tayle.*

7. Chriſt hereby ſhewes, that in deſperate and deſolate times, when no helpe can be expected for his Church from ordinary governours, hee will yet graciouſly viſit his Church, and raiſe up ſome ſelect choiſe inſtruments or other, induing them with extraordinary and heroicall zeale and courage for the reformation of the Church. The Prieſts were generally corrupt, and how ſhould reformation proceede from the authors of abuſes? How ſhould *deformers* be *reformers*? Yet now Chriſt comes with his whip. In the like corruptions of Religion in this latter age, God raiſed up that heroicall worthy, *Martin Luther*, and many worthy Princes, with their whips to drive the Maſſe-mongers out of the Temple.

Thus much for the violence uſed.

The ſecond point in the *manner* of this action of Chriſt, is the power and authoritie, which is miraculouſly ſtrange; inſomuch as *Origen* makes this a greater miracle then the other of turning *water* into *wine*, where onely the ſenſleſſe creature yeelded, but here the ſpirits of many hundred men are tamed: And *Hierome* makes it the greateſt miracle that ever Chriſt did, that a poore ſtranger, in ſhew but contemptible, ſhould with the ſtroakes of ſo little a whip, maſter ſo great a multitude: So that though they were ſturdy fellowes, and it was their gaine and liuelihood that Chriſt went about to depayre them of; yet Chriſt no ſooner ſpeakes and ſhakes his whip, but like a company of feare

The greatneſſe of this miracle.

full Hares and Buckes, they all runne away. In the maintenance of their trades, though never ſo unlawfull how full of ſtomacke men are, *Demetrius* his example ſhewes, *Acts* 19. And the Proverbe is, that, *The belly hath no eares*: But yet if Chriſt ſpeake to the belly, as here hee doth to many greedy bellies, hee will make it finde eares and feete too. And the Miracle was alſo the greater in regard of the time, that it was now againſt the Paſſeover, which was their great Mart, there being then ſuch a generall recourſe of the whole Nation to *Ieruſalem*, who all were to be their chapmen. No doubt, but as *Hierome* notes, there was a ſpeciall Majeſtie, and awfull grace in the very eye of Chriſt, that daunted them and confounded them, as wiſedome makes the faces even of poore Chriſtians to ſhine, *Eccl.* 8. 1. *Igneum & ſidereum quid ex ejus oculis radiebat.* As ſometime in Chriſts eye there was a ſpeciall alluring grace, that drew men towards him, as in the calling of many Diſciples, that upon the firſt word followed him, and in *Peters* repentance, cauſed by the gracious aſpect and caſt of his eye: ſo ſometimes againe, a ſpeciall aſtoniſhing glory, as here, and *Iohn* 18. in driving backward his enemies.

Doct. 1. If there were ſuch power and terrour in Chriſts countenance, and ſpeech, and whip of ſmall cords, here in the Temple, in the dayes of his humiliation; Oh how terrible ſhall his face be to the Reprobate, when hee comes a glorious Iudge, in ſtate and triumphing Majeſtie! How fearefull ſhall his iron ſcourge then be! How powrefull ſhall that voyce

voyce be, *Depart yee Curſed*, whereby he ſhall drive them away from his Kingdome into everlaſting darkeneſſe! As here theſe men could not ſtay when he bad them be gone, no more ſhall the reprobate at the laſt day, when that dolefull voyce ſhall ſound in their eares, *Goe yee Curſed.*

Doct. 2. Every thing ſhall give way to Chriſt purging his Church.

By this Chriſt would teach us, how in the purging of the Church, hee will make every thing yeeld, and give way to his power. Here were Prieſts, Scribes, Phariſes, all allowers of theſe corruptions, a company of greedy Cormorants that lived altogether by theſe corruptions, yet not one of theſe dares quitch, not an hand lift up; feete running apace and obeying, not one hand reſiſting. This might be ſeene of late yeares, in the beginning of this happy Reformation here in *England*: Good Lord, who would have thought it poſſible that Popiſh Shavelings, ſo ſetled and rooted, that had ſuch power and authoritie, and wealth withall, could ever have beene ſo eaſily removed! Yet at the preſence of Chriſt and his whip, how ſuddenly vaniſhed they and all their baggage! Though as hils and mountaines, yet they skipped as Lambes and Rammes, and at the word of Chriſt were flung into the Sea. This muſt comfort the Church ever in all unlikelihoods of Reformation: what though there ſtand never ſuch mountaines in the way? they ſhall all be turned into plaines before Gods *Zerobabels*. What though the Moneychangers have gotten the poſſeſſion of the Temple, and erect their chayres, and play reakes there? Yet Chriſts whip will come and take downe their

Pride, and thruſt them out of the Temple, as *Hagar* and *Iſhmael*, for all their craking and uſurping, out of *Abrahams* family with bagge and bottle.

Doct. 3. Chriſts rods are ſpeaking, as well as ſmiting rods.

Chriſt ſpeaking to them with ſuch authoritie, whileſt hee whipt them with ſuch ſeveritie, wee may ſee that his corrections are not mute, but inſtruction is mingled to ſanctifie the correction, by ſhewing them the cauſe of their corrections: And though Chriſt doe not now ſpeake to us with an audible voyce, in his corrections, yet ſecretly hee doth in the checke and cry of our Conſcience: As in *Iaakob*, *Gen.* 35. 1. In his preſent afflictions in the fore going Chapter hee admoniſhed him of the diſorders of his familie. Wee muſt not onely minde the rod, but the voyce of it, and of God in it; *Mic.* 6. 9. *Heare the rod:* And then, *Bleſſed is the man whom thou chaſtiſeſt and teacheſt in thy Law*, *Pſal.* 94. 12.

The ſecond poynt in the *Action*, is the *Cauſe*, why Chriſt dealt thus roughly with theſe men: For by reaſon of the farre diſtance of many from *Ieruſalem*, it was permitted them by Gods Law, to ſell their beaſts at home, and to buy others, and therefore the ſellers of Sheepe and Oxen might ſeeme to doe a good worke, to provide the Sacrifices in a readineſſe; and whereas there might be divers occaſions for exchange, as of gold for ſilver, greater for ſmaller, ſtrange coyne for the money of that place (for ſome of the Iewes were diſperſed into forreyne parts) to helpe this, there were Money-changers. And what hurt is there in all this?

Anſ.

Anſ. All the hurt was, that all theſe things were done within the Temple, a place of that holineſſe, that a veſſell might not be carried through it; in which regard afterward hee charges them with theft, for that they incroached upon a place conſecrated to God, and profaned it with their merchandiſe. Now in this regard Chriſt had juſt cauſe thus to deale.

1. Becauſe God was wronged, and robbed of his right: His houſe was converted to another houſe then he had appointed; of an *Oratory* made a *Market-houſe.* Where learne, what a fearefull ſinne it is to prophane holy things: If ſuch a crime to rob God of a materiall Temple, which had only Ceremoniall holineſſe, what then is it to rob him of his ſpirituall Temple, thy ſoule and body, and to make it a ſtye for Satan, as the uncleane perſon and drunkard doe? The like ſinne it is to rob God of his time, the *Sabbath*, to prophane his word, by turning it to jeſts, and lots ſanctified for matters of moment, to play and recreation; to convert goods given for the maintenance of Gods worſhip, to our owne private uſes: All theſe are branches of this generall of devouring things ſanctified, *Pro.* 20.25. Which is there ſaid to be a deſtruction, or a ſnare, and ſo here proved, drawing forth Chriſts whip to revenge it. See *Achans* example in ſtealing the wedge of gold, that the Lord had appoynted for him, *Ioſh.* 7. And of *Belſhazzar* prophaning but the cups of the Temple, *Dan.* 5.

Fearefull to rob God of his right.

2. Becauſe here was horribble covetouſneſſe, that was the ground of all this, and that coloured with

hypocriſie: Their pretence was godly, that all was done to further Gods worſhip; but their end was the filling of their purſes: Firſt, in the ſellers, that in this regard ſold the dearer, becauſe of the commodiouſneſſe, and perhaps alſo of the ſanctitie of the place, as though they were the fitter for ſacrifice, becauſe ſold in ſo holy a place: Then ſecondly, in the Prieſts, becauſe the ſacrifices, wherein they had their parts, were offered more plentifully, and no doubt but they fleeced the Merchants beſides for their ſtanding in the Temple.

Doct. 1. Good ends juſtifie not ill actions.

No pretences of good ends can juſtifie that which is forbidden by God. Things may not be uſed about Gods worſhip under pretence of furthering, gracing, and adorning it, though in mans reaſon they may ſeeme ſo to doe, if God who knowes beſt what will further and adorne his ſervice hath forbidden it.

Doctr. 2.

A fearefull ſinne to make Religion feede our covetouſneſſe, and in the matters of God to be carried with ſuch baſe affections as here theſe men: So *Iudas, Mat.* 26. abuſed the coulour of his charitie for his covetouſneſſe.

Doct. 3.

Corruptions, not onely in Common-wealth, but in Church alſo, are from covetouſneſſe. Covetouſneſſe is the boldeſt pick-purſe that is: It will picke Gods purſe, it will rob God of that which is his.

Doctr. 4. Pretences for ſinne will not ſave from the whip.

A fearefull ſinne to ſeeke out pretences to beare out our ſelves in our ſinnes, that wee may ſleepe ſecurely in them, as here theſe men did; but what got they by it? Theſe pretences and excuſes are but *cords of vanitie, Iſay.* 5. 18. And will in the end procure

procure us this *whip of cords*, which theſe men felt notwithſtanding their pretences. The Devill and our owne hearts are very witty to ſuggeſt ſome pretty ſleight to make our ſinne ſeeme lawfull, when wee have defiled things conſecrated, as our bodies, the Sabbath, &c. and we ſatisfie our Conſciences for the time, if wee could ſatisfie Chriſt too, it were well, ſo that wee might eſcape the *Whip*: But by how much the more cunningly we ſpinne theſe Spiders webs, ſo much the harder doth Chriſt twiſt his *cords* to ſcourge us withall.

The third poynt is, *the ground of this Action:* And that Chriſt ſhewes in his ſpeech of rebuke, *ver.16. Make not my Fathees houſe a houſe of Merchandiſe.* The Temple was his Fathers houſe, hee was therefore, being the naturall Sonne of God, the right owner and Lord of the houſe: So that the ground whereon Chriſt did all this, was ſpeciall and proper to him, becauſe he was the Sonne of God. See *Mal. 3. 1. The Lord whom yee ſeeke, ſhall ſpeedily come to* his *Temple.*

Doct.1. Chriſt the Lord of his Church.

The Temple being a figure of the Church, which is *the houſe of God, 1 Tim. 3. 15.* This ſhewes that Chriſt is heire and Lord of this houſe alſo. And reaſon good: for hee built it, and compacted every ſtone together. The particular members of the Church are living ſtones of this houſe and Temple, *1. Pet. 2. 5.* and the whole Church is the houſe. Oh happy houſe who hath ſo happy a Maſter, that will not let it out to any tenants, *Can. 8. 11. 12.* but will continually reſide in it himſelfe, ſo watching over every ſtone, that it ſhall not goe to any dila-

pidations, who will preſently make up all the breaches. This is our comfort when wee are weather-beaten: Oh Lord, wee are thine houſe, thou haſt built us, and founded us on thy Sonne: thou haſt choſen to dwell in our hearts, *Iſ.* 66. 2. Of whom ſhould the houſe looke to be maintained and repaired, but of the owner? This is a comfort in the ſecond place, when unjuſt Lords enter into the Church, and take poſſeſſion of it, and uſurpe, as the Pope and his creatures: Chriſt hath the ſame right ſtill to drive ſuch out of the Church, as now hee had to drive theſe out of the Temple. Take heed in the laſt place, how thou hurteſt this houſe, or the leaſt ſtone therein: Remember whoſe houſe it is. If in common houſes prophaned, the *dead ſtones* can cry out of the wall, *Hab.* 2. 11. Againſt their Maſters, then much more in this houſe can the *living ſtones* cry unto their Maſter againſt their wrongers.

Doct. 2. The Pope hath no power to diſ-throne Princes.

This plainely ſhewes, that this fact of Chriſt is not to be drawne into imitation, becauſe hee did it upon this ground, as hee was Lord of the Temple, by vertue of his Sonneſhip. Therefore the *Rhemiſts* groſſely abuſe this place that hence gather the power of the Pope to puniſh offenders, even with corporall puniſhments, meaning depriving Princes of their Kingdomes. Verily if hee alone can puniſh men corporally in the ſame manner that Chriſt did; if of himſelfe without further helpe, hee can maſter ſuch a multitude of enemies, as here Chriſt did, and make them fly before him, let him take this power into his hands: But he will be

be wiſer then to undertake ſuch a buſineſſe, for feare of fiſts about his eares. But if Chriſt did not whip ſo much as poore ſheepe-ſellers out of the Temple, but by the power and priviledge of his Sonſhip, how can the Pope, a man, a worme, and no God, arrogate power to whip Princes out of their Thrones, in which Chriſt hath ſeated them?

Alike is the errour of others, who without ſpeciall calling from God, take upon them to reforme publicke abuſes; for Chriſt did this as the Sonne of the Father, and King of the Church.

Queſt. How farre forth is this action imitable?

How farre this action of Chriſts whipping theſe out of the Temple is imitable.

Anſ. Men are either *publicke* or *private*: *publicke*, either in the *Magiſtracie* or *Miniſtery*. As for the *Magiſtrates*, they being Chriſts vicegerents as God, in ſpeciall manner the imitation of this fact belongs to them: for God hath given them the ſword, not to let it lye ruſting in the ſcabberd, but to ſtrike; and he hath put the whip into their hands, to ſcourge withall: yea, *Magiſtrates* are the very whips of Chriſt, and ſo they muſt thinke, that the power of Chriſt is as an hand holding them faſt, and enabling them to the whipping out of the Money-changers: And therefore hereupon ſhould take ſpeciall heart to themſelves, as *Hezekiah*, *Ioſiah*, and other worthy Magiſtrates have done.

As for *Miniſters*, the onely whip they may uſe, is of their tongues, in powerfull preaching againſt abuſes: And as here Chriſts whip of ſmall cords, was more powerfull then *Hercules* Club, or then any Scorpions, or wyre-ſcourges; ſo the faithfull preaching of the word alone, is oftentimes of all other

other meanes the moſt powerfull; as in the Primitive Churches, deſtitute of the helpe of the Magiſtrate. This is that mighty thunder-cracke, that cauſes Sathan, with all his packe of corruptions, to fall downe, like lightning.

As for *private men*; neither hath God tyed their tongues, though hee hath their hands: as occaſion is offered they may ſhew their deteſtation and diſlike of corruptions: They may ſigh, and pray, and ſupplicate; but other violence, ſave of their prayers to God, may they uſe none. And this is all they may doe, in regard of *publicke* abuſes: But now in regard of *private* abuſes in their owne houſes and hearts, the caſe is otherwiſe; and here all are to imitate Chriſts example: Every Chriſtians family is a Church; The governours are to take the whip into their hands, and to ſcoure the family of *Hagars* and *Iſhmaels*, as *David*, *Pſ.* 101. So every Chriſtians heart is a Temple of the holy Ghoſt, and therefore by the whip of ſevere mortification and repentance, hee is to ſcourge out the ſecret corruptions lurking in his heart: and this is better than the Popiſh whipping, who by whipping themſelves with a materiall whip, ſeeme to ſhew that they are like thoſe Money-changers, that neede the ſame whip to drive them out of the Church.

And of Chriſts *Action*, in *purging the Temple*, thus much.

The fourth point followes. *The Effects* of this action. They are,

In

In the { *Diſciples.* / *Iewes.*

1. In the *Diſciples.*

VERSE. 17. *And his Diſciples remembred that it was written, The zeale of thine houſe hath eaten mee up.*

It made the Diſciples, ſtricken with admiration of this fact, to call to mind that place of the Scripture, *Pſal.* 69. 10. *The zeale of thine houſe hath eaten mee up.* Which words, as divers others in the *Pſalmes*, are ſpoken both of *David*, as a type of Chriſt, zealous for the Tabernacle, and reſtoring the true worſhip of God, and of Chriſt, as typified by him. The ſenſe is, *The zeale of thine houſe*, that is, for thine houſe, that thy worſhip may purely and ſincerely be performed; *hath eaten mee up*, that is, either hath conſumed my very moyſture and exhauſted mee, or elſe hath wholy turned me into fire, as things eaten are turned into the nature of him that eates.

Here conſider two things:

{ 1. *The Occaſion of their remembring.*
{ 2. *The Scripture it ſelfe which they remember.*

1. The *Occaſion* was, the ſight of this wonderfull zeale in Chriſt

The Children of God their conſcionable reading of Scripture, hath ſeaſonable remembring joyned with it: Such places as have beene long ſince read, and may ſeeme to be forgot, yet when occaſion is offered, ſhall come freſh to minde againe, as in affliction, in tryals, in ſickneſſe, and eſpecially at death. As it is with reading the Scriptures,

Doct. 1. Conſcionable reading of the Scripture ſhall have ſeaſonable remembring joyned with it.

tures, ſo with hearing of Sermons: Many a point heard long ſince, is revived by ſome ſpeciall occaſion or other. Wee may not looke alwayes to remember all things heard and read: Oh happy is hee that can remember in due ſeaſon! Better it is to forget preſently upon reading and hearing, and to remember afterward upon juſt occaſion, then contrarily to remember for the preſent, and to forget afterward, when the ſeaſon of remembring is come.

Doct.2. The holy converſation of Gods children is carefully to be obſerved.

Wee ought to be carefull obſervers of the holy converſation and good example of Gods children; as here theſe Diſciples of Chriſt: The reaſon is, becauſe it is a meanes to remember us of the Scripture. The ſame light that ſhines forth in the Scripture, ſhines forth in the lives of the godly, and is reflected from it to our eyes, as from a glaſſe: So that the life of an holy man is in ſtead of an excellent Commentary upon the Scripture. And therefore in this regard they are ſaid to hold forth the word of life, as the hand doth the torch, or the candleſticke, or lanthorne, the candle, *Phil.* 2.15.16. It is good therefore to heede the holy lives of the Saints, and in them to ſee the truth and light of the Scripture: So did the Diſciples here in this Action of Chriſts: So wee are wiſhed to doe, *Heb.* 13.7. *Seeſt thou not my ſervant Iob?* ſaid the Lord, *Iob.*1. He that goes in the darke alone, if there be any going in the way, that carries a torch, will be glad to looke after him, and follow hard after him: ſo wee, in the darkneſſe of this world, ſhould gladly looke after theſe Saints, that

that shine as lights, holding forth the word of life. Indeede Christs life had a speciall excellency, because the light shined as perfectly in it as in the Scripture: But alas, how little a portion of the Scripture-light shines in our lives? The case is the same that in the Sunne-light and Moone-light, yet for our weake eyes this lesser and obscurer light is fit, and inables us the better to behold the other, that is clearer and stronger. As for wicked men, though some of them may have greater outward gifts then the godly; as many Mettals are brighter and more orient then the heavens: yet as those Mettals are not fit to conveigh the light of the Sun, nay, indeede they would stop it; so neither are these fit to shine the true light unto us: but first of all Christ, and then they that come nearest to him, are to be observed of us.

2. Point. *The Scripture it selfe* remembred; *The zeale of thine house hath eaten mee up*: Where *Davids*, and in his, Christs zeale is set forth: First, by the *matter* of it; *The zeale of thine house*: Secondly, the *manner*, vehement, and violent, like fire that eates up and devoures that whereon it lights.

Doctr. Christians must be zealous for the good of the Church.

True Christians ought to be earnestly zealous for Gods house, that is, the Churches pure reformation, that all things may be there according to the patterne in the Mount, that the worship of God may be sincerely without the mixture of humane corruption, performed: This is that, here called the *zeale* of Gods house. In every house, in every Citie and Societie, the members thereof are zealous for the good thereof, and cannot endure

th

the diſgrace thereof, as *Iaakobs* ſonnes could not the deflouring of *Dinah*; ſo Citizens are zealous for their liberties and priviledges, aud will ſtand out ſtifly in the maintenance of them; and Schollers for their Vniverſities and Colledges, wherein they have beene brought up: How much more ſhould we for Gods houſe, that gave us our being in Chriſtianitie, that hath nurſed us up in the knowledge of God? It is our prayer, *Thy kingdome come*, and wee are but hypocrites, if zealouſly wee endevour not the advancement of this kingdome, by ſeeking the weale of *Zion*.

That wee may profit the better by this doctrine, two things muſt be conſidered:

1. By what *Effects* this zeale is to ſhew it ſelfe.
2. By what *Rules* it is to guide it ſelfe.

The Effects of Zeale.

There are two principall effects of true zeale:

Holy Patience,
and
Impatience.

2. Holy Patience, in

1. Enduring.

1. Zeale is wonderfully patient in enduring ought, whereby the good deſired may be procured: As firſt, in the matter of worldly profits and pleaſures, Zeale is even prodigall, for doing good to the thing loved. Thus *Iezabel* in her zeale to falſe worſhip to *Baal*, maintained foure hundred of his Prieſts at her coſts, daily at her owne table; and this was the zeale of the Papiſts in their Superſtition: This was the zeale of the Primitive Church, when for the good of the Church, they ſolde their poſſeſſions; and of the *Iſraelites*, when they offered ſo plentifully to the Tabernacle, that

Moſes

Moſes was faine to forbid them. Then the Tabernacle devoured Lawne and Looking-glaſſes, *Exod.* 38. 8. But now Lawne and Looking-glaſſes devour Gods Tabernacle. Such then, whom their penny, their Oxe, their Farme, keepe from the Supper, they are zealous worldlings indeed, but colde Chriſtians; zealous for their owne houſes, as thoſe Iewes, *Hagg.* 1. but colde for Gods houſe. Such was *Salomons* zeale to the Temple, in the great charge and coſt hee was at, and in neglecting other matters, as the building of his owne houſe, which he did at leiſure in thirteene yeares, becauſe zeale to Gods houſe made him firſt ſeeke Gods Kingdome, and made quicke diſpatch with Gods houſe: Here was a patient zeale, that could ſo well endure the ſo long deferring of matters reſpecting his owne content. Such was the woman of *Samariaes* zeale, in leaving her pitcher-pot; the Shepheards, leaving their flocks, *Luke* 2. *Moſes* in forſaking *Pharaohs* Court; the Martyrs, in contemning the enticing offers of their adverſaries, *Cant.* 8. 7. *If a man would give all the ſubſtance of his houſe for love, they would greatly contemne it:* Such was the zeale of thoſe that followed Chriſt, neglecting their owne bellies; of the *Iſraelites*, that came vp to the three feaſts, from all parts, leaving their houſes behinde in danger, in regard of their enemies bordering upon them, and endured the toyle of a tedious journey, and all nothing, becauſe it was to come to Gods houſe, and to *ſee his face in Zion*, *Pſal.* 84. As *Iaakobs* long ſervice was nothing, becauſe of his love to *Rahel*. Thus *Paul* willingly

neglected

neglected his ſtipend, and endured the toyle of working, to ſuſtaine himſelfe, onely for zeale to the advancement of the Goſpell. *Zeale* is fiery, and devoures up all conſiderations of our owne profit and pleaſure: But alas, now not the *zeale of Gods houſe eates us up*, in regard of worldly conſiderations, it *eates* not up our worldlineſſe and voluptuouſneſſe; but theſe ſinnes have *eaten up*, not onely the *zeale of Gods houſe*, but even the *houſe of God* it ſelfe. Chriſt, if he would have beene quiet, might have had the favour of the high Prieſts, and ſo *Elias* of *Iezebel*, but zeale to Gods houſe made them *patiently* to endure thoſe loſſes.

2. Perſevering in the uſe of all meanes.

2. *Zeale* is patient in an unweariable uſe of all meanes, for the good of Gods Church, as we may ſee in thoſe continuall travels of the Apoſtles, and eſpecially of Chriſt himſelfe, that never ceaſed doing good. And to this purpoſe ſerves that, *Rom.* 12. 11. *Fervent in ſpirit, ſerving the time*, as ſome read it, that is, the occaſion, neglecting no opportunitie of doing good.

2. Holy Impatience, in

1. Growing earneſter by hinderances.

2. *Effect* of Zeale is alſo an *holy Impatiencie*, and *griefe*, when things goe ill with the houſe of God. And it ſhewes it ſelfe thus: Firſt, by growing more earneſt when any goe about to hinder it; as Lime burnes the hotter when water is caſt on it: So many love the parties they zealouſly affect, ſo much the more, by how much others diſcommend them to them. This was *Davids* zeale for Gods houſe, when *Michal* ſcorned him, *I will be yet more vile*, 2 *Sam.* 6. and *Pſal.* 119. 126. 127. *They have deſtroyed thy Law, therefore love I thy Commandments*

dements above gold, yea, above moſt fine gold. Secondly, by being exceeding angry with thoſe that are the cauſe of the Churches hurt, and ſhewing our anger, as here Chriſt againſt theſe men: So did *Nehemiah*, *Remember them, O Lord, that defile the Prieſt-hood, Nehem.* 13. 29. So did *Paul*, *I would to God they were cut off that doe diſquiet you*, *Gal.* 5. 12. Such was *Moſes* his zeale, in breaking the golden Calfe, and the two Tables: So *Elias* ſhewed his zeale, in oppoſing the Prieſts of *Baal*; and *Apollos* the Iewes, in publique diſputation, *Acts* 18. 28. Zeale is full of heate, and fits us for action and contention, and will not let us ſit ſtill with the cold-ſluggard. Thirdly, in not reſpecting any mans perſon, that doth any way hurt the houſe of God; as *Levi*, that girt on his ſword, and *knew neither father nor mother, Deut.* 33. 9. Here was *Elies* want of zeale, in tolerating his ſonnes, that defiled Gods worſhip; and *Iaakobs*, in tolerating for a while, *Rahels* Idols. *Aſa* his zeale was herein famous, for not enduring his own mother in her Idolatry, 2 *Chron.* 15. 16. Such was Chriſts zeale againſt *Peter*, calling him *Sathan*, when hee diſſwaded him from ſuffering. Fourthly, in diſtaſting our owne private comforts and felicities, till the houſe of God be in good eſtate: So did *Nehemiah*, *Neh.* 1. 4. and *David*, 2 *Sam.* 7. 2. and *Pſal.* 132. 1. *Lord, remember David, with all his affliction:* and ſo did *Vriah*, *The Arke and Iſrael are in Tents, &c.* 2 *Sam* 11. 11.

2. Holy anger againſt the Churchs enemies.

3. Neglect of mens perſons.

4. Diſtaſting private comforts in the Churches affliction.

Thus are wee to try our zeale: but alas our remiſneſſe for Gods houſe, how great it is! *All ſeeke*

themſelues, and none that which is Chriſt Ieſus, *Phil.* 2. 21. Weeare fallen from our firſt love, and become politique Goſpellers; and luke-warme *Laodiceans*; and ſuch with God are worſe than key-colde, *Rev.* 3. 15. Such muſt be ſpued out of Gods mouth. Zeale to Gods houſe, to his Sabbaths, to his ſervice, to his word, is a meere ſtranger, and ſcarſe knowne: Moſt, in matters of Religion, are of *Gallioes* temper, *Acts* 18. 14. All our Religion is meere formalitie, and meerely ceremoniall, in outward comming to Church: But alas, how poore, how heartleſſe are our devotions! And *Curſed is every one that doth the worke of the Lord negligently*, *Ier.* 48. 10. The Kingdome of heaven is farre from ſuffering of violence, and few are thoſe violent ones that take it by force: Who is ſpent, and eaten up with zeale for Gods houſe, when hee ſees how Papiſts, Atheiſts, Machiavels, ſeeke the overthrow of it, and wicked worldlings defile it? The uncleane perſon is eaten up with his zeale to his luſt, and quickly ſpends himſelfe: And how leane doth the covetous wretch often grow with his zeale to the world? But who growes ſo with zeale for Gods houſe? And yet here, when the body is thus ſpent, there is ſome recompence in the fatnes and flouriſhing of the ſoule, whereas in the other zeale, leannes enters into the ſoule alſo. The affectiõ of zeale as it is moſt excellent, a lively, ſtirring, and active affection, ſo God that gave it us, lookes that it ſhould bee beſtowed upon the beſt object, that is, himſelfe, his houſe, and religion. God ſeekes ſuch worſhippers, *Iohn* 4. *as worſhip him in ſpirit & truth*, nor

not coldly and ceremonially. Surely it is obſervable, that God did never chuſe any to be a ſpeciall inſtrument of his glory, but hee graced them ſpecially with zeale: As in *Moſes* the meekeſt man otherwiſe, yet in his firſt beginnings how did zeale ſhew it ſelfe in ſlaying the *Ægyptian*? Yea, zeale in the matter of Religion, though wrong and erroneous, yet is better than that cold moderation of Neuters and worldlings: for theſe God rejects as unfit, but the other hee cals to him; as *Auguſtine* notes of *Peter*, how after *Malchus* eare ſtrucke off in a zeale, though erroneous, yet was hee advanced to the Apoſtleſhip: And the like of *Paul*; *Pauli Eccleſiam perſequentis ſævitia ſylveſtre vitium erat, ſed magnæ fertilitatis indicium*: *Pauls* cruelty in the Churches perſecution, though a wilde weede, yet an argument of future fertilitie. A zealous Papiſt, in ſome ſort is nearer God, then a dead, a drowſie, a formall, and an heartleſſe Proteſtant: for to ſpeake truth, ſuch a one is of no Religion, and indeede in heart an Atheiſt, and therefore is further off than he that doth heartily embrace a Religion though corrupted; for when hee comes to ſee his errour, what a worthy Goſpeller will he prove, as *Paul* did?

2. Point. The *Rules* by which Zeale muſt bee guided. They are theſe.

Three Rules of Zeale.

1. It muſt bee according to Knowledge.

1. It muſt be according to *knowledge*: It is fire, and in fire there is light as well as heate, *Rom.* 10. 2. Herein *Paul* cenſures the Iewes zeale, that it was not according *to knowledge*. And ſuch was Chriſts zeale here, for he renders a reaſon of that he did, &

ſhewes on what ground hee did it. *My Fathers houſe.*

2. It muſt bee with Wiſedome.

2. It muſt bee with *Wiſedome.* Fire is a dangerous matter, if in a fooles hand, what hurt may it doe? Though wee muſt be zealous for the truth, againſt all manner of corruption, yet wiſedome muſt ſo governe our zeale, that wee diſadvantage not the truth, by an over-haſty and unſeaſonable zeale. *Paul* was zealous, no doubt, againſt *Diana* at *Epheſus*, and yet wiſedome ſo moderated his zeale, that hee ſpake not ought particularly againſt *Diana*, but onely delivered the generall doctrine, that they were no Gods which were made with hands: for hee ſaw if hee had done otherwiſe, hee ſhould have kindled a fire in Gunpowder, that would have ſet the whole Church of God on fire, and have marred all. Zeale is an earneſt deſire of gaining and obtaining ſomething, and therefore needfull there ſhould bee wiſedome, to teach her what are the likelieſt meanes to gaine it: And if ſilence and moderation may be a meane, Zeale will make us for a time forbeare; and, as the Mariners in the tempeſt, to yeeld to it for the time, who yet are zealous enough to returne home: And hee were a fooliſh Mariner that would offer to ſtrive againſt the tempeſt, leſt otherwiſe hee ſhould bee thought to have no minde of returning home. I have ſeene the Water-men, the tyde being contrary, when they would have come to a place on the other ſide of the river, to have rowed paſt it a great way, as though they had had no meaning to come at it; and then, having had the advantage

of

of the tyde, they have gone over ſo much the eaſlier: The like ought to bee the wiſedome of godly zeale. An excellent example have wee in *Moſes*, right zealous in ſlaying the *Ægyptian*, and in a deſire of reſcuing the *Iſraelites*; but when hee ſaw the *Iſraelites* underſtood not his calling, and what was the cruelty of *Pharaoh*, he gave place to the tempeſt, and reſerved himſelfe for fitter times. A wiſe man muſt conſider, not onely what hee ought to doe, but what can be done.

3. It muſt be with *Love*, that the fire of our zeale may be a warming zeale, a comfortable and a profitable fire, not an hurting and a devouring one: As the Diſciples was, *Luke 9.* in calling for fire againſt the *Samaritanes*. Fire purges out the droſſe, but burnes not the gold: So the fire of our zeale muſt direct it ſelfe onely againſt mens ſinnes, not ſimply againſt their perſons: as Chriſt, *Marke 3.* mourning for the Phariſees, when in zealous anger he was incenſed againſt them.

3. It Muſt bee with Love.

Marke here further, that the Diſciples were able to judge aright of this action, and to behold the zeale of our Saviour in the ſame: Many are injudicious; ſometimes taking *zeale* for *madneſſe*, as thoſe Princes, 2 *Kings* 9. 11. and as *Eli*, *Hannaes* fervency in prayer, for drunkenneſſe; and *Ioſeph*, the conception of the holy Ghoſt in *Mary*, for an adulterous conception: And contrarily, ſometimes the Devill transforming himſelfe into an Angell of light, madneſſe, frenzy, and the wilde-fire of heady and intemperate affection, is taken for the ſpirituall fire of zeale. We take it for a ſhame to be

Doct.

coſened in things of this life, and wee all labour for judgement to know good from bad: How much more ſhould wee labour for judgement here?

2. The ſecond *Effect* followes, of Chriſts miracle *in the Iewes*, that they contentiouſly quarrelled with him, demanding a ſigne to approve his authority for this action.

VERSE 18. *Then anſwered the Iewes and ſaid unto him; What ſigne ſheweſt thou unto us, that thou doſt theſe things?*

Then anſwered the Iewes] either to his action, or to his words uſed before, *Take theſe things hence. The Iewes.*] That is, ſome of the chiefe, that were in place and authoritie.

Doct. 1. Marke how theſe wretches demand a miracle, when they had a miracle already: What greater miracle could there be, then this ejection of ſo many out of the Temple? So the Iewes, after the miracle of the loaves, demand a ſigne that they may beleeve, *Iohn 6. 3. What ſigne ſheweſt thou, that wee may ſee it, and beleeve thee?* Had they not before ſeene the ſigne and miracle of the loaves? So the Papiſts, they demand a miracle of us, and yet they cannot but ſee a miracle, even this; that *Luther* and *Calvin* have whipt them out of the Temple, that their *Dagon* hath even fallen downe before *Gods Arke*, that wee Gods *Iſrael*, have beene delivered out of their *Egypt*; I ſay, this reſtitution and ſucceſſe of the Goſpell in this age, is a miracle beyond all exception.

In

In reformation of the Church there will be oppoſition, as here againſt Chriſt: So found *Nehemiah* in building the wall. For Sathan is loath to be caſt out, and therefore rages and foames. When hee was to bee caſt but out of one man in the Goſpell, how did hee rage and take on? No wonder then if hee rage much more, when to be caſt out of the whole Church. Wee muſt not then be diſcouraged with oppoſitions, but rather be aſſured thereby that the worke we goe about is Gods.

Doct. 2 Reformation muſt looke for oppoſition.

Note the impudency of theſe wicked men, to anſwere Chriſt thus reſiſtingly, even then when hee ſhewed his glory and his power: So likewiſe, *Mat.* 25. 44. even at the barre, and before his throne, they dare conteſt with him, *When ſaw wee thee an hungrye? &c.* And ſo ordinarily it fares with them, even then when Chriſt ſcourges them with his rods, they uſe to murmure and diſpute againſt him.

Doct. 3. Impudency of wicked ones.

Chriſts anſwere to this demand followes.

VERSE 19. *Deſtroy this Temple, and in three dayes I will raiſe it up againe.*

By the Temple he undeſtands his body, *ver.* 21. that is, his humane nature, becauſe it was figured by the materiall Temple, as being that wherein the God-head dwelt bodily.

Deſtroy.] That is, if yee ſhall deſtroy: as *Prov.* 25. 4. *Take away the droſſe from the ſilver, and there ſhall proceede a veſſell for the finer*, that is, if yee ſhall take away the droſſe, &c. And *Eph.* 4. 26. *Be angry, but ſinne not*, that is, if yee be angry, &c.

Queſt. Doth not Chriſt equivocate with them?

Anſ. Without any coſenage: for the words literally taken, promiſed a ſufficient miracle: and by this the Iewes are tryed what they would doe; and withall, their wickedneſſe is thus puniſhed, purpoſely, by this obſcure ſpeech, as *Mat.* 13. 13. Chriſt did therefore ſpeake in Parables, *that ſeeing they might not ſee*, and from them that had not the true grace of God, might be taken away that they had, even the outward meanes of the word, while it was ſo preached to them: as *Ariſtotle* wrote his eight Bookes of *Phyſickes*, that it ſhould not be underſtood. And thus doth Chriſt ſtill governe the tongues of his Miniſters, that they ſhould ſpeake as it were a ſtrange language to the Reprobate: They accuſe the Miniſters in ſtead of their owne ſinnes thus puniſhed.

Queſt. Was the body of Chriſt ſevered from the God-head by death becauſe he ſayes here, the Temple was to be diſſolved?

Anſ. His humanitie was diſſolved, that is, the union betweene his body and ſoule, yet both of theſe ſtill ſubſiſted in the perſon of the Son, when by death they were ſevered. *Reaſons.*

6. Arguments, proving that death diſſolved not the perſonall union of Chriſts natures.

1. That which properly belongs to the humanitie, is not ſpoken of whole Chriſt, but in regard of the union of the natures: Now it is ſaid of Chriſt, that *he was buried*, which properly belongs to one part of his humane nature, his body; and therefore his body dead in the grave, remained united to the ſecond perſon.

2. Here was the efficacie of Chriſts death and buriall,

buriall, that it might bee ſaid, that God dyed and was buried.

3. Chriſt was but once incarnate, whereas if death had diſſolved this union, there muſt have beene a ſecond incarnation in the re-union of the natures.

4. The dead bodies of the Saints remaine united to Chriſt: Hence they are ſaid to ſleepe in Chriſt, 1 *Theſſ.* 4. and *Exod.* 3. *I am the God of Abraham, &c.* Therefore much more Chriſts dead body remaines united to the God-head.

5. *Rom.* 11. 29. *The gifts and calling of God are without repentance:* If our Adoption cannot bee overthrowne, much leſſe the union of Chriſts humanity with the ſecond perſon.

6. The preſervation of the Body of Chriſt from corruption in the grave, evinces it, for by this union it was, that his body ſaw no corruption: His God-head embalmed his body.

Object. If the body united to the ſoule cannot dye, how then when united to the God-head?

Anſ. There is not the ſame reaſon: for the God-head doth not give life as naturall formes, which worke neceſſarily, but an efficient working voluntarily. By this appeares a difference betweene Chriſts body and ours in death: for Chriſts had a ſubſiſtencie and a perſonalitie in the perſon of the Sonne in death: Ours have none at all then.

This anſwere of Chriſt, is ſet forth by the twofold effect thereof.

1. In the Iewes, who ſtill cavilled.

VERSE

VERSE 20. *Then ſaid the Iewes, Forty and ſixe yeares was this Temple a building, and wilt thou reare it up in three dayes?*

As though Gods infinite power could not worke infinitely, and do that in an inſtant, which a thouſand worlds could not doe in a thouſand yeares: But hereby they ſhewed with what minde they demanded a miracle before, when Chriſt promiſing them one they will not reſt. The perverſe ſpirit of man will never bee ſatisfied whatſoever his pretences are.

In this anſwer of theirs the Evangeliſt obſerves ignorance, in miſinterpreting our Saviours words.

VERSE 21. *But hee ſpake of the Temple of his body.*

Scripture interprets it ſelfe, and that.

Scripture then interprets it ſelfe, *Nehem.* 8.9. *And they gave the meaning by the Scripture it ſelfe.* So reades *Iunius.*

Three wayes.

The Scripture interprets it ſelfe three wayes.

1. By annexing a manifeſt and plaine expoſition immediately following: So here, and *Ioh.* 7.38. *Rev.* 1.20. So *Iſ.* 5. the Parable of the Vine is interpred: and *Mat.* 13. the Parable of the Sower, and of the Tares are opened: Hitherto referre all exegeticall ſpeaches, wherein one word expounds the other. *Iſ.* 44.3. *Gen.* 18.20.

2. By other places of Scripture wherewith it may be compared. And that,

1. Either with the maine current, and tenour of the doctrine of the Scriptures, *The Analogie of Faith, Rom.* 12.6. ſet downe in the tenne Comman-

Commandements, the Lords Prayer, the doctrine of the Sacraments, and the Articles of the Creed.

2. Or elſe, with particular places: As,

1. When the ſame places are repeated elſewhere: as when the places of the old teſtament are cited in the New, which for the moſt part is with ſome expoſition: So, *Gen.* 13. 15. cited *Gal* 3. 16. And, *Deut.* 6. 13. cited *Mat.* 4. 10. And, *Gen.* 2. 24. cited *Mat.* 5. 19.

2. When compared with like places, either in regard of matter, or words, or both: Thus the meaning of one Evangeliſt being obſcure, is often gathered by collation with the reſt handling the ſame thing. Thus *Mat.* 4. Chriſt interprets that place, *Pſal.* 91. alledged and depraved by Sathan, by *Deut.* 6. 13. So *Mat.* 19. the Law of *Moſes* concerning divorce, by *Gen.* 2. 24. So *Paul* is ſaid to confute the Iewes, confirming, συμβιβάζων, that this was the Chriſt, *confirming*, that is, as *Beza* notes, demonſtrating it by comparing one teſtimonie of Scripture with another. Thus may wee expound *Iohn* 6. 53. by comparing it with *Ion* 4. 14. The places & phraſe alike, which being ſpiritually underſtood in the one place, why not in the other: So, *Iohn* 3. 5. may be expounded by *Iohn* 7. 38. *Iſ.* 44. 3.

3. When compared with places unlike in ſhew, as *Iohn* 6. 53. with the ſixt Commandement.

dement. So that *Mat.* 5. 30. is againſt the literall ſenſe of the ſixt Commandement, and therefore to be underſtood ſpiritually. So that place, *Iohn* 14. 28. compared with *Iohn* 10. 30. ſhewes that the firſt is to bee underſtood of Chriſt in reſpect of his humanitie.

3. 3. Scripture may be ſaid to interpret it ſelfe, by transfuſing into us that ſpirit which is in it ſelfe, whereby we may be able to underſtand it: Excellently *Bernard*; Thou ſhalt never enter into *Pauls* meaning, except thou haſt drunke in *Pauls* ſpirit; nor ever *Davids* meaning, without *Davids* affection. When the Spirit workes in us the experience of theſe things, then ſhall we underſtand: As *Iohn* having the gifts of the holy Ghoſt, according to Chriſts promiſe, was able to interpret that ſpeech of Chriſts, *Iohn* 7. 38. 39. *This ſpake hee of the Spirit which they that beleeved in him ſhould receive.* Wee neede not therefore runne to *Rome* for expoſition of Scripture; wee may have it, not onely better cheape, but farre better from the Scripture it ſelfe.

And this is the effect of Chriſts anſwere to the Iewes.

2. Effect in the Diſciples. In them it wrought otherwiſe: for howſoever at the firſt it ſeemed a Riddle, and wrought nothing, yet after Chriſts reſurrection they called it to minde, and thereby (when once they underſtood the meaning of the ſpeech by the event) they were confirmed in their faith of the reſurrection. This is ſet downe.

VERSE

VERSE 22. *Assoone therefore as hee was risen from the dead, his Disciples remembred that hee thus said unto them, and they beleeved the Scripture, and the Word which Iesus had said unto them.*

In which words two things.

1. The *Time* when they understandingly remembred this speech: *Assoone as hee was risen from the dead.*

2. The *Fruit* of understanding and remembring it then: *And they beleeved the Scripture, &c.*

For the first, Thereout we learne:

That the best Commentary upon darke and obscure places and Prophecies, such as was that speech, *Destroy the Temple, &c.* is the event and accomplishment of them: As when that speech was fulfilled in the death and resurrection of Christ, then the *Disciples* understood it. *Dan* 12.9. *Goe thy way Daniel, the words are closed up, and sealed, till the end of the time.* And surely, for the Disciples here, it was no marvell if they understood it not before, when they understood not Christ speaking plainly without metaphor of the same matter, *Luke.* 18.34. This also we see by experience in this age, wherein the Prophecies of the *Revelation*, being many of them fulfilled, are very cleare, and easie to be understood, which in former ages, could not bee understood of the great and learned Fathers of the Church. As in Prophecies, so in Promises, the accomplishment is a great helpe to our understanding: In the middest of affliction, poverty, and disgrace, the promises of comfort, peace and glory, seeme strange sayings; but when the event comes, then

Doct. 1. Event, the best Commentary upon obscure places.

then ſhall wee full well underſtand them. Hence wee may ſee, that many things in Scripture, ſhall not bee underſtood till the life to come, when the Scriptures ſhall have their full complement; ſpecially thoſe promiſes of the glory of the life to come: for as Grace, ſo neither Glory, can bee knowne, but by experience.

Doct. 2. God hath his times for revealing truths.

That God hath his times for the revelations of his truths: As the time after Chriſts reſurrection for this point here; ſo for other truths, at leaſt the clearer manifeſtation of them, hee reſerved this latter age. No reaſon therefore to build too much upon the Fathers, becauſe every day this Sunne mounts higher than other: and pur-blinde eyes at high noone will ſee that, that the ſharpeſt eyes will not diſcerne in the duskiſh dawning of the day.

Doctr. 3.

Marke how the word of God, not underſtood in hearing or reading, may yet be profitable, and in time ſhall be remembred for our uſe: as here the Diſciples underſtood not Chriſt when hee ſpake; three yeares after they underſtand, and call it to minde, and profit exceedingly by it. The word is like ſeede, it lyes hid, and rots in the ground, and it is long ere wee ſee it ſprout forth: It muſt teach us, not to neglect ſuch things wee underſtand not in hearing or reading, but with *Mary, Luke 2. to lay them up in our hearts:* As a frugall houſe-keeper doth not throw away every thing whereof he hath not preſent uſe, but layes it up, as knowing hee may hereafter have ſome uſe of it. It ſerves alſo to comfort both Miniſter and people, when to their griefe

griefe they see for the present no good is done. The new birth of some, is like the birth of the Elephãt, foureteene yeares after the seede injected into the wombe: That seede of the Word, whereof some Christians have beene begotten, hath beene sowne in the furrowes of their hearts more than foureteene yeares before their birth.

The second point is the *Fruit* of their remembring and understanding: *And they beleeved the Scripture, and the word which Iesus spake.* The sence is, they beleeved the Scripture teaching Christs resurrection, more fully than before: So before, *Vers.* 11. And seeing both the event and Scripture to agree with Christs words, they beleeve Christs words.

The event of Prophecies a notable confirmer of faith, *Is.* 34. 16. And this, among many other arguments, serves to prove the Scriptures truth, *Is.* 41. 23. The Lord proves himselfe the true God, and the Idols false Gods from hence. *Doct.* 1.

The excellency of Scripture, and the infinite authoritie it hath: Though they had Christs owne words which they heare, and his Resurrection which they saw with their eyes, yet first they beleeve the Scripture, and trust it before their owne sight, and before Christs owne words: So 2 *Pet.* 1. 19. *Wee have a more sure word of the Prophets.* More sure than Gods owne voyce in the Mount, of which hee spake before. Though in themselves they be of equall authority, yet it is the Scriptures that God hath sanctified for an everlasting Canon for his church. *Search we thē the scriptures. Ioh.* 5. 39. *Doctr.* 2, Excellency and authority of Scripture.

The

5. The fift point followeth. The *Attendants* wherewith hee graced this Reformation, which were certaine miracles then wrought, not mentioned here; but in the ſecond purgation of the temple, related by the other Evangeliſts, who make mention of ſetting the blinde and the lame in the Temple, in ſtead of thoſe Merchants caſt out, and healing of them.

Theſe miracles are ſet forth by their effect. Faith in the people.

VERSE 23. *Now when hee was at Ieruſalem at the Paſſeover in the feaſt, many beleeved in his name, when they ſaw his miracles which he did.*

What this faith was, *Iohn* ſhewes us: Firſt, by the ground of it, that it was onely grounded upon miracles, which declare Gods power; but true Faith builds upon his mercies and goodneſſe alſo: Secondly, by Chriſts judgement of it, ſhewed by his carriage towards theſe men, that he would not truſt them, nor familiarly converſe with them, with the reaſon why, *viz.* becauſe hee knew the frame and conſtitution of their hearts, and that of himſelfe without relation from others.

VERSE 24. *But Ieſus did not commit himſelfe unto them, becauſe he knew them all.*

VERSE. 25. *And had no neede that any ſhould teſtifie of man: for hee knew what was in man.*

Doctr. Selfe-deceit in Religion.

Men going farre in faith and religion, may deceive, not onely others, but themſelves alſo. Theſe men did not groſſely diſſemble, for then no commendation

mendation of Chriſts Miracles here given, when ſaid, that on ſight of them, *Many beleeved in his Name.* They did not onely profeſſe, but did thinke indeede they beleeved as they profeſſed: So it is with many, as with a drunken Stage-player, that in his drunkenneſſe acting a Kings part, thinkes himſelfe a King indeed: Thus were the Iſraelites deceived in themſelues, *Pſal.* 78.57. where their hearts are compared to a deceitfull bow, that cauſes the arrow to fly cleane another way, then the marke whereto the eye leveld it. Many being heated with ſome ſpeciall worke of God in his judgements, as *Pharaoh*; or wrought upon by ſome Sermon, as thoſe Iewes, *Iohn* 6.34. ſeeme to looke towards Faith and Repentance, and beginne it in their owne opinion; but their deceitfull hearts carry the arrow of their purpoſes cleane from the marke. But as the heate which is got by exerciſe, is better, and more laſting, then that which comes by ſitting by the fire: ſo the heate of grace, which is wrought in the godly by the practiſe of godlineſſe, is better then thoſe ſudden paſſions wrought by ſome ſpeciall worke of God; as in theſe men here heated with the fire of Miracles. The Parable of the ſtony and thorny ground, *Mat.* 13. *Saul*, *Iehu*, *Iudas*, *Alexander*, *Demas*, and *Nicholas*, *Act.* 6. are all examples of this deceit.

Vſe 1. To terrifie non-profeſſors, who ſeeing the fals of many that made profeſſion of Religion, beginne to exclaime againſt Religion and profeſſion: They ſhould exclaime rather againſt themſelues; for ſuch temporary Profeſſors are farre

before them in knowledge, practiſe and affection. And yet if they have deceived themſelues, and God hath left them, what ſhall be their end that come ſo farre ſhort of them?

Vſe 2. To make the beſt ſift, and try his owne heart, and to worke out his ſalvation in feare and trembling. The reaſon of this deceit is, becauſe men know not their owne hearts, but are like ſicke men that are ready to dye, and yet thinke themſelues ſound, and like to live long. Wee muſt therefore labour to know our owne hearts: This wee ſhall doe by a ſerious and ſtrickt examination of them by the word of God, which is the looking-glaſſe for the heart, *Iames* 1.23. And here ſpecially examine thine heart concerning the foundation of thy Religion: for *Luke* 8.46. the fooliſh builder builds without a foundation, that is, without a ſound one. In the beginning of Chriſts miniſtery many ſaw him to put downe the wicked Prieſts, and withall they looked for great matters of him in his temporall Kingdome; and this was the ground of their beleeving in him: Covetouſneſſe was the foundation of *Iudas* his profeſſion, and ſo of *Simon Magus* his: And ſo was it in many in the firſt beginnings of Reformation, they ſaw the groſneſſe of Popery, and withall looked to rayſe themſelues with the ruines of Abbeyes and Monaſteries. A ſound Chriſtian, as in doctrine, ſo in life, may build hay and ſtubble upon a golden foundation, but to build gold upon a foundation of hay and ſtubble, thus doe onely unſound Chriſtians. As the good foundation of the former will happily

happily overthrow in time the hay and ſtubble of their corruptions; ſo the ill foundation of the latter, muſt needes unhappily ruinate all the gold and precious ſtones of their Religion, Faith, and Zeale: for when there is no proportion nor agreement betweene the foundation and the building, downe comes all in time.

Doct. 2. The priviledge of Faith.

The priviledge of true Faith. As it truſteth Chriſt with the beleevers body and ſoule, 2 *Tim.* 1.12. ſo Chriſt truſts it againe, with himſelfe, with his ſpirit, grace, and truth. This followes by the contrary of that here ſpoken, that Chriſt would not commit himſelfe to theſe unſound beleevers.

Vſe 1. Examine thy faith by this: Many profeſſe they truſt Chriſt with all; but why then doth Chriſt truſt them with nothing, no graces of his ſpirit, no revelation of his ſecrets? When we find Chriſt thus truſting us, then is there a ſure evidence of our truſting in Chriſt by faith.

Vſe 2. Thou ſeeſt the great truſt Chriſt puts in thee, ſee thou deceive him not: *O Timotheus keepe faſt that which is committed to thee*, 1 *Tim.* 6.20. Hold faſt that thou haſt received. How carefull are thoſe that are put in truſt by Kings with their Children, States, Kingdomes? God betruſts us with greater matters, his Spirit and Word. Sell not this truth then, looſe not this ſpirit.

Doctr. 3.

Wee muſt bee wiſe in receiving profeſſors into our company: The Diſciples were jealous of *Saul*, *Acts.* 9.26. Chriſt here refuſed ſome, becauſe hee knew them: Wee are not to venture vpon all, be-

cauſe wee doe not know them. And yet though wee cannot know, ſo as Chriſt, yet wee ſhould labour for judgement, and the ſpirit of diſcerning.

Doctr. 4. Chriſt knowes the heart. { perfectly. of himſelfe.

Chriſt perfectly of himſelfe knowes our hearts, and the frame of them, *Pſal.* 94. 11. *Ier.* 23. 23. 24. *Acts* 1. 24. This knowledge of the Lord appeares by the accuſation of our owne Conſciences. Now Chriſt knowes our hearts; firſt, of himſelfe, as here, *Hee needed not that any ſhould teſtifie of man:* Angels and Prophets may know, but by relation and revelation. Secondly, perfectly, even farre better then wee our ſelues know our owne hearts; as the Phiſician can judge better of his Patients body, then hee himſelfe. Chriſt knew *Peters* heart, when hee knew it not himſelfe; and ſo *Hazaels*, when hee could not beleeve it. This is called, *knowing our thoughts afarre off*, *Pſal.* 139. whereof ſee an example, *Deut.* 31. 21. Man may ſee his brothers thoughts neare-hand, when they are ready to breake out, and begin to bewray themſelues in the face and countenance. Hee that ſtands on the top of an high Tower can ſee more then he that ſtands below, who ſees onely that which is fore-right, whereas the other over-looking all, ſees on every ſide: So God ſitting in the higheſt Heavens, ſees more then wee poore wormes crawling here on earth.

Vſe 1. Not to reſt in our owne judgement of our ſelues, God may know that by us, that wee know not by our ſelues, 1 *Cor.* 4.

Vſe 2. It is terrour in the condemnation of our owne

owne heart, becauſe God is greater then our hearts, 1 *Iohn* 3.

Vſe 3. It is terrour to the Hypocrite: if God did not ſee the heart, he would ſpeed as well as the beſt, *Ier.* 17.10.

Vſe 4. Comfort to the ſincere Chriſtian: God ſees the truth of his heart, and the leaſt good motion in it; for hee workes it, yea, ſuch as thou ſeeſt not thy ſelfe, *Rom.* 8.26.27. *Iohn* 21.17. 2 *Kings* 20.3.

CHAP 3.

THis Chapter containes two maine things:

1. *Nicodemus comming to Chriſt,* and *the diſcourſe of Chriſt with him.*
2. *Iohns laſt teſtimony of Chriſt.*

For the firſt. It ſhould ſeeme that the occaſion of *Nicodemus* his comming to Chriſt, was that related concerning Chriſts Miracles in the end of the former Chapter.

Two heads of this Story:

1. Of *Nicodemus comming to Chriſt.*
2. Of *Chriſts diſcourſe with him.*

In the firſt is ſet downe:

1. Who was this *Nicodemus* that came.
2. When he came.

For the firſt it is laid downe,

VERSE 1. *There was now a man of the Phariſees named Nicodemus, a ruler of the Iewes.*

1. Who he was. By ſect a *Phariſee:* by calling *a ruler of the people.* The Phariſes were teachers and expounders

expounders of the Law, as appeares *ver.* 10. of this Chapter. His office of ruling ſeemes to bee Eccleſiaſticall: He was one of the *Sanhedrim*. All Phariſees were not thus preferred; for then the Evangeliſt needed not to have ſaid, *he was a ruler of the people*, having ſaid he was a Phariſee: he was therefore a Phariſee, and one of the choyſeſt, picked out of the number, to bee one of the high Commiſſion court, in cauſes Eccleſiaſticall.

Nothing can detaine from Chriſt thoſe that are his elect: Lye they where they will, bound with never ſo many, and ſo ſtrong Chaines (as here *Nicodemus* with the chaines of Phariſaiſme, and his authority) the drawing force that is in this Loadſtone, will bring them to himſelfe. As at the ſecond reſurrection not onely the graves, but the ſea and all other places muſt give up their dead; ſo in the firſt reſurrection, not onely the houſes of honeſt Tradeſ-men and Fiſher-men, as in the calling of *Peter* and *Iohn*, &c. but even the Colledges of viperous Phariſees, and ſometimes of cruell Publicanes, muſt give up their dead to Chriſt, *Iſ.* 43.6. *I will ſay to the North, Give; and to the South keepe not backe, Bring my ſonnes from farre, and my daughters from the ends of the earth.*

Doct. Nothing can keepe Gods elect from him.

Vſe Deſpaire we then of none: Chriſt can reſcue the prey not onely out of the Devils jawes, but even out of his maw alſo, as *Ionah* out of the Whales. Haſt thou friends, children, kindred, that be Popiſh or carnall? Popery can no more keepe them from God, if they be his, then Phariſaiſme here could *Nicodemus*, or Manichaiſme could *Auſten*

Auſten: The Lord rules in the middeſt of his enemies, Pſal. 110. 2. Sathan gets out of the beſt places and companies thoſe that be his, as *Iudas* out of Chriſts family, out of the Colledge of the Apoſtles. Here is quittance, Chriſt gets *Nicodemus* out of the Devils ſchoole, from that curſed brood of Phariſees.

2. *When hee came.*

VERSE 2. *Hee came to Ieſus by night.*] Being afraid, as it ſhould ſeeme, of his fellowes, that would have heaved at him, if he had openly profeſſed himſelfe his Diſciple, See *Iohn* 19. 38.

Doct. 1. Honours often hinder men from Chriſt.

The honours and preferments of this life, through our corruption, are as fetters and ſhackles to hinder us in comming to Chriſt. *Nicodemus* comes but haltingly and lamely to Chriſt, as a night-bird; and the reaſon was, becauſe hee was laden with riches and honours. A man that hath an empty purſe, travels without feare, but not ſo he that carries much money about him: So is it alſo in the ſpirituall journey: *Nicodemus* had ſomething to looſe; *Hee was a ruler of the people.*

Vſe. To the rich and great ones of the world, to take heed to themſelues, leſt loving theſe outward things too well, either in whole or in part, they be kept from Chriſt. To the poore and meaner, to be content: They have this advantage, that they may the more boldly profeſſe Chriſt. The leſſe thou haſt of the world, the more thou maiſt have of Chriſt, and of his Spirit: when thou removeſt out of the world to Chriſt, thou haſt not much baggage to trouble thee.

Doctr. 3. The weake beginnings that Grace hath in our

firſt converſion. *Nicodemus* was ſo farre enlightened, that Chriſt was a Prophet of God, and deſirous was hee to be inſtructed by him, and comes to him with an honeſt heart, but yet in great weakeneſſe: He hath not the courage to come openly but covertly; here was ſmoaking flaxe.

Vſe 1. Deſpiſe wee not then weake ones: It is abſurd to expect of babes that which belongs to growne men. And ſome have ſtronger temptations than others, as ſuch great ones as *Nicodemus*, that are yoakt with wicked companions: Wee ſhould therefore judge more favourably of ſuch, though they goe not ſo farre as others that have not the like impediments; Chriſt will not quench the ſmoaking flaxe, and wilt thou?

Vſe 2. Againſt the ſect of the *Nicodemites*, that would diſſemble their Religion, and ſerve God onely in their hearts, conforming outwardly to Idolatry. That which *Nicodemus* here did, was done in his infancie, yea, in his firſt conception, when he was informing, and ſo was at his worſt and weakeſt; afterwards hee grew bolder.

Doct. 3. Weake grace growes to ſtrength when in ſincerity.

Though grace bee thus weake at the firſt, yet in the ſincere Chriſtian it growes to ſtrength, as in *Nicodemus*, comparing this place with *Ioh.* 7. 50. and *Ioh.* 19. 39. Great infirmities in an honeſt, and great graces in an unſound heart continue not. *Nicodemus* how faint, how ignorant, when *Iudas* full of knowledge and zeale? *Iudas* preaches when *Nicodemus* is a learner of the Catechiſme: *Iudas* followes him in the day, when *Nicodemus* comes in the night: and yet *Iudas* his ſtrong faith

in appearance, turnes into helliſh deſpaire, when *Nicodemus* his ſtrong faith growes unto a ſtrong plerophory. *Nicodemus* ſticks to him dead, when *Iudas* treacherouſly forſooke him living: Thus the firſt prove laſt, and the laſt firſt. What grace ſoever thou haſt, ſee thou have it in ſincerity, keepe it in an honeſt heart that it may encreaſe. The Widdowes mite, her little oyle in the cruiſe, and little meale in the barrell, ſhall proſper and increaſe with the ſincere, when the large treaſures of hypocrites ſhall ruſt and rot.

2. The ſecond poynt followes. *The diſcourſe of Chriſt with Nicodemus.* Wherein two things.

1. The *Occaſion.*
2. The *Diſcourſe* it ſelfe.

1. The *Occaſion* was *Nicodemus* firſt ſpeech, whereby he provoked our Saviour. His ſpeech conſiſts of two parts: Firſt, a queſtion not expreſſed, but implyed in the Verſe following, when it is ſaid, that *Ieſus anſwered*; whereby it appeares that *Nicodemus* ſpake more then is ſet downe, and demanded this queſtion, What is neceſſarily required to eternall life.

Doct. 1. When wee come to the men of God, a care ſhould bee had of demanding profitable and uſefull queſtions, not idle, not curious, as *Luke* 13.33. *Acts* 1.16.

Doct. 2. Greateſt care ſhould be for life eternall. That of all other thoughts and cares, this of eternall life ſhould moſt of all poſſeſſe us, how we might attaine thereunto: for it is the maine end of our life. It were abſurd for a Merchants factor to

to give in his accounts of his time and money ſpent, ſo much in dauncing, ſo much in dicing, hunting and drinking, when negotiation was the end of his maſters ſending him over: And as abſurd for us, to give in our accounts to God, of our dayes ſpent in worldly pleaſures and affaires, in idleneſſe and vanity, when God placed us here to labour for heaven. And yet wee doe, as if in a race where the prize were a wedge of gold, the runners ſhould runne after every feather they ſee in the way, and neglect the prize they runne for.

2. Secondly, in *Nicodemus* ſpeech is a reaſon of asking this queſtion of Ieſus, which no doubt he premiſed by way of inſinuation: for it might bee objected by our Saviour, as the woman of *Samaria, Chap.* 4. againſt our Saviour, *Thou art a Iew, and askeſt water of mee a Samaritan:* ſo, Thou of the Phariſees, who are mine enemies, and thinke your ſelves the onely Rabbies, and come to me to learne. *Nicodemus* therefore prevents this, and ſhewes, firſt, by the title of *Rabbi* given to our Saviour, that hee thought it more deſervedly belonged to him, then to himſelfe, or any of his owne Tribe: And ſecondly, by the words following, that not only himſelfe, but even the moſt malicious Phariſees were in conſcience convinced of the truth of his calling. And the meanes of this conviction he ſhewes to be his miracles.

Marke the honour that God doth his faithfull Miniſters ſent of him, even in the hearts of their wicked enemies: He ſo graceth them, and cauſeth his glory to ſhine in them, that the light thereof

Doct. The honour of a faithfull Miniſtery.

inſinuates

inſinuates it ſelfe even in their eyes that wilfully wincke, that they might not ſee. It is a comfort to poore Miniſters: Such as uſe us but harſhly, are yet forced in their hearts to thinke reverently of us, and to acknowledge us ſent of God.

Doct. 2. Needfull for Miniſters callings to be manifeſted to peoples conſciences.

See how needfull it is for Miniſters callings to bee manifeſted to the conſciences of thoſe they have to deale with. This perſwaſion that they are ſent of God, as it repreſſeth and reſtraineth the malicious, ſo it allures and drawes on the weake and ſimple hearted, as here *Nicodemus*: Let Miniſters therefore take heed of doing ought that may impaire the credit and authority of their callings in the peoples hearts: Nay, by all meanes maintaine they it.

Doctr. 3. When in conſcience we are perſwaded of teachers that they are ſent of God, wee ought to come to them, acknowledge them, ſubject our ſelves to them, and to ſeeke the Law at their lips.

Doct. 4. Obſerve what muſt be the ground of our comming to Gods Miniſters, ſitting at their feet, hearing their Sermons; *Wee know thou art a teacher ſent of God:* And yet how many hearers have we that deride our callings, and thinke there is no great uſe of us? Such as are our looſe Goſpellers, both Church-Papiſts and Church-Browniſts. If they bee not perſwaded that our calling's lawfull, why then come they to us? To them it may bee ſaid, as *Izhak* to *Abimelech*, *Gen.* 26. 27. *How is it that yee come unto me, ſeeing yee hate mee?* So, why come they unto us, not whoſe perſons alone, but whoſe callings they hate?

Concer-

Concerning Miracles, and their uſe, we ſaw before, *Chap.* 2.

This is the *Occaſion* of Chriſts diſcourſe. The *Diſcourſe* it ſelfe followes.

And it is two-fold:

{ *Interrupted* with *Nicodemus* exceptions.
{ *Continued.*

The firſt containes,

{ 1. Chriſts *Aſſertion*, the anſwer to *Nicodemus* his queſtion.
{ 2. His *Defence* of it againſt *Nicodemus* his replyes.

His *Aſſertion* is ſet downe.

VERSE 3. *Verely, verely, I ſay unto thee, except a man be borne againe, hee cannot ſee the kingdome of heaven.*

Here two things.

{ 1. The ſubject whereof hee intreateth; *Regeneration, a ſecond birth.*
{ 2. What hee affirmes of it, *viz.* The *neceſſity* of it for ſalvation.

Of Regeneration, where

For the firſt. It may bee asked what it is to bee borne againe. *Anſ.* Every generation being unto life, ſo muſt this ſecond alſo. *To bee borne againe* therefore, is by the ſpeciall worke of Gods Spirit to bee rayſed up out of the death of ſinne, unto the life of grace. For the better conceiving of it, marke foure points.

1. The *Contents* of it. It containes the ſeedes or habits of all graces; as originall ſinne, whereto it is oppoſed, doth the ſeedes of all ſinne, *Iam.* 1.17. The Apoſtle having ſaid, that *Every good grace and perfect*

1.
1. The Contents of it.

perfect gift commeth to us from above, from the father of lights, hee adds, *verſ.* 18. *of his owne will hee begat us.* Neither doth it onely containe all thoſe naturall graces wee had in *Adam*, of holineſſe and righteouſneſſe, but the ſupernaturall grace alſo of faith it ſelfe; and ſo it is more generall then Sanctification. For Chriſt being the fountaine of this life, Faith is the Conduit-pipe that conveyes it to us, *Gal.*2.20. Now before generation there is no fountaine or Conduit-pipe of life. And *Ioh.* 1.13. Faith is made an effect of Regeneration, and *Rom.*5. Iuſtification is called *Iuſtification of life.* So that indeed how ever Regeneration Synechdochically be reſtrayned to the reparation and renovation of Gods Image loſt in *Adam*, yet it is more large, and comprehends the whole worke of our reſtauration by Chriſt, and whatſoever belongs to our ſpirituall being: for as naturall being is by *Generation*, ſo our ſpirituall by *Regeneration.*

2. The *Extent* of it, which is to the whole man and every part, 1 *Theſſ.* 5. 23. anſwerable to the infection of originall ſinne: Hence the worke of Regeneration, *Mat.*13. compared to leaven which ſeaſons the whole lumpe of dow throughout; yet it begins in the mind, *Epheſ.* 4.23. *Be renewed in the ſpirit of your minds*, and *Rom.* 12.3. This is againſt thoſe that have plenty of illumination in the minde, without ſanctification of will and affections. Sometimes in naturall generation a part of the body may bee wanting, as a finger or foote, but no ſuch defect in ſpirituall generation.

2.
2. The Extent of it.

3. The

3. The *Notes* or *Signes* of it. They are ſpecially foure.

3.
3. The Extent of it, which are foure.

1. *Spirituall life.* As every naturall generation produceth life, ſo muſt the ſpirituall produce a ſpirituall life. A man in generation doth communicate the life of a man, a beaſt of a beaſt, and every generator produces the ſame life in that hee begets, which is in himſelfe: God then being the Authour of this generation, the life received by it muſt needs be ſpirituall, even *the life of God*, *Epheſ.*4.18. and *the life of Chriſt*, 2 *Cor.*4.10. So that here is a certaine note of Regeneration, when, looke as the wicked may ſay, wee live not, but Sathan in us; ſo wee may ſay with *Paul*, *Gal.* 2. 20. *I live not, but Chriſt lives in mee.* But now all the difficultie is to know this ſpirituall life. It may bee thus diſcerned by the properties of life.

1. Spirituall Life.

Which is diſcerned by 7. Properties.

1. Every life ſeekes its owne preſervation: Plants draw nouriſhment out of the earth: the young ones of bruite beaſts runne to the teates of the dammes ſo ſoone as they are borne: Looke how a naturall life ſeekes that which is fit for that life, ſo doth this ſpirituall life that which is fit for it ſelfe, as the word of God, 1.*Pet.*2.2. *As new borne babes deſire the ſincere milke of the word:* and the things that are above, *Col.* 3. 1. *If yee be riſen with Chriſt, ſeeke the things that are above.* Looke how the beaſts of the earth will ſeeke after graſſe, the Lyon after his prey, the naturall worldly man after the profits and promotions of the world; ſo will the regenerate after the foode of his ſoule, after heavenly honours and preferments. The labouring

after

after the meate that periſheth, for the belly, for the backe, for the pride and pompe of this life, ſhewes wee are not yet riſen with Chriſt to this ſpirituall life

2. As *Life* ſeekes its preſervation, ſo ſpecially of him, and by him, that is the Author of it: So the young ones of bruites, ſeeke of their dammes; children of their parents, *asking bread* of them, *Luke* 11. yea, and the eyes of all the creatures are liſt up to the Creator, *Pſal.* 104. So here in this life they that have it, ever and anon are running to their father, to maintaine this ſparkle of life in them, to furniſh them with all neceſſarie ſupplies. The new borne babe, by crying, begs helpe preſently: So doe theſe new borne babes, *Pſal.* 110. 3. they ſhall bring voluntary oblations, *even from the wombe:* ſo reades *Iunius.* Our *invocation* of God, neceſſarily followes Gods *vocation* of us, *Hoſ.* 2. 23. *I will ſay to them, Thou art my people: And they ſhall ſay, My God* And ſo ſoone as ſonnes, *we cry, Abba, Father, Rom.* 8. 15. See *Sauls* example, *Acts* 9. 11. *Behold hee prayeth.*

3. *Life* feeles that which is an enemy to it, as ſickneſſe: The more life the greater ſenſe of ſickeneſſe. A dead man perceiues no ſtench to come from him: a dead horſe will not feele a mountaine if it lye on him. It is an evident ſigne of ſpirituall life, to feele our corruptions, to ſigh and groane under the burden of them. A ſweet comfort to mourners

4. *Life* reſiſts her enemy. How doth nature ſtruggle for life in deadly ſicknes? What combats

are

are there between the powers of life in us, and the diſeaſe? So in the regenerate, *Gal.* 5. 17. *The ſpirit luſts againſt the fleſh:* When there come temptations to ſinne, the ſpirit of the regenerate riſes up in oppoſition. Where no ſenſe, no oppoſition of felt corruptions, there no life, no Regeneration.

5. *Life*, if it be ſtronger than her enemy, in reſiſting is victorious. Indeede the naturall life may be over-maſtered by a ſtronger adverſary, but the ſpirituall life, being the life of God, cannot. Therefore in the combat the ſpirit alwaies gets the finall victory; For, the fleſh is called the *old man*, the ſpirit is the *young man*; A luſty young man is too uneven a match for a decrepit old man: Therefore, 1 *Iohn* 3. 9. *Hee that is borne of God ſinnes not*, not with a reigning ſinne, becauſe ſtill the ſeede of this ſpirituall life remaines in him: *He cannot ſo ſin*, ſaith the Apoſtle, *becauſe hee is borne of God*, who gives his children the life of God, which is immortall. So, 1 *Iohn* 5. 18. *Hee that is borne of God keepes himſelfe that the evill one touch him not*, not with a deadly touch. And *Verſ.* 4. *Hee that is borne of God overcomes the world.* Such ſlow *Iſſachars* then, as couch under every temptation, have no ſpirit of the life of God.

6. *Life* is active and ſtirring. When I ſee an Image ſtand ſtill without motion, I know for all the eyes, and noſe, &c. that it hath no life in it: So, when I ſee profeſſors without the powerfull practice of godlineſſe, the life of God is not in them: They are meere Idols. The Scripture urges the regenerate to ſpirituall action, upon this

ground of their regeneration to a ſpirituall life, as *Mat.* 26 41. *Iam.* 1. 18. 19. 1 *Pet.* 1. 22. 23.

7. *Life*, when growne to ſtrength, is generative. So is it in all that have this life, they labour to breathe the ſame life into others, ſpecially when come to any ſtrength: Here that is true, *Naſcitur indigne per quem non naſcitur alter*: Hee is unworthy of life, that cauſes not life in another. And this is the firſt Note, *Spirituall life.*

2. Likeneſſe to God.

2. Note. *Likeneſſe to God.* The begetter begets in his owne likeneſſe: So doth God; *That that is borne of the ſpirit, is ſpirit, Verſe 6.* That that is borne of God, is like unto God: that lookes, as of *Adam* it is ſaid, *Gen* 5. 3. *That hee begat Sheth in his owne likeneſſe, after his Image*, that is, corrupt and polluted like unto himſelfe: So likewiſe, they that are begotten and borne of God, are begotten in his likeneſſe, and are therefore ſaid *to bee partakers of the divine nature*, 2 *Pet.* 1. 4. as *Sheth* was of *Adams* corrupt nature. They that are borne of God, are *holy, as hee is holy*, 1 *Pet.* 1. 15. 16. *mercifull, as their father is mercifull*, *Luke* 6. 36. *perfect, as their father in heaven is perfect*, *Mat.* 5. 48. And herein lyes the difference betweene Gods and mans Adoption: Man in adopting a ſonne, may accept of him for his ſonne, and may beſtow an inheritance upon him; but hee cannot communicate his qualities and nature unto him; hee may make him partaker of his goods, but cannot make him partaker of his nature: But Gods Adoption hath in it not onely an acceptation of us for his ſonnes, but he ſtamps his owne nature, likeneſſe, and Image upon us, which

which is done by Regeneration. Nay, herein Regeneration goes beyond naturall generation; for though in it there be alwayes a likeneſſe, *in ſpecie*, in kinde, yet wee ſee that father and ſonne are often diſlike and different in viſage and bodily lineaments, and often contrary in the diſpoſition and inclination of minde; not ſo in Regeneration, where the perſon begotten reſembles the qualities, as I may ſo ſpeake, of him that begets, and in his will, affections, and inclinations, holds a ſutable correſpondence to him. Let men trye their new birth by this: So long as men are ſo unlike the Lord, and ſo contrary unto him, and are rather like to Sathan in their courſes, inclinations, and affections, it may be ſaid to them, as *Iohn* 8. to the Iewes, *Yee are of the Divell your father*, rather than of God their father, to whom they are in all things ſo unlike.

3. Note. *Change.* In every generation there is a great change: for a thing is brought from not exiſting to exiſting. A ſtrange change in the creation, when out of the confuſed Chaos was drawne this beautifull creature of the whole world: So in naturall generation, when out of ſeede, ſo well featured a creature as man. Such is the change in the generation of a Chriſtian, when of a prophane, ignorant, ſottiſh ſwine, hee is made a ſober and heavenly Chriſtian; & of a Devill, an Angell: This change is as great as of darknes into light, *Eph.* 5. 8. *Yee were once darkneſſe, but now are light.* 2 *Cor.* 5. 17. *Old things are paſſed away, behold all things are become new.* Where no ſuch change, no Regeneration.

3. Change.

4 Love of God & his children.

4. Note. *Love of God and his children.* The childe begotten hath a love to his Father, and to all his brethren, in regard of the likeneſſe betwixt them: So is it here, as 1 *Pet.* 22. 23. 1 *Iohn* 5. 1. and 4. 7. and 3. 14.

4.
4. The Reaſons and ends of the name of Regeneration, and They are five.

4. The fourth point is touching the *reaſon*, and *ends* of this name, of a ſecond birth. And they are theſe. Firſt, to ſhew that wee are meere patients in our converſion, being dead in our ſelves, and without all diſpoſition to life, as the childe is before his generation. Secondly, that as in the naturall generation, ſo in the ſpirituall there is proceeding from little beginnings to greater perfection. Wee are not made abſolute entyre Chriſtians at the firſt daſh, as *Adam* was a perfect man at the firſt, but as children are conceived in the wombe. Thirdly, that as the firſt birth is never without paines, ſo neither this ſecond: Theſe paines are the legall terrours, with the which the reprobate are killed, as many an infant in the wombe, before ever they be borne. Fourthly, that as the beginnings of conception are not enough, unles the childe continue due time in the wombe, and then be borne, ſo here. Many have ſome conceptions, but alas they prove abortive. Chriſt ſaies not, *unleſſe a man bee conceived*, but, *unleſſe hee bee borne againe.* Fiftly, to ſhew us the horrible contagion of our nature, that it muſt bee turned upſide dowue, caſt into a new mould, have a new generation, or elſe no good. A little mending will not ſerve, a very new begetting and birth is required.

2. *Point* followes, what it is that Chriſt ſpeaketh here of Regeneration, and that it is neceſſary to ſalvation, *Without it none can ſee the Kingdome of Heaven*, that is, as expounded *verſ.* 5. enter into it, poſſeſſe, and enjoy it.

No ſalvation without regeneration. A certaine doctrine, *Apoc.* 21. 27. *No uncleane thing can enter. Heb.* 12. 14. *Without holineſſe no man can ſee the Lord.* As a man cannot ſee this world, nor enjoy an earthly inheritance, unleſſe hee bee borne into it; ſo neither can hee ſee heaven, nor injoy that inheritance, unleſſe borne againe, 1 *Pet.* 1. 3. *Who hath begotten us againe to a lively hope, by the reſurrection of Chriſt, to an inheritance immortall and undefiled.* 1 *Cor.* 15. *Fleſh and bloud*, that is, the infirmitie of our nature as it is here in this life, *cannot enter into the Kingdome of God.* Much leſſe then can the corruption of our nature.

Doctr. No ſalvation without Regeneration.

Vſe 1. Terrour to the unregenerate. By nature thou art an heyre of hell: Labour for a new nature, changed by Chriſts ſpirit, if thou looke for heaven. If thou wilt live with Chriſt hereafter, Chriſt muſt live in thee here, juſtifying and ſanctifying thee.

Vſe 2. Comfort to ſuch as are borne againe. Never can the day of this ſecond birth be curſed: This birth entitles us to a kingdome eternall, and it ſo entitles us, that wee cannot but enjoy it: for the life wee receive by Regeneration is immo tall, and therefore wee cannot by death (as wee are often deprived of earthly inheritances) be deprived of this heavenly. This muſt comfort ſuch are

borne of the ſpirit, when thoſe borne of the fleſh doe perſecute them, as *Iſhmael* did *Iſaac*, *Gal.* 4. Let them mocke on, *Iſaac* ſhall be heyre, when *Iſhmael* ſhall be turned out of doores.

This neceſſitie is ſet forth,

1. By the *Certaintie.*
2. By the *Vniverſalitie.*

1. 1. By the *Certaintie*, in doubling of *Amen*; *Amen, Amen, I ſay, &c.* It is doubled for the greater certaintie, as *Pharaohs* dreame, *Gen.* 41. 32.

Amen three-fold.

Amen, is three-fold,
1. *Aſſenting.*
2. *Aſſuring.*
3. *Aſſevering.*

Or, *Amen* is two-fold,
1. *Prefixed*, or *propoſed.*
2. *Affixed*, or *appoſed.*

Prefixed, is an *Amen* of certaine and earneſt aſſeveration, as here.

Affixed, an *Amen* either of
Aſſent,
or,
Aſſurance.

1. Of *Aſſent*, either of the *underſtanding* to the truth of that which is uttered, as in the end of the Creede, and the foure Goſpels: or of the *will* and *affections*, for the obtaining of our petitions, as in the concluſion of prayer, 1 *Cor.* 14. 16.

2. Of *Aſſurance*, as in concluſion both of the Creede, and the Lords Prayer: for *Amen* in the Creede, is not onely to aſſent to the truth of the Articles, that Chriſt was crucified, dyed, &c. but to aſſure our ſelves by faith, that all thoſe benefits are ours. And ſo *Amen* in the end of Prayer, is not onely to ſhew the earneſtneſſe of our deſire, that

that the things asked may, but alſo the ſtrength of our aſſurance, that they ſhall, undoubtedly come to paſſe. Here wee have to doe onely with the *aſſevering Amen.*

Miniſters muſt deliver no other doctrine, than that which they may bee able to *prefixe* an *Aſſevering Amen* unto, and ſo the hearers may be able to *affixe* their *aſſenting Amen* thereto. So did *Paul*, 1 *Tim.* 1. 15. and 3. 1. *This is a true ſaying, &c.* *Doct.* 1.

Miniſters in matters of cleare truth, and withall of weighty conſequence, ſuch as was this doctrine of Regeneration, muſt inlarge their ſpirits: So much the redoubled *Amen* ſhewes. *Doctr.* 2.

2. By the *Vniverſality.* Regeneration is neceſſary for all ſorts, for every one that is to be ſaved. Therefore hee ſpeakes indefinitely, and ſo indifferently of all; *Except a man.* Hence it followes, that elect infants, dying, are regenerated, which alſo appeares by the Sacrament of Regeneration given them. Thus much of the *Aſſertion.* The *Defence* thereof followes againſt *Nicodemus* his replies. And firſt *Nicodemus* his Reply. 2.

VERSE 4. *How can a man that is old bee borne againe? Can hee enter into his mothers wombe, and bee borne againe?*

The force of his Argument is this: The way of ſalvation is not impoſſible; A ſecond birth is impoſſible, ſpecially for an old man as I am, fitter to dye than to be borne againe: Therefore the ſecond birth is not the way of ſalvation. The Aſſumption hee proves, becauſe there is no birth but

by comming out of the mothers belly: No ſecond comming out of the mothers belly, but by reentry into it after the firſt comming out, which is impoſſible.

Doct. 1. Enquiring after hearing.

As *Nicodemus*, not underſtanding a point of doctrine, ſought for further information of Chriſt; ſo ſhould hearers, of the Miniſters: As the Diſciples did alſo more than once. The ordinary faſhion is, to heare idlely and heedleſly, without marking whether wee underſtand or no; and if we doe not underſtand ſome things, wee never thinke them worth the enquiring after, but even let them goe: Yet in comming with our doubts & *quære's* to the Miniſters, wee muſt take heede of a preſumptuous and a contradicting ſpirit; we may not with *Nicodemus* let looſe the reynes to carnall reaſon to cavill, but wee muſt remember that of *Iames*, *Iam.* 1. *Bee ſwift to heare, and ſlow to ſpeake*, and captivate Reaſon to Faith.

Doctr. 2.

As *Nicodemus* applyed the generall doctrine of Regeneration to himſelfe, and men of his yeares; *How can a man be borne againe that is old?* ſo ſhould all of us particularly apply to our ſelves that which we heare. This is the very life of hearing.

Doct. 3. Dangerous to come to the word with a carnall underſtanding.

See how dangerous a thing it is to heare, or reade the word, with a groſſe or carnall underſtanding, ſticking alwayes in the outward letter. Hence was the errour of the *Anthropomorphites*, and at this day of the Papiſts in their tranſubſtantiation: Hence the defection of the *Capernaites*, *Iohn* 6. Hence *Origens* gelding of himſelfe, or at leaſt depriving of himſelfe of his virilitie, by the literall

literall taking that, *Mat.* 18. of cutting off the offending member, who yet in other things wa allegoricall where hee needed not. Thus the Diſciples erred hearing Chriſt ſpeake of the leaven of the Phariſees: and the woman of *Samaria*, hearing him ſpeake of water. Wee had neede bring ſpirituall and refined underſtandings to the hearing of the Word.

See how palpably blinde wee are naturally in things ſpirituall: As we are not able to finde them out, ſo neyther to apprehend them when they are revealed, but are rather ready to reject them, as abſurd and unpoſſible, as here *Nicodemus* doth Regeneration; and the Philoſophers, *Acts* 17. did the Reſurrection; and *Peter*, *Mat.* 16. did the Paſſion of Chriſt; and the *Lutheranes*, at this day, the doctrine of Predeſtination; and generally all naturall men do the Goſpell, 1 *Cor.* 2. 14. accounting it fooliſhneſſe. When the Word is firſt preached unto us, it fares with us as with men that comming out of a darke dungeon where they have long lyen, cannot without much dazeling behold the light: Thus was it here with *Nicodemus*, comming out of the dungeon of Phariſaiſme. Pray we therefore for that ſpirituall *eye-ſalve*, and that *anointing that may teach us all things*, 1 *Iohn* 2.

Doct. 4. Our blindnes in things ſpirituall.

The ground of errour and ignorance in matters of divinitie is, that wee meaſure things by the met-wand of naturall reaſon, as *Nicodemus* here doth; *How can a man, &c.* Hee diſtaſtes this doctrine, becauſe naturally it ſeemes impoſſible and abſurd; but he ſhould have remembred, that that which

Doct. 5.

which is impossible with men, is not with God: No, not the re-entring of a man into his mothers wombe; no, not the second birth of an old man, in his carnall understanding, much lesse in Christs spiritual sense: Though indeed it bee somewhat harder, and in regard of the difficulty and untowardnesse, a man may say of old men unregenerate, as Christ saith of rich men; How hardly shall old men that have spent all their dayes in sinne, be renewed and changed?

Doct. 6. A man may have a grace, and yet not know distinctly what it is.

Nicodemus grosly ignorant of Regeneration, had yet questionlesse now some seedes of Regeneration and grace: for hee came with an honest heart to Christ. A man therefore may be regenerated, and yet not know, at least clearely, what Regeneration is: And so may a man have Faith and Repentance, and other graces, and yet not know distinctly what they are; as appeares by the differences of the judgements among the godly learned, touching Faith, whether in the will, or in the understanding: And so of Iustification, whether onely by the passive obedience of Christ, or his active also. This is for the comfort of the weaker and simpler Christians, *Heb.* 11. 31. *Rahab* in *Iericho* had faith, yet it would have posed her to have given a definition of justifying faith. So the Disciples in their minority how ignorant were they of Christs offices, and specially of his Kingdome, and yet they then felt the power of his kingdome in their hearts.

This is *Nicodemus* first *reply*: Christs *defence* of his *assertion* against it followes.

Out

Out of which generally learne that Miniſters ſhould not onely be able to teach the truth, but alſo to juſtifie it againſt gaine-ſayers. *Tit.* 1. 9. *Doctr.*

In Chriſts *defence*, three things,

1. An *interpretation* of his former aſſertion.
2. A *confirmation.*
3. A *prevention* of an objection.

1. The *Interpretation.*

VERSE 5. *Ieſus anſwered, verely, verely, I ſay unto thee, except a man be borne of water, and of the ſpirit, he cannot enter into the kingdome of God.*

Here he interprets himſelfe, and ſhewes that he ſpake not of a carnall, but of a ſpirituall birth, and ſo cuts off *Nicodemus* his cavill.

Here firſt obſerve ſeverall doctrines.

Diſlike of doctrine, and cavilling againſt it ſhould bee ſo farre from making us relent, or retract, that it ſhould open our mouths to enlarge it, & preſſe it the more powerfully, as here Chriſt doth the doctrine of Regeneration after *Nicodemus* his exceptions. If the doctrine of an holy life, of keeping the Sabbath, of Prayer, &c. offend the looſe libertine, and they beginne to quarrell, wee muſt to the ſame doctrine againe with the greater ſpirit. *Ieremy*, when the prophane King had burnt his Booke, cauſed it to be written againe with many moe words, *Ier.* 36. 32. This is the advantage that holy doctrine alwayes receives by oppoſition, even the advantage of clearer and fuller explication. *Doct.* 1. Cavilling at doctrine ſhould make Miniſters preſſe it the more.

Miniſters ſhould bee patient in bearing with thoſe *Doct.* 2.

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We must beare patiently with such as erre not of malice.

those that erre, not of malice, but ignorance, and withall want such meanes as others have to informe them. Christ here gives no reproachfull word to *Nicodemus*, as to the other of the Pharisees often, for they were malicious; nor yet as to his Disciples, *Luke* 24. *Yee fooles, and slow to beleeve*, for they had those meanes which *Nicodemus* wanted. So then there would be a difference put betweene persons and persons, and speciall regard should bee had of the infirmitie of the simple: They should bee handled as Nurses doe their tender Infants; Christ here doth quietly instruct *Nicodemus* for all his dulnesse and grosnesse of conceit.

More particularly observe in this *Interpretion*:

1. The *Author* of Regeneration.
2. The *Manner* of his working it.

1. The *Author*. The Spirit.

Quest. How is the Spirit the authour of the new birth?

How the Spirit is the Authour of Regeneration.

Ans. More properly Christ, God-man, is our spirituall Father, *Is.* 9.6. and 8. 18. for hee is both the meritorious procurer of it, by his death appeasing his Father, and so procuring the spirit of life unto us, and also the fountaine of this life to us, as the roote to the branches, *Iohn* 15. 1. whence *Iohn* 14. 19. *Because I live, yee shall live also*; and as *Adam* is the roote of naturall life to all mankinde; whence hee is called the *second Adam*, and a *quickning spirit*, 1 *Cor.* 15. 22 45. And hence he is called, the *Lord of Life*, *Acts* 3. 15 & 1. *Ioh.* 5. 12. *He that hath the Son, hath life*, & 1 *Pet.* 1. 3. we are said to be *begotten againe, by the resurrection of Christ*. And this is that

that *vertue of his Reſurrection*, *Phil.* 3. 10. whereby hee raiſes us up to a ſpirituall life. And yet Chriſt himſelfe gives this action of begetting us, to the Spirit.

1. Becauſe hee doth all things by his Spirit.

2. His Spirit is the bond of union, to joyne us to Chriſt the fountaine of this life.

3. His Spirit doth quicken the Word, which is the ſeede whereof wee are begotten, even as there is a ſpirit in the materiall ſeed which makes it prolificall. Hence as by the ſeede we underſtand both the ſeede it ſelfe, and the ſpirit in it, ſo 1 *Iohn* 3. 9. by *the ſeede of God*, ſeemes to be meant both the word and the ſpirit in the word, quickening it to us by faith.

Vſe. Take wee heede then how wee grieve the Spirit of Chriſt: Nature teaches not to grieve thy naturall Parents. This ſpirituall Father is farre above the naturall, who when they have begot us, neede not ſtand ſtill by us, to keepe that life in us they have given us, for wee may live though they dye: But here, as in the firſt Creation God was faine ſtill to ſtand by his worke, and to ſupport it by his providence; ſo in the ſecond, after Chriſt by his Spirit hath begotten us, hee muſt ſtill with freſh and new ſupplyes maintaine this life in us. That ſame *Pſal.* 104. 29 *If thou turne away thy countenance, they are gone*, may truely bee applyed to the ſpirituall new creature in Chriſt. The Spirit is the conduit-pipe conveighing the life of Chriſt to us: To grieue the Spirit, is to ſtop up the conduit-pipe of this life. *Eph.* 4. 30. *And grieve not the*

Spirit

Spirit, by which yee are ſealed: And this is the ſeale of the Spirit, even our Regeneration. So that it is in effect all one, as if he had ſaid, *Grieve not the Spirit, by which yee are begotten againe.* Nay rather, as *Pſal.* 100. *Come, let us fall downe before the Lord, for he hath made us, not wee our ſelves.*

2. The *manner* of the Spirits working is ſet forth in Regeneration by the word *Water*; *Of Water and the Spirit*, that is, *of ſpirituall water*, oppoſed to the ceremoniall waſhings of the Phariſees, to which *Nicodemus* gave too much: Or elſe, which in effect is all one, *of the Spirit working like Water.* Reaſons of this expoſition are theſe: Firſt, collation of other places, where the Spirit is ſet out by Water, as *Iohn* 7. 38. 39. *Iſ.* 44. 3. 4. Secondly, collation of this with that, *Mat.* 3 11. *With the Holy Ghoſt and with fire*, that is, working like fire: Thirdly, becauſe the other interpretation underſtanding it of Baptiſme, cannot ſtand: Firſt, becauſe in the Papiſts owne judgements, men may bee ſaved without Baptiſme, as was the Theefe on the Croſſe. Secondly, it ſhould ſeeme that Chriſts Baptiſme, which the Papiſts diſtinguiſh from *Iohns*, and hold onely neceſſary to ſalvation, was not yet extant; for this conference with *Nicodemus* was in the very firſt beginnings of Chriſts miniſtry, as appeares by the computation of the time. Thirdly, it was not likely, that Chriſt would ſpeake to ſuch a novice, as *Nicodemus* was, of the Sacraments, and that ſo ſparingly and obſcurely, before hee had learned his Catechiſme, and ſo were fitted for them: as wee ſee *Peter* did not, *Acts* 2. till hee had pricked

pricked their hearts and wrought Repentance. Fourthly, Water then ſhould not have beene before the Spirit, who is the chiefe and principall agent. Fiftly, in the next verſe onely the Spirit is repeated, which ſhewes that *Water* is ſufficiently included in *Spirit*. Sixtly, Chriſt afterward taxeth *Nicodemus*, that being a Legall Doctor, hee knew not theſe things: Now the Law taught the regeneration of the Spirit, but the Law-medled not with the Sacraments of the new Teſtament.

Doct. The Spirit compared to Water, in regard, 1. Of Ablution.

The Spirit in Regeneration worketh like Water. Firſt, *Water* hath the property of *ablution*, to waſh away the filth of our bodies: So the *Spirit*: *firſt*, beſprinckling us with the bloud of Chriſt, aſſureth us that the guilt of ſinne is taken away; and *ſecondly*, applying to us the vertue of Chriſts death, cauſes ſinne to dye, and ſo waſhes away the filth of ſinne, and ſanctifies us: And this is the firſt degree of ſpirituall life, to have ſinne dye and decay in us, as *Paul*, *Gal.* 2. 20. joynes his being crucified with Chriſt, & living by faith in Chriſt, together. Secondly, *Water* cauſes *fruitfulneſſe*, as drought doth famine, *Iob* 8. 11. *Can aruſh grow without myre, or graſſe without water?* Hence was *Ægypts* fruitfulneſſe, becauſe of *Nilus* his inundations: And hence the regenerate man is compared to the trees, planted by the rivers of water, *Pſal.* 1. becauſe the preſence of the Holy Ghoſt is the ſame to them, that waters to the Willowes. Excellent for this purpoſe is, *Iſa.* 44. 3. 4. *I will poure water upon the thirſty, and flouds upon the dry ground: I will poure my Spirit upon thy ſeede, and my*

2. Of Fructification.

my bleſsing upon thy buds : and they ſhall grow as among the graſſe, and as willowes by the rivers of waters. And then in the fift Verſe followes the fruit of this growth by the Spirits watring, a zealous profeſſion of the mouth, and ſubſcription of the hand to the truth. Our barrenneſſe and unprofitableneſſe ſhewes that the Spirit waters us not, and that wee have not the *waſhing of the new birth*, *Tit.* 3. 5. Thirdly, a third property of *Water* is *cooling*, and allaying of heate, as *Pſal.* 42. 1. Thus is the Spirit as water alſo to us, to coole the heate of our raging and accuſing conſciences, purſued by the Law, uſually, in the very firſt beginnings of our Regeneration.

3. Of Refrigeration.

The ſecond Point followes. The *Confirmation* of the *Aſſertion* thus interpreted.

VERSE. 6. *That which is borne of the fleſh, is fleſh, and that which is borne of the ſpirit is ſpirit.*

The *Confirmation* is this:

Onely that which is ſpirituall can enter into heaven:
Only that which is borne of the ſpirit is ſpirituall. Ergo,
Onely that which is borne of the ſpirit can enter into heaven.

The *Propoſition* is wanting. The *Aſſumption* is proved in this ſixt Verſe, by an oppoſition: That which is borne of the fleſh is carnall, and therefore whatſoever is ſpirituall, muſt be borne of the Spirit.

The *ſenſe*. Of the fleſh, that is, of man, after a fleſhly manner, of the ſeede of man and woman: The ſame with *Iohn* 1. 13. *The will of the fleſh, and*

of

of man, and of bloud: for the word *fleſh* here in the beginning of the ſentence, doth not note the corruption of nature, as in the end; but man the efficient, together with the ſeede the matter of our generation.

Reaſons. Firſt, from the objection of *Nicodemus*, *Verſe* 4. and ſo the ſcope of Chriſt going about to prove, that our naturall generation opens no way for us into heaven. Secondly, from the oppoſition in the ſecond part of the Verſe; *That which is borne of the ſpirit is ſpirit:* for as there the word *ſpirit* in the latter clauſe differs from it in the former, ſo by proportion here *fleſh* in the latter clauſe differs from *fleſh* in the former.

Is fleſh,] that is, is fleſhly, corrupted with originall ſinne. [*Of the ſpirit,*] that is, the holy Spirit, whereof hee ſpake, *verſe.* 5. [*Is ſpirit,*] that is, partakes of an holy and ſpirituall nature.

The parts are two:

1. The *Grounds* of the Argument: *viz.* Onely that that is ſpirituall and holy, can enter into heaven.
2. The *Application* of this *Ground*, in ſhewing how a thing ſhould become holy.

No happineſſe without holineſſe.

1. The *Ground* is a cleare doctrine, *Mat.* 5. 8 *Bleſſed are the pure in heart, for they ſhall ſee God:* for as God is of *pure eyes, and cannot behold iniquitie* with a loving eye, ſo iniquitie is of dim and dark eyes, and cannot behold God with the eye of joy; but as the Bat, or Owle, or weake eyes looke upon the Sun, and are much grieved therewith. Sinne is contrary to Gods nature, hee cannot therefore harbour

ſinners in his owne boſome. God hath coupled together grace and glory, holineſſe and happineſſe, a ſpirituall birth, and a ſpirituall inheritance. Many would be happy in heaven, but will not be holy on earth: many would be glorified Saints in heaven, but would not be crucified and mortified Saints on earth. Let none breake Gods chaine, as *Balaam, Numb.* 23. 10. See 1 *Cor.* 6.9.10.11 And, *Epheſ.* 5.5. A Kings Court is no common receptacle for ragged roagues: *Ioſeph* in the forelorne faſhion of a priſoner, was not fit for *Pharachs* preſence. Though the Serpent might come into the earthly Paradiſe, yet no uncleane thing may come into this Paradiſe: It is *an inheritance undefiled,* 1 *Pet.* 1.4. Sinne hath a defiling and a corrupting nature, if Sinne might enter, it would defile it. The Angels in the very firſt act of ſinning, were throwne out with a vengeance, and thinkeſt thou to come thither with thy ſinnes? The Iriſh ayre will ſooner brooke a Toade or a Snake, to live therein, then heaven will brooke a ſinner: The ayre of the place cannot endure him. In the compoſition of the world, the higher place any thing hath, the purer it is: As Water is purer than the groſſe Earth, Ayre than Water, Fire than Ayre. The third heaven then being above all, ſhewes the puritie that muſt be in them that dwell there, *Cant. 6. 9. Fayre as the Moone, pure as the Sunne. Coloſſ.* 1.9. *Who hath made us meete to be partakers of the inheritance of the Saints in light. Moſes* deſcribing the creation of the third heaven, *Gen.* 1.1. oppoſes it to the Chaos, or confuſed maſſe, which he calleth earth,

earth, and preſently after water, to ſhew the puritie of the place free from all mixture and confuſion, ſuch as was in the Chaos; Thinkeſt thou then ſo pure a place will brooke an impure ſinner? Was Sathan once baniſhed, to re-enter againe in his wicked members? Did heaven ſpue out the wicked Angels, and ſhall it now licke up its vomit againe? The groſſe and heavy earth, which to heaven is but as *Sodome* to *Ieruſalem*, ſhall it be impatient of bearing ſuch burdens as filthy ſinners, and ſpue them out, *Levit.* 18. 28. And ſhall heaven all pure and cleare, receive the reffuſe and the vomit of the earth?

Object. Yea, but all, even the beſt, have ſinne in them even to death.

Anſ. True, but then ſin which was in dying long before, gives up the Ghoſt, and breathes his laſt breath: for the ſoules of the faithfull going out of the body, in a moment are changed, even as the bodies of them that live at Chriſts comming, ſhall be. Horrible preſumption therefore, and ſaucineſſe therefore it is, when every drunkard, and ſwearer, and filthy perſon, ſhall thinke themſelves fit companions for the bleſſed Trinitie. Nay, they that will have God ſay hereafter, Come and Raigne with mee, muſt now ſay to God, Come and raigne in me, and over me. If thou bid God *depart* now, hee will bid thee *depart* hereafter.

2. Thing. The *Application* of the ground, ſhewing how one ſhould become holy and ſpirituall, and ſo fit for heaven. 1. *Negatively.* 2. *Affirmatively.*

1. *Negatively*, not by being borne of the fleſh: with the reaſon; for, *that that is borne of the fleſh is fleſhly* and corrupt. Though therefore thou ſhouldeſt enter an hundred times into thy mothers wombe, and be ſo borne, yet thou ſhouldeſt ſtill be corrupt; yea, every new birth ſhould adde new corruption, and make thee ſo much the more unfit for heaven.

Here are two heads of doctrine.

1. Concerning the corrupt eſtate of man by nature.
2. Touching the meanes whereby this corruption is conveyed.

Doct. 1. All mankinde is borne ſinfull and corrupt.

All mankinde naturally, ſo ſoone as they are borne, yea before, are corrupt and ſinfull wretches. It is the plaine doctrine of Chriſt, *That which is borne of fleſh is fleſh:* The infant of an houre old is borne of fleſh, and therefore is fleſh, that is, ſinfull, tainted, and venomed with the poyſon of ſinne, *Epheſ.* 2. *By nature the Children of wrath*, therefore alſo of ſinne, *Pſal.* 51. *In ſinne was I conceived.* The paines, the gripes, yea, the death, and baptiſme of infants ſhew as much. So much alſo taught the Circumciſion of the Iewes: It taught, that that which was begotten by that part, deſerved, in like manner, as execrable and accurſed, to be cut off and throwne away by God.

Queſt. But what is this fleſh or corruption?

Corruption of nature is, 1. In abſence of good.

Anſ. Firſt, an utter abſence of all good, *Ro.* 7. 18. *In mee, that is, in my fleſh, dwelleth no good thing:* Gods ſweet Image is wholy defaced, *Rom.* 3. 23. *All have ſinned, and are deprived of the glory of God,* that

that is, of the glorious Image of God, and that throughout, in the underſtanding, will, and affections. Secondly, an evill diſpoſition, as rottenneſſe in the apple, or a diſeaſe in the body. Two things there are, that ſet out the grievouſneſſe of it.

2. In a diſpoſition to evill

1. The largeneſſe of it in it ſelfe, it is wide, and of great extent, being the treaſury and ſtore-houſe, and ſeminary of all other ſinnes, *Math.* 12.35. *Iames* 1.14. 1 *Pet.* 1.4. *Epheſ.* 2.2.3. The cauſe of all the former ſinnes this, becauſe by *nature the children of wrath.* So *Gal.* 5.19.20. there is a large catalogue of the workes of the fleſh, even hereſies and Idolatries, are conceived in the wombe. *David* thankes it for his murther and adultery, *Pſal.* 51.5.

The grievouſneſſe of originall corruption.

2. The largeneſſe of it, in regard of the ſubject of it: As whole evill is in man, ſo whole man is in evill. Not the faculties of the body alone, but even the moſt principall of the minde are infected with it, *Iſ.* 1.6. from the ſole of the feet unto the head, *Rom.* 3. eyes, eares, hands, mouth, feet, &c. are all infected. As in *Noahs* floud no part of the earth uncovered, no not the higheſt mountaines: So in this Gangrene, the moſt eminent part is infected, the very *wiſedome of the fleſh is enmity with God, Rom.* 8.7.

Vſe. 1. Here is the ground of all true humiliation, to know this poyſon of our very nature, that makes us in our very firſt conceptions as odious to God, as the brat of any Wolfe, or other ſavage beaſt can be to us. *Infirmitas infantilium membrorum innocens*

innocens eſt, non animus: Auguſt. Babes innocency is in regard of their weake bodies, not mindes. There is a ſecret poyſon lurking within, that in time will diſcover it ſelfe. Wee uſe to ſay of ſome, Oh they are of a very good nature: the truth is, nature is alike in all; Never a barrell better Herring, *Rom. 3. 23. There is no difference betwixt Gentiles and Iewes*, Chriſtians and Turkes: None is of a better nature than other, all are under ſinne, that is the poyſon of Nature. And *Rom. 3 9.* the Apoſtle applyes that which in the *Pſalmes* is ſpoken of *Doeg*, and certaine odious miſcreants, to himſelfe and all others, *Epheſ. 2. 3. And were by nature the children of wrath, as well as others. Pro. 27. 19. As in the water face to face, ſo the heart of a man to a man.* The heart of the vileſt *Iulian, Nero, Iudas*, that ever was, is a fit looking-glaſſe, wherein wee may ſee our owne hearts, and the naturall diſpoſition of them. Wee are all alike bond-ſlaves: The difference is onely in regard of workes, that ſome are ſet about baſer drudgery than others, not in regard of birth. A Lyon that is chained doth not that hurt that one looſe may doe, but it is no thanke to his nature, but to his chaine: And when God reſtraines in ſome men corruption, it doth not that hurt and miſcheife which in others, but yet let them not thinke that they are made of ſome better mould than others. Wee ſee that men who are accounted good natured men, doe yet breake out into horrible outrages, meeke men into murthers, chaſte men into adulteries. As hee ſaw that there were many *Marij* in *Cæſar*, ſo wee may

ſay of our ſelves, there are many *Caines*, *Achitophels*, *Iudaſſes*, in the beſt of us. Naturally men are in love with themſelves, and magnifie themſelves, with the Phariſee, *I am not as this publican*, as hee, and hee: Yes, even as bad as the worſt; *All are ſhut up under ſinne*; And, *I am no extortioner*: Yes, in preparation and diſpoſition of heart thou art that, and more to: Thou haſt the ſeedes both of extortion, and all other ſinnes in thee. If but our eyes were opened to ſee the litters and ſwarmes of ſins in our hearts, it would aſtoniſh us, and quite bring us out of conceit with our ſelves.

Vſe 2. As it ſerves for humiliation in generall ſo it affords divers particulars, whereby to humble us: As,

1. That of our ſelves wee can doe no good, no not ſo much as thinke a good thought, 2 *Cor.* 3.5. For an ill tree cannot bring forth good fruit, a thiſtle cannot yeeld figges: How can yee ſpeake good things, much leſſe doe good, and yee your ſelves are evill? *Mat.* 12.34. Doing followes knowledge, and *the naturall man underſtands not the things of God; neither can hee, becauſe ſpiritually diſcerned*, 1 *Cor.* 2. 14. and therefore how can hee doe the things of God, therefore hee hath no power of preparing for converſion.

2. That wee are hampered in a miſerable neceſſitie of ſinning, *Rom.* 7. *Who ſhall deliver mee?* As a Fornace continually ſparkles, as the raging Sea foames, and caſts up myre and dirt, and as a filthy Dung-hill doth continually reeke forth, and evaporate odious odours: So doe our hearts con

tinually ſteame forth unſavory and unholy luſts and motions.

3. That whatſoever wee doe before Regeneration, is ſtarke naught, and odious in the eyes of God, though never ſo glorious outwardly: For our nature and our perſons being fleſh, a maſſe of corruption, can there come any good thing out of ſuch a *Nazareth*? Can ſuch a reprobate ſoyle yeeld ought ſave poyſonous weedes? *Pro.* 21. 4. Not onely the *pride*, but even the *plowing* of the wicked is ſinne; whatſoever he does in things lawfull is ſinne, yea, his very prayer and ſacrifice.

4 That the beſt actions of the moſt regenerate are but halfe good, mixtly good, becauſe this corruption of nature ſtill ſtickes faſt in them, and ſets a tang upon every thing they doe. And this hath beene to the godly alwaies a matter of great humiliation: It being in this caſe, as if in a goodly houſe well ſcituated, there ſhould runne through it a naſty noyſome ſincke.

Vſe 3. As this muſt humble us, ſo it muſt drive us to ſeeke unto Chriſt; when wee ſee our diſeaſe, to runne unto the Phyſitian, *Rom.* 7. 24. 25. *O wretched man that I am, who ſhall deliver mee from the body of this death? I thanke God through Ieſus Chriſt.* And *Peter* makes this the ground of Regeneration, *For all fleſh is graſſe, &c.* 1 *Pet.* 1. 24. If thy nature were good, thou mighteſt reſt contented in it, and never ſeeke for a new one.

Vſe 4. Suſpect that which of thy ſelfe thou art prone unto, for thy nature inclines thee not to ought that is good.

Vſe 5.

Vſe. 5. Deny thy ſelfe, thy reaſon, thy will: croſſe thy ſelfe, and hate thy ſelfe, that is, thy poyſoned nature.

Doctr. 2. Originall corruption is conveighed by naturall generation.

The meanes of conveighing this corruption is naturall generation, as appeares by the oppoſition, where ſpirituall generation is made the cauſe of grace: It is not imitation, but generation that poyſons us: for ſo *Rom.*5. is this aſcribed to *Adam*, as all grace is given to Chriſt, which is not by imitation, but by a ſpirituall generation and propagation, whereby wee ſpring out of him, as branches out of the roote: for thoſe beleevers which were before Chriſt, how could they imitate him as man, *Gen.*5. *Adam begat Sheth, in his owne ſimilitude,* defiled with ſinne, as himſelfe was. So *Rom.*5. *From one man ſinne* [ἁμάρτια] *went over all*, for hee ſuſtained the perſon of all mankinde, being the roote, and therefore his ſinne was the ſinne of our nature, and ſo together with our nature it is communicated, and his ſinne being imputed, depravation of Gods Image, and corruption of nature muſt needes enſue, as well in us as in him, vpon the committing of it.

Object. The ſoule is the primary ſeate: Now the ſoule is created by God, and was not in the loynes of *Adam*: How then is it guilty of his ſinne?

Anſ. The proper ſubject of ſinne is the whole man, and though the ſoule be ingenerable, as it is incorruptible, yet the whole man may be truely ſaid to be begotten; for generation is of the whole *compoſitum*. Man may be ſaid to joyne the ſoule with

with the body, becauſe he begets the body ſo prepared, diſpoſed, and organized, that a reaſonable ſoule infallibly followes, by vertue of Gods ordination at firſt, *Increaſe and multiply*. The ſoule then being infuſed into a body prepared, the whole man is the ſonne of *Adam*, and ſo guilty of *Adams* ſinne, and ſo corrupted.

Object. The want of originall Iuſtice is a ſinne: God creates it wanting originall juſtice.

How the ſoule comes to be corrupted with originall ſinne.

Anſ. As it is a ſinne, ſo it is a puniſhment of the firſt ſinne of *Adam*, the ſinne of our nature, and God inflicts it onely as a puniſhment of that ſinne. The fault it ſelfe cannot be imputed to God, for the ſoule in the very act of creation is infuſed, and ſo with the body making a ſonne of *Adam*, is preſently ſeized with the guilt of ſinne, which guilt bindes Gods hands, that hee cannot cloath his creature with the roabes of originall righteouſneſſe, for this ſinne imputed, cryes for juſtice.

There is a ſecond way alſo, whereby in generation corruption is conveyed, namely, by the impurity of the ſeede, *Iob* 14.4. *Who can bring a cleane thing out of filthineſſe?* And afterward, *Verſ.* 31. of this *Chapter*, *Hee that is of the earth, is of the earth.* And *Pſal.* 51. *David* ſayes that his very firſt conception, which was before the infuſion of the ſoule, was in ſinne. Sinne may be ſaid to be in the ſeede *inchoativè & diſpoſitivè*, as fire is in the flint. And this power that the body ſhould have over the ſoule, being above nature, may well be given to Gods juſtice, thus puniſhing the ſinne of *Adam*, in his baſe ſubjecting the ſpirit to the fleſh.

2. The

2. The ground is applyed *affirmatively*, *That which is borne of the ſpirit, is ſpirit.* That which muſt enter in to heaven muſt be ſpirituall and holy; now that which is ſo, is not borne of the fleſh, but of the ſpirit, and ſo the way to enter into heaven, is to be borne of the ſpirit. The worke of Regeneration is by the ſpirit: How he is the author of it, ſee before, *Verſe.* 5.

3. Point followes. The *preventing of an objection* which Chriſt ſaw riſing in the minde of *Nicodemus*, which alſo afterward, thus prevented, hee uttered.

Object. I cannot ſee, might *Nicodemus* ſay, by any reaſon, how this ſecond birth ſhould be wrought: therefore I cannot but marvell at thee that thou wilt affirme any ſuch thing.

Anſ. Though thou canſt not perceive the maner how it ſhould be, yet maiſt thou not therefore reject it as an untruth: for neither knoweſt thou the way of the winde, nor the manner of the making, nor motió thereof, which yet for ſhame thou wilt not deny to be; for as it blowes freely here & there, ſo thine eares and feeling diſcerne it thus blowing. Even ſo, though thou canſt not perceive how the Spirit workes in Regeneration, yet that it workes, all they in whom it workes, perceive as plainely by their ſpirituall ſenſes, as they diſcerne the blowing of the winde by the naturall.

This anſwere is ſet downe.

VERSE 7. *Marvell not that I ſaid unto thee, Yee muſt be borne againe.*

VERSE

VERSE 8. *The winde blowes where it liſteth, and thou heareſt the ſound thereof, but canſt not tell whence it commeth, and whither it goeth: ſo is every man that is borne of the ſpirit.*

This anſwere containes two patts.

1. An *Admonition, Verſe.* 7.
2. The *Reaſon* thereof, *Verſe.* 8.

1. The *Admoniton.* [*Marvell not.*] Not ſimply at the worke of Regeneration, for even our naturall generation is admirable, *Pſal.* 139.14. But, *Marvell not that I ſaid unto thee, &c.* Wee all marvell at the doctrine of the Trinitie, and ſo wee ſhould, but yet wee may not marvell that the Miniſter ſhould preach it: The former marvelling may well ſtand with faith, this latter muſt needes argue infidelitie, diſtruſting the doctrine.

The effect of Chriſts admonition to *Nicodemus* is, that he ſhould not therefore deny the article of Regeneration, becauſe his reaſon could not diſcerne the manner of the working.

Doct. Faith in religion muſt goe before and beyond Reaſon.

In Religion Faith muſt goe farre beyond Reaſon. As for things paſt, as for the creation of the world of nothing, *Heb.* 11.3. the Virgins conception, &c. ſo for things preſent, as the Trinitie, the imputation of *Adams* ſinne to all his poſteritie, the perſonall union of the two natures in Chriſt. Regeneration, &c. and for things to come, as the reſurrection of the body, eternall glorification, and the accompliſhment of all Gods promiſes, whatſoever impoſſibilities reaſon apprehends. Neither by this reaſon doe wee make the faith of Chriſtians an unreaſonable and ſenſleſſe Faith. Faith is not

not in the bruite part of the ſoule, but in the underſtanding, the very apple of the eye of Reaſon; and as the ancients ſpeake the reaſon of Reaſon. Faith therefore is never contrary to right Reaſon, though it be to the corruption of reaſon: for right Reaſon muſt needes yeeld, that whatſoever God ſayes it muſt needes be true. This is onely the ſcope of this doctrine, to teach Reaſon to know her place, that ſhee preſume not to checke Faith, nor grow not preſumtuous, as here in *Nicodemus*. When this *Hagar* is thus malapert with *Sarah*, then muſt *Sarah* take downe *Hagar*. Reaſon is a good attendant to follow Faith, an ill uſher to goe before it: Hence *Iohn 6. 69. Wee beleeve and know*; firſt, beleeve, and then, know. And *Pſal. 119. 66. Teach mee good judgement, for I have beleeved thy Word.* Doe not ſeeke to underſtand that thou maiſt beleeve, but beleeve that thou maiſt underſtand, ſaith *Auguſtine:* This is the higheſt grace of Reaſon, to attend on Faith: as it is a greater credit for a Gentleman to be ſeene following and waiting on the King in the Court, then to be waited upon with his owne ſervants in the Countrey. And this is the higheſt obedience wee can performe to God, to beleeve him on his bare word, correcting the errour of Reaſon by Faith, as we doe correct the errour of ſenſe, thinking a ſtraight ſtaffe crooked in the water, by reaſon.

But here marke, that though Reaſon muſt be captivated to Faith, yet not to fancy, and to the idle conceits of men, without the word: As in the matter of the Sacrament, where God would not onely

onely have Reaſon, but Senſe uſed, there forſooth we muſt be blinde and ſenſleſſe, and beleeve that Chriſts body is there corporally preſent: And yet in Predeſtination that profound Myſtery, where wee ſhould cry out, *Oh the deepeneſſe!* they will uſe the greateſt curioſity of Reaſon that can be.

The exaltation of faith above reaſon is moſt excellent in the promiſes, when with *Abraham* wee can *hope againſt hope*, and apprehend the certaine accompliſhment of them by Faith, when Senſe and carnall Reaſon ſee nothing but the contrary, as that godlineſſe ſhould be gainfull unto us, even in the things of this life, when for Religion ſake, we are ſpoyled of all we have.

The ſecond Point followes. The *Reaſon* of the Admonition.

The wiude blowes, &c.] The reaſon why hee ſhould not reject this doctrine of Regeneration is, becauſe though he cannot conceive how it is, yet he may perceive by the effects that it is: And this is ſet out by a ſimilitude, wherein the worke of the Spirit in Regeneration, is compared to the worke of the winde blowing in the ayre.

Doct. A ſpirituall uſe is to be made of things naturall.

Here generally marke, that we ought to make a ſpirituall uſe of things naturall, and the things of this preſent life, by them raiſing up our mindes to heavenly meditations, and in an holy Alchymie drawing gold out of Lead, heaven out of earth: As here Chriſt rides upon the wings of the winde, and ſoares up aloft into the heavens: Thus *Paul* in the corne dying, and then fructifying, ſhewes us an Image of the reſurrection, 1 *Cor.* 13. So the Centurion

Centurion in his authoritie over his ſervants, beholds the abſolute power of Chriſt over all his creatures, *Luke* 8. A ſhame then for us to have empty hearts voide of ſpirituall meditation, when every creature every where, yeeldes us matter enough. All of us can uſe the creatures carnally, and ſo can beaſts, the ſpirituall uſe is rare.

Now for the particulars of the ſimilitude, which ſtands thus: As it is with the winde, ſo it is with the Spirit in Regeneration: for that is the meaning of the words, *So is every one that is borne of the Spirit.* See the like, 1 *Cor.* 15.42. and *Mat.* 13 45. The winde blowes in the ayre, ſo doth the Spirit in mans heart, and as freely as the winde blowes, and as ſenſibly as the winde blowes, and yet withall as incomprehenſibly as the winde blowes, in regard of the manner.

1. The worke of the Spirit in Regeneration is compared to the blowing of the winde, and that not without reaſon, becauſe the Spirit doth produce the ſame effects in our hearts, which the winde doth by blowing: Hence the Spirit deſcended upon the Apoſtles, in the noyſe of a ſodaine and a ruſhing winde, *Acts* 2. And God comming to call *Adam* to repentance, comes in a winde, *Gen.* 3. But let us ſee how the Spirit blowes like a winde.

1. The worke of the Spirit compared to the winde, in regard

1. The wind blowes quickingly, vitally, refreſhingly, cauſing the earth to fructifie proſperouſly: Whence the name of *Zephyrus*, and *Venti favonij*. It is the Spirit of God that blowes the vitall ſpirits of grace into us, & makes us happily to bring forth fruite,

1. Of quickning and fructifying.

fruit, *Cant.* 4. 16. *Ariſe O North, and come O South, and blow on my gardens, that the ſpices thereof may flow out.* When a man is heavy and drowſie, a freſh blaſt of winde quickens his ſenſes, and makes him more lively: So doth the ſpirit awaken us in our ſpirituall ſlumbrings. As the Lord uſed the winde to bring Quailes abundantly to the Iſraelites, and ſtill doth to bring in great tydes of water: So by his Spirit doth hee bring all grace unto us; and when this winde blowes, oh the tydes of repenting teares, as in *David* after the Spirit had blowed upon him in *Nathans* Miniſtry. So the winde from the bellowes quickens and revives the fire: The Spirit likewiſe with his blowing preſerves thoſe ſparkles of the heavenly fire in the Altar of our hearts, which otherwiſe would dye. To this *Paul* alludes when he bids *Timothy* ἀναζωπυρεῖν, as it were by blowing to ſtirre up the grace of God in himſelfe. When a little fire hath ſeized upon an houſe, if the winde then be up, it inrages and inlarges it, and hardly will it be extinguiſhed. Alas, how ſoone would the ſmoaking Flaxe be quenched, if this winde were not up to preſerve it, and to make it burne, when the world, fleſh, and the Divell come with their great-payles of water to extinguiſh it?

2. Of purging.

2. Windes purge the ayre, by diſperſing the noyſome vapours in the ſame: So doth the Spirit with his blaſts ſcatter the corruptions of our harts.

3. Of irrigation.

3. The windes diſſolve the clouds, and ſo cauſe an irrigation of the earth: This ſpirituall winde cauſes raine alſo, even the raine of repenting teares,

and

and thus doth it diſſolue the clouds of our iniquities.

4. The winds, what by diſperſing, what by diſſolving the clouds, cauſe cleareneſſe and ſerenitie of the ayre: So likewiſe the Spirit, having in the raine of Repentance diſſolved our iniquities, cauſes a wonderfull cleare ſerenitie in the heaven of our hearts, ſo that now the bright beauty and Sunne-ſhine of Gods favour in Chriſt, inlightens and cheares him. 4. Of clearing.

5. *Refrigeration* is another effect of the Winds: In the heate of the Summer, how acceptable is the comfort which comes by the cooling winds, which allayes and mitigates the ſcorching heate of the Sunne, otherwiſe intolerable? So the Spirit likewiſe by his comforts, as by coole blaſts, ſo allayes the heate and extremity of all our temptations and afflictions, that wee may with patience endure and overcome them. It was this coole wind that rebuked, and checked the fury of the fire to the three Children, and all the holy Martyrs. This ſpirituall wind to the fire of Grace, as before was ſhewed, is as oyle, but to the fire of affliction is as water: How could the Martyrs have ſo triumphed in the flames, had not this cooling wind refreſhed them? 5. Of Refrigeration.

6. Another effect of the wind is *Penetration*, By reaſon of the ſubtleneſſe of it, it pierceth thorow every thing: So, *Heb.* 4.12. *The word of God is mighty and lively in operation*, (underſtand it of the word as it is quickened and animated with this Spirits breath) *and ſharper then any two-edged ſword,* 6. Of Penetration.

and pierceth *thorow, even to the dividing a ſunder of the ſoule and ſpirit.* This wind will blow into the very ſecret corners of thy conſcience: Thou canſt not keepe it out.

7. Of conveighing ſmels

7. As the winds carry and conveigh to our ſenſes, the ſweet ſmels of the flowers and hearbs of the earth, and make them ſo much the more odoriferous: So the Spirit of God, as it workes in us all grace, ſo it cauſes this grace to ſend forth the ſweet ſmell of Lebanon, and to affect others. Many though they have grace, yet it ſends not forth its ſmell for the good of others, becauſe this wind blowes not upon them: There muſt bee a double blaſt of this wind, both to infuſe grace, and to make it caſt forth his ſent being infuſed.

8. Of violence.

8. The winds have a mighty force in tearing, rending, breaking, caſting downe things of great ſtrength, mighty trees, houſes, &c. yea, in ſhaking the whole frame of the earth, when they are pent up within her bowels: So mighty is the Spirit alſo in the converſion of a ſinner. With his blaſts he throwes downe the ſtrong holds and caſtles of Sathan, even the high Cedars, and lofty mountaines, that exalt themſelves againſt Chriſt, 2 *Cor.* 10.4. he rends our rocky hearts in pieces, and makes the whole frame of them to tremble: As in the Iayler, *Acts 16.* when the naturall wind cauſed an earth-quake, this ſpirituall wind cauſed an heart-quake, and made him come quivering to the Apoſtles, *Sirs, what ſhall I doe to be ſaved?* So *Paul* was going fervently to *Damaſcus* to perſecute, the evill Spirit, an unhappy wind, drave him amaine, but

but there was a contrary winde that met him, and drave him backward, unhorſed him, flung him downe to the ground. And this is the very firſt act of the Spirit, the firſt b aſt of this winde in our Regeneration, to *blow* us out of our ſelves, to caſt us downe in humiliation, to *blow* hard in our faces againſt us, when wee goe on in the way of our ſinnes.

9. Of driving.

9. The winde being ſtrong hath a mighty force, when on our backs, to ſet us forwards: It will even drive a man an-end, and make the large veſſels on the ſeas, that could ſcarſe otherwiſe ſtirre, to flye like an arrow; yea, though the tyde be ſtrong againſt us, yet if wee have a full gale of winde, wee are carried ſwiftly againſt it. When the ſpirituall winde blowes powerfully upon us, how are wee carryed then? With what eaſe, facilitie, and power, performe wee Chriſtian duties of Prayer, Exhortation, &c. And hence is the inequality that wee feele in our ſelves: Sometimes wee ſo pray, confeſſe our ſinnes, give thankes, meditate, conferre, as if we were caught up in *Elias* his whirle-winde; ſo ſtrongly blowes the winde: otherwhile, the winde being ſtill, wee muſt ſweate and tuggeat it, like the water-men with the oares, which they caſt aſide, having the advantage of a ſtrong winde. As hee muſt needs runne to, and in wickednes, whom the Devill drives: ſo in good things, whom the Spirit drives. As, this winde *blowing* in our faces, we are driven out of our ſinnes; ſo in the wayes of God, blowing on our backes, we are furthered in grace. From the *blaſts* of this *winde*, are thoſe worthy

and heroicall acts of Gods ſervants, as of *Sampſon*, in killing the Lyon, in breaking the cords of the *Philiſtims*, and the like, which the Scripture aſcribes unto the Spirits comming upon them. *By the power of Chriſt, I am able to doe all things*, ſaith *Paul*, *Phil.* 3. It is this bleſſed wind, and the ſtrong blaſts thereof, that makes the godly overcome the ſtreame of their owne corrupt nature, and of the evill example of the world, and of all other oppoſitions whatſoever.

2. The ſecond thing, wherein the *Wind* and the *Spirit* are compared, is in the *free* blowing [*It bloweth where it liſteth.*] Here *will* is abuſively given to the wind, to ſhew that no creature hath any power, either to raiſe or inhibit the wind, but that without checke or controule of any, it bloweth and ſtints of it owne accord: So likewiſe doth the Spirit of God, in the matter of Regeneration, deale as freely: None can make him blow, where hee will not, none can make him leaue blowing where hee will blow; *I will have mercy on whom I will, and whom I will I harden.*

2. The Spirit and Wind compared in regard of liberty of blowing.

This liberty of Spirit ſhewes it ſelfe five wayes:

1. In regard of the outward meanes of the Miniſtery: for it is that bleſſed Trumpet wherein commonly the Spirit blowes: And in it he blowes moſt freely, like to the wind, one while in the Eaſt, then againe in the Weſt. Once this *Wind* blew in the Eaſt, and how famous were thoſe Churches? But the wind is turned now into the Weſt, and not the leaſt whiſper now of this *wind* to bee heard there. As the Lord cauſes it to raine

The liberty of the Spirit in five things: 1. In regard of the outward meanes.

on

on one Citie, and not on another, *Amos* 4. So alſo this *Wind* to blow on one Citie, Countrey, and Towne, and not on another. Before Chriſts time this *Wind* blew onely in Iewry, it was pent up in that corner: Now it hath larger circuit. All this is of the liberty *of the Spirit, that blowes where it will.*

2. In regard of the efficacie of the meanes. The Spirit blowing in the Trumpet of the Gospell, ſo blowes that his blaſt is vitall to one, mortall to another; that with his blaſt by accident hee ſhuts faſter the doore of ſome mens hearts and opens wider the doore of others. This *Wind* blew open the doore of *Lydiaes* heart, *Acts* 16. Now if it be asked, why this *Wind* blowing in the eares of many an hundred in the ſame Congregation at once, in ſome it blowes onely in the eare, and there ſtickes; in others it perceth thorow the eare to the very heart: The anſwere is here, *The Spirit bloweth where it liſteth.*

2. In regard of the efficacy of the meanes.

3. In regard of the meaſure of the efficacie. In ſome this word pierceth deeper, purges cleaner, blowes in more vitall ſpirits, then in others; and yet all have the ſame meanes. The reaſon is, becauſe in the diſtribution of graces, the Spirit deales as hee will. 1 *Cor.* 12. 11. *And all theſe things worketh even the ſelfe-ſame ſpirit, diſtributing to every man ſeverally as hee will:* He blowes grace with a more full mouth to ſome, with a leſſer blaſt to others; as the wind is not alike vehement in all places.

3. In regard of the meaſure of the efficacie.

4. In regard of the manner of his efficacious working

4. In regard of the manner of his efficacious working.

working: for ſometimes hee blowes upon us in meanes, as it were in a Pipe, ſometimes immediately without meanes. When in meanes, ſometimes in an Oaten pipe, refuſing a Silver Trumpet, in weake meanes, and not in ſtrong; that the ſtrength of the blaſt might not be given to the inſtrument wherein he blowes. Vpon *Eliſha* he blew in the ſound of a muſicall Inſtrument, 2 *Kings* 3. upon *Peter*, in the looke and caſt of Chriſts eye: upon the Apoſtles, in prayer, *Acts* 2. upon *Ioſiah*, in hearing the word read: upon *Cornelius* and his company, in hearing the word preached, which is the moſt common inſtrument in which this ſweet breath blowes: upon *Mary*, in the ſweet ſalutation and congratulation of *Elizabeth*, *Luke* 1. For, as many are infected with contagious diſeaſes, by the very breathing of others upon them: ſo many Chriſtians are poſſeſſed with the holy Ghoſt, by the Saints ſweet breathing upon them, as the Diſciples received the Holy Ghoſt by Chriſts breathing upon them: upon ſome hee breathes in the ſweet melody of Pſalmes, as contrarily the Devill breathes on others in the uſe of filthy and uncleane ſongs. See *Epheſ.* 5. 18 19. *Be fulfilled with the Spirit, ſpeaking unto your ſelves in Pſalmes, &c.*

5. In regard of the time of his working.

5. In regard of the time of working. As the Wind riſes at all ſeaſons and houres, in the morning, at noone, at the evening: So God hath his times to blow the life of grace into his Elect. Into ſome at the twelfth houre, as in the theefe on the Croſſe, into whom hee beganne to blow in this life, when hee was breathing out the other. A man cannot

cannot preſcribe the Wind his time, when it ſhall beginne to blow: No more can wee the Spirit of God, no though hee have begune to blow in us already: for this freedome of blowing is true, not onely at the firſt blaſt in our firſt converſion, but alſo of all the reſt afterward. How often doe wee call upon this Wind, as the Church, *Cant.* 4.16. *to ariſe, to come, and blow on our Gardens*, and yet it ariſes not ſenſibly? How often doe wee lay our eares to the Trumpet wherein hee uſes to blow, and yet cannot heare his ſound? So the Church, *Cant.* 5. gapes to drinke in this Wind, ſeekes after it in her bed, among her companions, among the Watch-men, in the uſe of all meanes, and yet the time for the Spirit to blow was not come: But when ſhe had wearied her ſelfe in the uſe of all meanes, and was almoſt out of hope, then on the ſodaine came the ſound of this Wind, the voyce of her beloved. So *Acts* 2.2. he came *ſodainely*, ruſhing on them: So in that bleſſed *Martyr* (of whom Mr. *Foxe* reports) that uſing all meanes and endeavours, could get no comfort, nor feeling of Gods love; at length, going to the ſtake, feeling the Wind on a ſodaine to riſe in his heart, and to blow, he cryed out, *Hee is come, he is come.*

Howbeit, as the naturall Windes blow moſt ordinarily at the Spring and Fall: for in winter not ſo much winde, becauſe the earth is bound with cold, and ſo the vapour, the matter of the wind, cannot aſcend: ſo likewiſe in ſome ſort is it here. Our hearts have their winters: when thou haſt a cold, congealed, winter-like, frozen, and benummed

nummed heart, there is no place for this Winds blowing; but when good things begin to ſpring in thee, at thy firſt converſion, then commonly doth this Wind blow: As alſo in thine Autumne, when in death thou art drawing on to thy perfection, then moſt of all doth this Wind blow, and beſt of all, as in old *Iaakob* and *David*, in their Swan-like ſongs, like the Sunne ſhine, pleaſanteſt in the ſetting. The naturall Wind when at ſtrongeſt, begins to faint and languiſh, and the nearer it growes to an end, the weaker is the puffe: But contrarily, the laſt act of the Spirits blowing in us at death, is the ſtrongeſt, like Chriſts laſt act of breathing on the Croſſe, which was with a ſtrong cry, contrary to the courſe of nature.

Vſe 1. Murmure not at Gods mercy, and bounty in ſpirituall grace to any: It is in vaine to repine againſt the blowing of the Wind; who ſo mad, as to ſtrive with it? *Who was I* (ſaith *Peter*, *Acts* 11. to the Iewes, that were angry with this Wind for blowing on the Gentiles) *that I could let God?*

Vſe 2. Tye not Gods Spirit to any outward meanes, neither limit him to thine owne time: for he is every way free in his blowing. As Mariners lye patiently in the Port many dayes, yea, many weekes together, for the Wind; ſo muſt thou for the working of the Spirit, as thoſe ſicke men, for the moving of the Angell in the Poole, *Iohn* 5. This was the Counſell Chriſt gave his diſciples at his Aſcenſion, *Acts* 1. to wait at *Ieruſalem* for the blaſt of this Wind. We are impatient of

delayes.

delayes, and if wee feele not the coole blaſts of this Wind in our extremity, wee dye preſently: But wee muſt know that the blowing of this Wind, is worth the waiting for, and that it blowes freely, according to his owne pleaſure.

Vſe 3. When we feele this Wind to blow upon us, let us be wiſe to take the advantage of it, as the water-men doe, when tyde flowes, and winde blowes. As they could not make it beginne to blow when they would, ſo neither continue blowing ſo long as they will, and therefore they take the advantage of it while it holds: So is it in the blaſts of the ſpirituall Wind; wee have it not at command, to blow when, nor how long wee will. As ſoone as ever therefore thou perceiveſt it to blow, hoyſe up sayles, launch forth, now get thee to prayer, to reading, to meditation, even now in the heate of thy good affections, quickened with the ſweet and vitall blaſts of this Wind. How comfortably ſhould wee pray, admoniſh, meditate and performe any Chriſtian duety, if wee would thus take the opportunitie? That holds not true of the ſpirituall, which *Salomon* ſpeakes of the naturall wind, *Eccleſ* 11.4. *Hee that obſerves the Wind ſhall not ſow*; yea, here it is ever good to obſerve the Wind, when wee goe about any ſpirituall duty.

Vſe 4. Here is comfort: Firſt, when thou feeleſt no motions of the Spirit, or weaker than at other times, for the Spirit is like the Wind, ſometimes blowing more, ſometimes leſſe, ſometimes not at all, as it wil it ſelfe. Secondly, when the adverſaries of the Saints, ghoſtly or bodily, doe reſiſt the grace

grace of God in them: Alas, they but blow againſt the Wind, they ſhall not prevaile; the Spirit of God will blow in his Children for all them, and with ſuch a powerfull blaſt as ſhall blow downe them to hell; as we ſee in the Hiſtory of *Stephen*, *Act.6.* and 7.

3. The third thing wherein the Wind and the Spirit are compared, is this: That as the Wind blowes ſenſibly to the feeling and hearing, [*Thou heareſt the voyce thereof*, that is, the ſound,] ſo likewiſe doth the Spirit, ſo that his voyce may alſo be heard, and the ſound hee makes, blowing in the hearts of his.

3. The Spirit and Wind compared in regard of their ſenſibleneſſe to the feeling and hearing.

This *Voyce* is either { *Secret*, within: or, *Open*, without.

The voyce of the Spirit twofold.

1. *Secret*, this is within in the heart of the Regenerate: And it is foure-fold.

1. Secret, which is foure-fold.

1. A terrible, bluſtering, ſhaking voyce, ſnibbing, checking, rebuking, making our eares to tingle: And this is, when either at our firſt converſion, he convinces us of our former ſinnes, *Iohn* 16.8. or afterward, of our ſlips and infirmities. This voyce *Ionah* heard, *Ion.*4.4. *Doeſt thou well to bee angry?* When then ſecretly wee heare ſuch checks as theſe, Doe you well to be thus impatient, tetchy, vaine-glorious, proud, worldly, uncleane, cold and careleſſe in Prayer, in government of family? &c. then we heare the voyce of the Spirit. This is a cold and pinching blaſt.

1. Correcting.

2. A milder and ſweeter, directing, perſwading, alluring voyce, whereof *Iſay* ſpeakes, *Iſay* 30. 21.

2. Directing.

And

And thine eares ſhall heare a word behind thee ſaying, This is the way, walke yee in it: This is the ſweet directing voyce of the Spirit, in the ſecret ſuggeſtions of the ſame: So *Hoſ.*2.14. *I will allure her, and ſpeake friendly unto her.* When then we feele any good motions warming our hearts, and urging us to this or that good duety, this is the ſound of that bleſſed Wind.

3. A comforting voyce, like that of Chriſts, *Mat.*9.2. *Sonne, be of good comfort, thy ſinnes are forgiven theee:* This is that teſtimony of the Spirit to our Spirits, that we are Gods Children, *Rom.* 8.16. 3. Comforting.

4. An humble and ſubmiſſive, but yet fervent voyce in prayer, *Rom.* 8.26. *The Spirit it ſelfe maketh requeſts for us with ſighes which cannot bee expreſſed.* This laſt voyce is given to him becauſe he is the cauſe of it in us: That breath which we blow out into Gods eares in prayer, the Spirit firſt blowed into us by ſecret inſpiration. 4. Praying.

2. *Open Voyce*, which is as it were the noyſe and ſound of his feete, in the practice of good duties, wherein the inward graces of the heart doe diſcover themſelves, as 1 *Kings* 14. 6. the Prophet by Gods direction knew *Ieroboams* wife by the ſound of her feete, ſo may we know the Spirit by this ſound; for the graces of the Spirit of Chriſt are his foot-ſteps, *Pſal.* 89. 51. *The foot-ſteps of thine Annoynted.* 2. Open.

Vſe 1. Againſt the Papiſts, that teach none can know certainly whether he have the regenerating Spirit or no: But Chriſt here ſhewes, that they who

who have the Spirit, doe plainely and ſenſibly perceive him and his workings in them, even as our ou ward man perceives the wind.

Vſe 2. Againſt others, that will bragge of the Spirit, and yet no voyce, no ſound of the Spirit can b heard: Can the Wind blow, a d not bee heard? Can the Wind be hid? As *Salomon* ſetteth out the wickedneſſe of an evill woman, by *the wind, that it cannot bee hid, Pro.* 27. 16. So likewiſe here Chriſt ſetteth forth the grace of the Spirit in the regenerate.

Vſe 3. Since every good action, yea word, or thought, is the blaſt of this VVind, and the voyce of the Spirit in us, 1 *Cor.* 12. 3. let the wicked take heed how they deride and ſcorne the grace of God in his: For in ſo doing they deride the voice of G ds Spirit, and *deſpiſe the foot ſteps of his Annoynted, Pſal.* 89 51.

The fourth P ynt in he Compariſon followes, *But thou knoweſt not whence it comes, and whither it goes.*

Object. The P i oſophers ſeeme to know whence the VVind comes.

Anſ. Yea but they vary among themſelves about the originall: And the moſt that can be ſaid is but probable. Againe, to grant them that the Wind comes out of the earth, being an exhalation drawne up by the Sunne, and after driven backe by the coldneſſe of the middle Region, yet out of what part it was firſt drawne out, and in what determinate place it firſt beganne to blow, who can tell? *Salomon* ſeemes to illuſtrate this

ſpeech,

ſpeech, *Eccl.* 11. 5. *As thou knoweſt not the way of the wind, nor how the bones doe grow.* Wee know the matter whereof the bones of the Infant are framed, *viz.* ſeede; but we know not how, nor in what order and faſhion: So, though wee may know in generall the matter of the Wind, yet how and in what manner every thing therein is carried, is ſecret.

The *Reddition* of this ſimilitude is this: Even ſo know wee not in what manner the Spirit regenerates us.

God will humble us in many things, not onely divine, but even naturall, and in common uſe, with ignorance: As here in the matter of the Winds, ſo in the Load-ſtonẽs drawing of Iron; in that little fiſh the *Remora*, the ſtay-ſhip, that will arreſt a ſhip when it is going full ſayle; in the Figge-tree taming the wild Bull, and generally in the formes of all things. A juſt puniſhment of our pride in affecting and aſpiring to knowledge too high for us. If in nature ſuch ſecrets, what then in Grace? Let us not bee too curious in prying into Gods Arke, leſt we ſmart, like the Fly fluttering about the candle: for God is a conſuming fire to thoſe that will bee ſporting themſelves in the quirkes of their wit, about his ſacred myſteries: Let us wait till the life to come, and then the veyle ſhall be taken from off our eyes; in meane time humble ignorance is better then proud curioſitie.

Doct. 1. God humbles men with ignorance in many things.

As the way of the Wind is not knowne in this regard, that a man can juſtly determine the very firſt moment of the firſt blaſt: ſo likewiſe it oftentimes

Doctr. 2.

Every man cannot preciſely ſet downe the time of his converſion.

times fals out here, that a man cannot directly ſet downe the preciſe time of his firſt ſpirituall conception. That of our Saviour is excellent for this purpoſe, *Marke* 4.26. So is the Kingdome of God, as if a man ſhould caſt ſeed into the ground, and ſhould ſleepe, and riſe up, and the ſeede ſhould ſpring and grow up, *hee not knowing how*. Sometimes the Spirit windes in himſelfe ſecretly into our hearts, and makes no noyſe in his deſcending upon us, but comes ſtealing in as Chriſt upon his Diſciples, the doores being ſhut. Otherwhiles the doores are broke open with a mighty noyſe, and he comes ruſhing in, as *Acts* 2.1.

*Doct.*3. As the way of the Wind is not knowne in regard of the extent, how farre it will goe: ſo here likewiſe. Little know many of Gods Children, what will be the iſſue of thoſe holy motions they are inſpired with: As *Sampſons* parents knew not what would bee the end of his affection to *the Philiſtim*, *Iud.* 14.4. what intent God had, and what hee would bring it to at laſt. So oftentimes the *Sampſons* of the Lord themſelves, his heroicall Worthies, know not how farre the blaſt of the Spirit in them will reach. Little did *Luther* thinke, that his zeale againſt Indulgences, ſhould at length have blowne off the *Popes* Crowne. That blaſt of the Spirit that then blowed in *Luthers* heart, the force of it ſtill remaines, and we know now that which *Luther* knew not, whither it ſhall goe, even to the very fleaing of the Romiſh Whore.

Hitherto of *Chriſts Defence* of his *Aſſertion*, againſt the firſt *Reply* of *Nicodemus*.

Now

Now followes his *Defence* againſt the ſecond.

The Reply is laid downe.

VERSE 9. *Nicodemus anſwered, and ſaid unto him, How can theſe things be?*

Doct. Ignorant men are unreaſonable.

See how unreaſonable ignorant men are, even pleading for their naturall Reaſon; as here *Nicodemus*. Chriſt had uſed excellent reaſons and ſimilitudes, *Nicodemus* troubles himſelfe neither with his demonſtrations nor illuſtrations, but though he cannot anſwer them, yet remaines wilfull, holds the maine concluſion he held before, and comes with his twice ſod Coleworts, *How can theſe things be?* Chriſt anſwered this objection before; to what end is it now repeated? What a Phariſee to play the Cuckoe? But thus it is, though *Agrippa* bee convinced, and halfe perſwaded, yet hee will not yeeld: All *Pauls* ſweet words are loſt.

Chriſts Defence followes.

VERSE 10. *Ieſus anſwered, and ſaid unto him, Art thou a teacher in Iſrael, and knoweſt not theſe things?*

VERSE 11. *Verely, verely, I ſay unto thee, wee ſpeake that wee know, and teſtifie that we have ſeene: but yee receive not our witneſſe.*

VERSE 12. *If when I tell you earthly things, yee beleeve not, how ſhould yee beleeve, if I ſhall tell you of heavenly things?*

This Defence of his is not any longer by proving, but by reproving and upbrayding him.

1. With *Ignorance, Verſ.* 10.
2. With *Infidelitie. Verſ.* 12.

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As if hee had ſaid, ſince thou art ſo perverſe, I will give over reaſoning, and fall a chiding with thee for this groſſe ignorance of thine: Shamefull is it, that thou a teacher ſhouldeſt not yet know theſe things; but much more ſhamefull is it, that when thou art taught thou wilt not learne, and wilt add to thy over-groſſe *ignorance*, groſſer *infidelitie*.

His *ignorance* is amplified,

1. From the matters whereof hee was ignorant, *Theſe things*.
2. From his calling, *Art thou a Teacher?*

The Argument is this: Ignorance in the grounds of Religion is ſhamefull in any, though but a common learner, much more in a Doctor: But thou a Doctor in Iſrael, art ignorant in the very *A B C* of Religion. This is ſet downe figured with a moſt ſtinging interrogation, having the force of an exprobation.

Queſt. Is it lawfull to upbraid our brethren with their defects, as here Chriſt did *Nicodemus* with his ignorance?

It is lawfull to upbraid our brethren with their defects, ſo that foure cautions be obſerved.

Anſ. Yes, ſo theſe cautions be obſerved: Firſt, that we doe it not inſultingly, to grace our ſelves in our brothers diſgrace. Chriſt did not ſo here: For alas, what great matter for Ieſus Chriſt, the eternall Sonne of God, to be before *Nicodemus* in knowledge? Secondly, that in regard of our owne wants, & the conſcience of them, we doe it more ſparingly. Chriſt was omniſcious, the beſt of us are ignorant; and therefore in blaming others, remember we our owne wants, and blame them. Thirdly, that

that wee upbraid not repenting and humbled ſinners, who happily exceede in upbraiding themſelves, but the bold, impudent, and proud, pleaſing themſelves in their wants: As here Chriſt did *Nicodemus* that ſtood in his owne light, and flattered himſelfe for his wit and reaſon. Fourthly, wee muſt doe it with commiſeration, as if giving a medicine to a ſicke man: So did Chriſt here, ſeeking to regenerate *Nicodemus*, which could not bee till hee were thus humbled. And thus alſo did hee, *Marke* 16. 14. *Luke* 24. 25. his Diſciples. And *Paul* the *Hebrewes*, *Heb.* 5. 12.

Ignorance of the grounds of Religion is a ſhamefull thing in thoſe that have meanes, the word and miniſtry thereof, *Heb.* 5. 12. Thinke not that ignorance ſhall excuſe, when Chriſt thus upbraids with it: And yet how many that will be aſhamed of other ignorance, but not of this? This is the fault of our times; the firſt elements of Religion are not known, no not of many profeſſors: & ſo a Sermon to them is as a Greeke Lecture in *Homer* would bee to a boy never entered into his *Greeke Grammer*. *Doct.* 1.

Knowledge is a moſt neceſſary and ſpeciall gift in a teacher, chiefly of the grounds: ſuch as was this doctrine of Regeneration, the maine end of the miniſtery. *Hoſ.* 4. 4. God refuſes the ignorant Prieſt for being a Prieſt unto him: And *Lev.* 21. 17. A blinde man might not bee Prieſt; the blindeneſſe of the body figured this of the minde. *Deut* 22. 10. An Aſſe might not bee coupled with an Oxe in plowing: No ignorant and *Doct.* 2. Knowledge neceſſary in a Teacher.

doltiſh Aſſes may plow in Gods Field, the Church.

Vſe. A checke, firſt, to dumbe Miniſters; ſecondly, to others, who though they preach, and interpret, as *Nicodemus* did, yet alas, how raw are they in the very Catechiſme; whileſt as the Phariſees plodded in their Rabbies and their Talmud, ſo theſe in Poſtils, in Controuerſies, in the Fathers, and Schoole-men, neglecting the very grounds of Faith in the Scripture? Some ſcorne the Catechiſme, as too meane, and affect a profounder learning, as they thinke: But *Nicodemus* for all his Phariſaicall learning is called backe to his Catechiſme. Others labour onely to get ſome few flowers and quirkes of wit, that they may be able to make a pleaſing diſcourſe, when God wot they have no grounded knowledge, 2 *Cor.* 11. 6. *Though I bee rude* (ſaith *Paul*) *in ſpeaking, yet not in knowledge.* But many teachers may invert it now; Though rude in knowledge, yet not in ſpeaking.

Doct. 3. Every one muſt labour to be rightly qualified, according to his place and calling: A foule ſhame for a mans carriage to be anemalous and exorbitant from his calling, which is a rule to every one: The Stage-players on the Stage keepe a *decorum*; the King goes, lookes, ſpeakes as a King, ſo the ſlave: Shall they doe that on the Stage, which Chriſtians ſhall not doe in their lives? Thou a teacher, ſayes Chriſt, and thus ignorant? ſo, you a great perſonage, and give ſo little good example? you a Profeſſour of Religion, and nouriſh ſuch infirmities? you ſuch a ones ſervant, living in ſuch

ſuch a family, under ſuch meanes, and you ſo prophane?

The upbraiding with *Infidelitie* followes, amplified:

§ 1. From the *Certainty* of the doctrine, *Ver.* 11.
§ 2. From the *perſpicuity* of it, *Verſ.* 12.

VERSE 11. *We ſpeake that wee know, and teſtifie that we have ſeene: but yee receive not our witneſſe.*

Where is the preventing of an Objection.

Object. You that twit mee with ignorance, take heede you bee not ignorant your ſelfe, and take not upon you to ſpeake that you well underſtand not your ſelfe.

Anſ. No, though you Phariſees doe not often ſo, yet meaſure not others by your ſelves; *Wee*, I, and al Gods faithfull Miniſters, we ſpeake nothing but that whereof we are as fully aſſured, as if with our eyes wee ſaw it; and yet for all this we cannot be beleeved.

Miniſters ought to bee moſt perſwadedly aſſured of the doctrine delivered by them: How elſe ſhall others? Or how ſhall they ſuſtaine oppoſition without, if there be oppoſition within in their owne hearts? *Our Goſpell was with much aſſurance*, 1 *Theſ.* 1. 5. Chriſt indeede had a ſpeciall priviledge, yet wee alſo muſt have it in our meaſure: So that we muſt be able to ſay with *Iohn*, 1 *Ioh.* 1. 1. *That which our eyes have ſeene*, (though our eyes muſt ake againe in reading and ſtudying the word, before we can get ſuch aſſurance,) yea, that which our very hearts have felt: for in the matters of

Doct. 1. Miniſters muſt be aſſured of their owne doctrine.

Faith, Regeneration, and Repentance, onely the experimented Preacher can ſpeake with aſſurance: Others ſpeake but like Parrots, or as men in their dreames. And ſee wee here the fruit of this powerfull and confident aſſurance in preaching: Chriſt hereby diſcharges himſelfe, and layes all the blame upon the Iewes themſelves for not beleeving. If thou preach the word coldly, faintly, doubtfully, dreamingly, not knowing by Faith and happy Experience in thine owne breſt, what thou ſayeſt, the blame of thy hearers infidelitie lies as well in thee, as in them. For, marke Chriſts ſpeech, *Wee ſpeake that wee know, but yee receive not our witneſſe*; Implying that they had ſome reaſon, in a manner, not to receive it, if it had beene otherwiſe delivered then upon certaine knowledge. This ſame aſſured knowledge makes a Preacher bold, reſolute, and couragious.

Doct. 2. The ſucceſſe that often the beſt preaching hath.

See the ſucceſſe that often the moſt powerfull preaching hath, *Yee receive not our witneſſe: Lord, who will beleeve our report? Iſ.* 53. 1. *O fooles and ſlow to beleeve, &c. Luke* 24 25. Wee are *ſlow-faiths* to beleeve the Goſpell, but *quicke-faiths* to beleeve lyes and vanities: How eaſily doe wee beleeve ſuperſtitious fooleries, void of all ſenſe, as that if an Hare croſſe our way wee ſhall have ill lucke, and a thouſand ſuch like? But in our dangers, to beleeve that God will bee with us, and relieve us, if wee flye to him, this will hardly fincke into our hearts.

Vſe. Bee not offended at the paucity of beleevers, or if vaine and fooliſh Preachers have more credit

credit with people than the ſound: So had the Phariſees more credit than Chriſt.

Marke how Chriſt ſpeakes to *Nicodemus* in the plurall number, *Yee receive not*; blaming him that was a teacher for the infidelitie of the people: So, *Revel.* 2. and 3. all the blame of the Churches is laid upon the Angels of the ſeverall Churches. *Diogenes* ſeeing a Scholler behave himſelfe unhappily, ſtrucke his Maſter. It is *Aaron* that hath made the people naked: and *from the Prophets of Ieruſalem is wickedneſſe gone forth into the whole land*, *Ier.* 23. 15. Let all Miniſters, Magiſtrates, and Superiours, that ſtand charged with others, thinke of the weightineſſe of their charge, and ſtrictneſſe of their account, and tremble.

Doct. 3. Miniſters are oftentimes guilty of peoples ſinnes.

VERSE 12. *If when I ſpeake earthly things yee beleeve not, how ſhall yee beleeve if I ſhall tell you of heavenly things?*

The *Senſe. Earthly things*] Partly in regard of the *matter*, yet not ſimply, but comparatively in regard of other points: partly in regard of the *manner* of ſpeaking, becauſe of his ſimilititudes from naturall Generation, *Verſ.* 3. from Water, *Verſ.* 5. from the Winde, *Verſ.* 8. And ſo wee may perceive what is meant by heavenly things.

The words containe a ſecond amplification of his infidelitie, from the facilitie of the doctrine delivered, both in regard of matter and manner. It is brought in by way of Anticipation.

Object. Though thou thy ſelfe art certaine of theſe things, yet thou doeſt utter them in ſuch an

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homely faſhion, uſing ſuch countrey ſimilitudes, as are nothing fitting for the Atticke eares of Phariſees: Another ſtile would ſooner perſwade.

Anſ. Nay, if my plaine earthly ſtile, creeping on the ground, will do no good, much leſſe would a darker and a loftier: If yee will not beleeve that which is familiar and eaſie to your underſtandings, what hope of your beliefe in doctrines and ſtiles above your capacities?

Doct. 1. The variety of doctrines in Gods Word.

The great choiſe and varietie of doctrines in the word of God: There are heavenly things, and there are earthly: milke for children, and meate for ſtrong men: deepe waters for the Elephant to ſwimme in, and ſhallow foards for the Lambe to wade thorow: There are high mountaines and low valleyes. So ſweetly hath God mixed hard and eaſie together, that hee might provide both againſt the loathſomneſſe of ſome, that would have beene cloyed, if all had beene eaſie; and againſt the weakeneſſe of others, that would have beene diſcouraged, if all had beene hard. Doeſt thou ſcorne earthly things? here are heavenly things for thee, if thou have Eagles wings and eyes. Art thou afraid of heavenly things? here are earthly things wherein thou maiſt ſafely converſe. Why ſhould the Papiſts drive away any from the Scriptures? Have they earthly underſtandings? here are earthly things fit for them. Many places are there in Scripture that are more obvious to the underſtanding of the plaine Husbandman, than of the Scholler, and where the Husbandman muſt be the Schollers Commentary, as in compariſons drawne

drawne from the Plough, the Flayle, the Fan, &c. wherein many Schollers are ignorant. If the learned man impropriate to himſelfe the Scripture, yet the earthly Husbandman will lay claime to theſe earthly things, as his more proper portion.

Miniſters ſhould uſe a plaine and familiar ſtile, attempered to the underſtanding of the ſimple: As nurſes uſe to ſtammer and lipſe with their children; See *Iſ.* 28. 10. 11. What an abſurdity to have a golden key which will not open the doore, and to refuſe an Iron one that will? The end of all ſpeech is to conveigh our ſenſe to the underſtanding of thoſe to whom wee ſpeake. As ridiculous to preach to ſimple people in a darke dialect, as to tell a tale in French to a man that underſtands onely Engliſh. As here direction is given to Miniſters for the character of ſpeech in generall, ſo in particular for ſimilitudes, that they ſhould not bee darker than the thing it ſelfe is which they ſhould illuſtrate, as when drawne from Poeticall Fables, from divers things in Philoſophy, unleſſe they be made eaſie to the peoples underſtanding. Similitudes for them muſt bee from common things wherein they are beaten, according to Chriſts example. If Miniſters ſpeake plainely, then doe they alſo free themſelves, and may juſtly charge the people not beleeving; as here Chriſt does: Otherwiſe the fault is as much, if not more, in their tongues, then in the peoples eares.

Doct. 2. Miniſters muſt deſcend to peoples capacities.

VERSE 13. *No man hath aſcended into heaven,*

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but hee that deſcended from heaven, the ſonne of man which is in heaven.

Hitherto the interrupted diſcourſe of Chriſt: Here beginnes the continued, whereto hee ſeemes to make way *Verſ.* 12. for there hee ſeemes to divide his whole ſpeech into *earthly things*, whereof hee hath dealt before in his former *interrupted* diſcourſe, and into *heavenly things*, whereof he deales in the *continued* diſcourſe enſuing; for having ſaid, *If I ſhould ſpeake heavenly things*, *Nicodemus* might be ready to thinke, what can you ſpeake heavenly things? Are you ſo furniſhed with heavenly Myſteries? I pray let us heare ſome of them. Chriſt therefore in this *Verſe* both proves that hee is able, and onely able to deliver heavenly things, and beginnes to ſet downe thoſe heavenly things: *to wit*,

The doctrine
- 1. Of his *two Natures*, and their *perſonall union*, *Verſ.* 13.
- 2. Of his *Offices*,
  - *Prophetical*, *V.* 13
  - *Prieſtly*, *V.* 14. 17.
  - *Kingly*, *Ver.* 18.

Theſe are *heavenly* things indeede, in compariſon whereof that of Regeneration might be called but *earthly*. And beſides the ſimilitude here uſed, *Verſe* 14. is not *earthly*, as *Verſe* 8. from a naturall thing, but *heavenly* from the braſen Serpent, a divine inſtitution under the Law.

The *Senſe*. *No man hath aſcended into heaven*.] That is, underſtood heavenly Myſteries, as *Prov.* 30. 4. where *aſcending into heaven*, is made all one with *knowing of holy things*, in the third *Verſe*.

The

The *Reaſons* of the *ſenſe* of this Phraſe.

Firſt, becauſe the plot of the Goſpell was firſt drawne in heaven, and lay there hid in Gods breſt, *Epheſ.* 3. 9. from all eternity: ſecondly, becauſe the knowledge thereof brings to heaven: thirdly, becauſe in the learning of it wee muſt abſtract our mindes from all earthly matters, and put on an heavenly diſpoſition of minde, *Pſal.* 119. 19.

The firſt heavenly Myſterie is concerning the Propheticall office of Chriſt, that hee onely, and none elſe, is able of himſelfe, to underſtand the Myſteries of Gods Kingdome, and ſo to reveale them to his Church, whereby hee makes good his ſpeech in the former *Verſe*.

Doctr. The doctrine of ſalvation beyond the reach of nature.

Heaven, that is, the doctrine of ſalvation, is impenetrable to the wit of man, out of Chriſt: Wee are all blinde men, groping in the darke, that not onely not finde that they ſeeke, but fall into ſome pit, or ruſh againſt ſome poſt: *Oh how unſearchable are his judgements, and his wayes paſt finding out!* *Rom.* 11. 33. *Who is his counſellour?* None but his Sonne in his boſome. Man can pierce the earth, and the ſeas, and aſcend into the ayrie and ſtarry heaven; but there is hee at the higheſt: the third heaven, Paradiſe, hee cannot get into, and enter into Gods Cabbinet, hee wants a key to open it, *Iohn* 1. 18. *No man hath ſeene God at any time, the onely begotten Sonne which is in the boſome of the Father, he hath declared him.*

Vſe 1. Humiliation even to thoſe of greateſt parts: Though their wit can reach all other things, yet here it is too ſhort. Therefore wee muſt deny our

our ſelves, and become fooles that wee may bee wiſe, glorying onely in *Ithiel* and *Vcal*, and confeſſing our bruitiſhneſſe with him, *Prov.* 30.1.2.3.4. *Surely I have not the underſtanding of Adam in mee, neyther have I learned the knowledge of holy things: who hath aſcended into heaven? or who hath deſcended* to impart the ſecrets there learned? who but *Ithiel* and *Vcal*, that is, Chriſt. Wee may quickly, with *David*, ſee *the end of all worldly perfection, but Gods Commandements are exceeding large*, *Pſal.* 119.96. Therefore truſt not thine owne wit in ſpirituall matters, but hang on the mouth of Chriſt.

Vſe 2. Yet here is comfort, that Chriſt hath aſcended into heaven, and entred into Gods owne boſome, for this hee hath done for all our benefits. And that which *Maximilian* dying added to this place, underſtanding it of Chriſts bodily aſcenſion, *No man hath aſcended but the Sonne of man*, and ſaid he, *all that beleeve in him*, the ſame is true alſo underſtanding it of divine Myſteries. And in this ſenſe may we ſay, as well as *Bernard* in the other; *Et ſi ſolus, at profecto totus intrabit, nec os comminuetur ex eo: Although hee ſhall enter in alone, yet ſhall hee enter in whole, neither ſhall a bone of him be broken.* Now the faithfull are as it were the bones and fleſh of Chriſt. As they then by plowing with *Sampſons* heifer, found out his Riddle, ſo ſhall we Gods, by conſulting with Chriſt: The more intereſt thou haſt in Chriſt, the more ſhall bee thy ſaving knowledge: *The ſecret of the Lord is with them that feare him*, *Pſal.* 25.14. *Shall I hide from Abraham, &c. Gen.* 18. If thou be Chriſts, hee will acquaint

acquaint thee with all neceſſary truth at leaſt, *Iohn* 15. 15. But what hope can any impenitent ſinner have of any ſound knowledge?

The ſecond heavenly Myſterie is concerning the two natures, and their union in Chriſt.

1. His *divine nature* in theſe words; *He that deſcended from heaven:* His man-hood was framed in the Virgins wombe; therefore that deſcended not from heaven.

Object. The divine nature, filling all places, cannot be ſaid to deſcend locally.

Anſ. True, but becauſe in aſſuming the humane nature here on earth, there ſeemed ſome abaſement, and as it were a leaving of heavenly glory, therefore in regard of the aſſumption of our fleſh, he is ſaid to deſcend from heaven.

2. His *humane nature*, in the words, *Sonne of man:* which ſhewes that hee was not immediately and miraculouſly framed by the power of God, as *Adam*, who though hee were man, yet not the ſonne of man, but was conceived of the ſeede of the Virgin, and ſo was not onely man, but *the Sonne of man.*

3. *The union of theſe two natures* is implyed, when hee ſayes, *The Sonne of man, which is in heaven.* The humanity of Chriſt was now on earth, how then can hee ſay, The ſonne of man is in heaven, but in regard of the union? whereby it comes to paſſe, that that which is proper to one nature, is given to Chriſt, denominated from the other: So, *Act.* 20. *God purchaſed his Church with his bloud*, and yet onely the humanitie was paſſible. The *Lutherans* therefore

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therefore can no more by this place prove, that Chriſts humanitie was in heaven now when hee ſpake to *Nicodemus* on earth, than by that other place any may prove that the God-head ſuffered.

VERSE 14. *And as Moſes lift up the Serpent in the wilderneſſe, ſo muſt the Sonne of man be lift up.*

VERSE 15. *That whoſoever beleeveth him ſhould not periſh, but have eternall life.*

The third heavenly Myſterie followeth, concerning the *Prieſtly office* of Chriſt, in offering up himſelfe on the Croſſe, and the benefit thereof to us, by compariſon to the braſen Serpent. It ſtands thus: As the braſen Serpent was by Gods appointment, lifted up on a Pole in the wilderneſſe, that the Iſraelites, ſtung with fiery Serpents, might by looking on it bee healed; ſo muſt Ieſus Chriſt bee lifted up on the Croſſe, that the ſinner ſtung with ſinne, by beleeving on him crucified, might live eternally.

In this Compariſon are matched,

1. The *ſtung Iſraelite* and the *guilty ſinner*.

1. The ſtung Iſraelite and the guilty ſinner matched in two things.

1. As the Iſraelite ſtung, had death in his boſome, and lookt for nothing elſe: ſo in the ſame fearefull eſtate is the guilty ſinner, ſtung with ſinne. Hee is the ſonne of death, and abides in fearefull expectation of it, *Heb.* 2. 14. yet here is ſome difference, that this ſting is not alwayes felt of the ſinner, as was that other of the Iſraelite.

2. The Iſraelite in the deſert wanted all meanes of cure, and had not God appointed that Serpent, they had periſhed: As ſhiftleſſe and helpleſſe is the poore

poore ſinner,, as wee ſee in *Adam Gen.* 3. till God ſhew us his Chriſt.

2. *Braſen Serpent* and *Chriſt:* For,

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1. The Serpent was accurſed of God; ſo Chriſt *Gal.* 3. 13. was made a curſe for us.

2. No likelihood that a braſen Serpent ſhould heale the ſtinging of a living fiery Serpent; nay, ſome write, that it is deadly for thoſe ſtung with a Serpent to looke upon braſſe: So it may ſeeme againſt reaſon, that life ſhould come to us by anothers death, health by anothers ſickneſſe.

Chriſt and the braſen Serpent matched in 7. things.

3. The *Braſen Serpent* had the likeneſſe of a Serpent, but not the poyſon: So Chriſt came in the ſimilitude of ſinfull fleſh, void yet of all ſinne.

4. The *Braſen Serpent* was lifted up on a Pole: So Chriſt was likewiſe lifted up; firſt, on the Croſſe, in the publique view of all the people: ſecondly, hee and his Croſſe, were, and ſtill are, lifted up in the publique Miniſtry, *Gal.* 3. 1. This alſo Chriſt ſeemes to imply here; As *Moſes* the Legall Miniſter lift up the Braſen Serpent, ſo muſt the Miniſters of the Goſpell liſt up Chriſt, as it were on high, to bee ſeene of all men: But alas, many lift up themſelves, not Chriſt.

5. As the poyſon of a Serpent was healed by a Serpent; ſo the ſinne of man by man, *Rom.* 5. 1 *Cor.* 15. 21. yet here is difference, that Chriſt had power in himſelfe to heale us, which the braſen Serpent had not.

6. The *Braſen Serpent* was not the device of any Iſraelite, but of God himſelfe: So is the death of Chriſt the ordinance of God; no man could ever

ever have found out ſuch a meanes of ſalvation.

3. The Iſraelites *looking* on the Serpent, and the ſinners *beleeving* in Chriſt.

3. The Iſraelites looking, and the ſinners beleeving compared in 7. things.

1. The *Iſraelite* was healed onely by looking; ſo the ſinner is juſtified onely by beleeving.

2. As looking, as well as the reſt of the ſenſes, is a paſſion, rather than an action; ſo in Iuſtification thou art a patient, rather than an agent: thou holdeſt thy beggars hands to receive, that is all.

3. The Iſraelites before they looked up to the braſen Serpent for helpe, firſt, felt themſelves ſtung, and ſecondly, beleeved that God would heale them by that Serpent: So the ſinner muſt firſt feele himſelfe a ſinner, be burdened and heavy laden, *Mat.* 11. 28. before hee will or can come to Chriſt: A man that feeles not himſelfe ſicke, ſeekes not to the Phyſician. Secondly, hee muſt beleeve that in Chriſt there is all ſufficient helpe.

4. The ſtung Iſraelite looked on the Serpent with a pittifull, humble, craving, wiſhly eye, weeping alſo for the very paine of the ſting: with ſuch an eye doth the beleeving ſinner looke on Chriſt crucified, *Zach.* 12. 10. *They ſhall looke on him whom they have pierced, and ſhall lament, as one mourneth for his firſt borne.* Faith is not a fond fantaſticall imagination that Chriſt dyed for thee, but it is an earneſt, affectionate, and intentive faſtning of thy minde on Chriſt, even as the ſtung Iſraelite faſtned his eye on the braſen Serpent, or as the ſicke man lookes on his Phyſician when he deſires eaſe. This Metaphor excellently expreſſes the nature of Faith, for in the eye is not only contemplation, but

but affection, love, ſorrow, deſire, expectation. Such a Faith then, as is onely a conceit of the braine is vaine and idle.

5. The Iſraelite by looking on the braſen Serpent, received eaſe preſently, and was rid of the poyſon of the living Serpent, and ſo therein was made, like the braſen Serpent, void of all poyſon: So the beleever, by looking on Chriſt, is eaſed of his guilty accuſing conſcience, *Rom.* 5. 1. and is transformed into the Image of Chriſt, 2 *Cor.* 3. 18.

6. Even the ſquint-ey'd or pur-blinde Iſraelite was healed; ſo the weake beleever, being a true beleever, is healed by Chriſt.

7. Though the Iſraelite were ſtung never ſo often, yet if hee looked up to the Serpent, hee was healed: As wee are daily ſtung by ſinne, ſo wee muſt daily looke up to Chriſt crucified: Every new ſinne muſt have a freſh act of Faith and Repentance.

Yet there are two differences betwixt their looking on the Serpent, and our looking by Faith on Chriſt. Yet in two things they differ.

1. By looking they lived, but yet ſo that after they dyed; but here by beleeving in Chriſt, wee gaine an eternall life.

2. They looked on the Serpent, but the Serpent could not looke on them; but here, as thou lookeſt on Chriſt, ſo hee on thee, as once on *Peter*, and on *Mary* and *Iohn* from the Croſſe, and thy comfort muſt rather be in Chriſts looking on thee, than in thy looking on him.

Vſe 1. For inſtruction what to doe when ſtung in

in conſcience, and when Death it ſelfe comes to ſting thee, and is in ſtinging thee: thou muſt then lift up the eye of Faith unto Chriſt, and hee will caſt downe the eye of grace on thee, and drive away all the poyſon from thee: thou muſt then ſay as *Iehoſhaphat*, *I know not what to doe, but mine eyes are lifted up to thee* lifted up on the Croſſe, and there triumphing over this Sathan, and over this Death. Many when they are ſtung by the old Serpent, goe to looke on this idle ſight, and that vaine Booke: But this is to put more Serpents into their boſomes to ſting them worſe. The onely way is to looke on Chriſt crucified.

Vſe 2. It is comfort to thoſe that doe beleeve: No poyſon can hurt them, *Marke* 16. 18 They may walke on the Baſiliske, *Pſal.* 91. As the Iſraelites might inſult over the Serpents, when once they had the braſen Serpent; ſo now may the true beleever triumph in Chriſt, and may ſay with *Simeon*, *Lord, now letteſt thou thy ſervant depart in peace, for mine eyes have ſeene that ſaving thing of thine:* and with *Paul*, *O Death, where is thy ſting?* Be thy ſinnes never ſo great, looke on Chriſt, and thou ſhalt have helpe, as they that were ſtung moſt dangerouſly were healed by looking on the braſen Serpent.

Vſe 3. Tryall whether wee beleeve in Chriſt or no, then ſhall wee finde eaſe, peace, and comfort of Conſcience, and the bleſſed beginnings of eternall life in us. As long as the poyſon of the old Serpent remaines in men, let them talke of their Faith in Chriſt as long as they will. If the ſting

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of the Serpent ſtickes in thy fleſh, thine eye ſtickes not in Chriſt crucified.

VERSE 16. *For God ſo loved the world, that hee gave his onely begotten Sonne, that whoſoever beleeveth in him, ſhould not periſh, but have everlaſting life.*

In the 14. *Verſe* hee had ſaid, that Chriſt muſt be lift up, that is, dye on the Croſſe: It might be asked, why muſt hee? what is the reaſon of the neceſſitie? Chriſt here anſweres, the love of God to the world.

The *Senſe. God,*] that is, the Father, as the word is taken when oppoſed to the Sonne.

Loved the world.] By the world I underſtand mankinde, fallen in *Adam*, at *Tit.* 3.4.5. it is called φιλανθρωπία, not that every particular man was thus loved; for onely the Elect have Chriſt given to, and for them. But in giving Chriſt for them onely, hee ſhewed his love to the whole kinde, which otherwiſe had periſhed, and now does not, becauſe ſome are ſaved. [*So loved.*] By *love* underſtand onely pitty and compaſſion to poore man in his miſery. This affectionate compaſſion is ſet forth; Firſt, by compariſon of the parties loving and loved: God, moſt high and holy, loved the baſe and wicked world. Secondly, by the meaſure of it: *Hee* ſo *loved*, that is, *ſo* infinitely, *ſo* tranſcendently, *ſo* incomprehenſibly. So *Heb.* 12. 3. *Looke on him that ſuffered* ſuch *contradiction*; as if he ſhould have ſaid, *ſuch* as cannot be ſufficiently expreſſed or conceived: And 1 *Iohn* 3.1. *Behold*

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what love the Father hath ſhewed unto us. In ſuch like ſpeeches there is a ſpeciall Emphaſis. Thirdly, by the fruit of his love, it was no lip love, but a giving love, *That hee gave.* Yea, but ſome things are not worth the giving. Fourthly, therefore by the worthineſſe of the gift, *that hee gave his Sonne*, yea, and *his onely begotten Sonne:* And that to ſtand in our ſtead, and to dye on the Croſſe for us, as appeares by the 14. *Verſe.* Yea, but though never ſo excellent a gift bee given, yet if it be not of uſe, and profit, to whom it is given, it doth not ſo teſtifie love; Therefore, Fiftly, it is ſet forth by the benefit that comes to us by it: firſt, not periſhing: ſecondly, having eternall life. But perhaps though this gift brings ſo great profit, yet they to whom it is given, muſt take ſome great and extraordinary paines to get it, and then Gods love is not ſo great. Therefore, Sixtly, it is ſet forth by the eaſineſſe of the meanes whereby wee are poſſeſſed of the profit of this gift, *That whoſoever beleeveth.* Yet if this ſo worthy a gift, of ſuch invaluable worth to the enjoyer, had beene reſtrained to ſome few ſorts of men, the matter had not beene ſo much; Therefore, Seventhly, it is ſet forth by the univerſality, that *whoſoever*; be he what hee will, ſo he will but reach forth his hand to take this gift, he ſhall have it, and all the comfort of it.

Doct. 1 Onely Gods mercy the ground of our ſalvation.

The ground of our ſalvation is onely Gods mercy and compaſſion towards us in our miſery: This was that which made him ſend Chriſt himſelfe, the authour and finiſher of our ſalvation. When man fell, Iuſtice pleaded for his over-

overthrow, but then Mercy pleaded as hard on the other ſide, and cauſed God to be affected, not much unlike to the *Iſraelites*, in the caſe of *Benjamin* like utterly to be deſolated; *How is this come to paſſe*, ſaid they, *that this day one Tribe in Iſrael ſhould want? Iudge.* 21. 3. *and how ſhall wee doe for them?* So God ſeeing the ruines of mankinde, in the fall of one man, ſeduced by the craft of Sathan, with the colourable ſhewes of good, his bowels earned within him; and, What, ſaid hee, ſhall one whole kinde of my creatures, and that the moſt excellent, be thus ruinated? Made I ſo glorious a creature for no other end, but to be a prey to that helliſh Leviathan? Shall the Devill thus wrecke his malice upon me, and rob mee of my chiefeſt treaſure? Shall ſuch a fearefull breach among the tribes of my creatures remaine unhealed, that the head tribe of all ſhould utterly periſh? Thus Gods tender pitty working in him, ſet his wiſedome on worke, to deviſe an happy meanes, ſo to reconcile Mercy and Iuſtice in himſelfe, that unhappy man, at variance now with him, might bee reconciled, and brought againe into favour. This is that which is meant, *Tit.* 3. 4. *When the love of God to mankinde appeared.* And it is excellently ſet forth, *Ezek.* 16. 6. 7.

Vſe 1. This muſt humble us: There is nothing in us to move God to *mercy* but our *miſery*. Away with the pride of the Papiſt, that talkes of foreſeene merits. No, *God ſo loved the world.*

Vſe 2. It is for comfort, and that three-folde: Firſt, that our ſalvation is certaine, becauſe it is

founded upon an unchangeable ground, The love of God: for alas, how mutable are wee? Therefore the Papiſts grounding ſalvation upon our ſelves and our owne works, doe withall teach uncertaintie of ſalvation. Well might I doubt, ſayes *Bradford*, of my ſalvation, feeling the weakneſſe of my faith, love, hope, &c. If theſe were the cauſes of my ſalvation. Secondly, that if God had pitty towards thee when out of his Chriſt, and his enemy, what then, now being in Chriſt, and his Son? *Rom.* 5. Thirdly, when thou feeleſt thy great unworthineſſe, and beginneſt to deſpaire, remember the gracious diſpoſition of God to mercy: when nothing elſe moved him to pitty man fallen, his owne affection moved him, *Iſay.* 57. 18. *I have ſeene his wayes*, to wit, how bad they are, *yet will I heale him.*

Doctr. 2. Gods love is infinite.

Gods love is infinite, boundleſſe, bottomleſſe, paſſing all knowledge, *Epheſ.* 3. 19. *God ſo loved*, that is, ſo immeaſurably, ſo incomparably, that wee can have no ſimilitude to expreſſe it by: Therefore *Paul* prayes, *Epheſ.* 3. 18 that they *may be able to comprehend the bredth, length, and depth* of this endleſſe Mercy. Wee may quickly wade too farre in other of Gods attributes, as in his Wiſedome, to know why hee did this or that, but in his Mercy never can wee wade farre enough. This ſerves for comfort, when Sathan amplifies thy ſinnes, and ſayes, thou haſt *ſo* hainouſly ſinned; unto that *ſo* oppoſe this *ſo* of Chriſt, God *ſo* loved. Gods mercy is farre more infinite than mans ſin, *Iſa.* 55. 8. 9. *My thoughts* [of mercy] *are not as your thoughts*

thoughts [in sinning], *my wayes* [in mercy] *are not as your wayes* [in offending], *but as high above them as the heavens above the earth.*

Gods love ſhewes it ſelfe in nothing ſo much, as in giving us Chriſt to dye for our ſins, *Rom.* 5. 7. 8. 1 *Iohn.* 3. 16. and 4. 10. In this appeares the *tender bowels of mercy*, *Luke* 1. 78. In Chriſts pierced ſide on the Croſſe thou maiſt ſee theſe bowels naked, as in an Anatomie. God ſhewed his love in the Creation, when hee gave all the creatures to man, but here in our Redemprion he ſhewes us greater love, in that hee gives us his owne Sonne, our Creator.

Doctr. 3. Gods greateſt loue is in giving Chriſt.

Vſe. 1 Againſt fond Worldlings, perſwading themſelves of the love of God, becauſe of outward belly-bleſſings: If they felt the waight of ſinne, they would know Gods love could not appeare to them but in Chriſt, eaſing them of that burden.

Vſe 2. It is comfort to the redeemed of Chriſt, notwithſtanding all their afflictions: They have yet Chriſt the maine gift. *David*, a King, yet *Pſ.* 103. Eſpecially magnifies Gods mercy in the remiſſion of ſinne, *Rom.* 8. 32. *Who ſpared not his owne Sonne, but gave him for us to death, how ſhall he not with him give us all things alſo?*

Doctr. 4. Chriſt gave himſelfe to death for us:

Chriſt is given of his Father unto death for us: And becauſe what the Father does, the ſame alſo doth the Sonne, therefore Chriſt gives himſelfe alſo, *Gal.* 1 4. *Which gave himſelfe for our ſinnes, &c.*

Vſe 1. Labour we to be affected with this ſo endleſſe love both of the Father and the Sonne: Truely God doth exalt his love above the love of

And the Vſe of it.

naturall Parents, *Pſal.* 103.13. *Iſa.* 49.15. What father would part wholy with his Sonne, to give him as a poſſeſſion to his friend? But to give his *onely Sonne* to his *enemie*, yea, to give him to *death* for his enemy this is a love beyond all loves, aſtoniſhing the very Angels; and this is that which makes Chriſt ſet a *ſo* upon this love, *God ſo loved the world.* God infinitely loves his Sonne above that wee can love ours, and yet for our ſakes hee puts his deare and onely Sonne to ſuffer that, the thouſandth part whereof wee could not endure ſhould be laid upon the worſt and moſt ungracious of our Children. See how deare thy ſoule was to God, when he thought not his owne, and onely Sonnes bloud too deare a price for its redemption. Was God ſo affected with *Abrahams* love in offering *Iſaac*, onely in the purpoſe, and preparation of his heart; and ſhall not wee be affected with this love of God, in giving actually his Sonne to the death for us, baſe and forlorne wretches? What benefit would the bloud of *Iſaac* doe God? But the bloud of Chriſt is of infinite benefit to us. How much more cauſe then have wee to ſay of God, as God ſayes of *Abraham*, *Gen.* 22. Now I know the Lord loveth me, having given his owne Son; yea, and by oath to binde our ſelves to reflection of like love in ſome meaſure? But what urge I Gods example? If we have yet but ſo much good nature as the cruell cut-throate Publicanes, *Mat.* 5. 46. 47. we cannot but requite love with love. But oh the bruitiſh and barbarous unthankfulneſſe of the world! If a man having undertaken the

the burden of ſome capitall crime for his friend, and therefore alſo taken his friends name, and apparell, and ſo ſhould be content to ſuffer death for him; what a monſter would wee count that man, for whom all this is done, if hee ſhould come forth, and be one of the forwardeſt to deſpight this his friend, to ſcorne him, revile him, to ſpit at him, yea, and to be his hangman? And this is that wee doe to Ieſus Chriſt crucified for our ſins, whileſt ſtill wee continue in our ſinnes. What a ſhame is this, that God ſhould part with his Son, and his Sonne with his heart-bloud for thee, and thou wilt not part with thy ſinfull delights for him? That thou ſhouldeſt love thy ſinne better than God did the life of his Sonne? If this love of Chriſt conſtraine us not, nothing will. Canſt thou doe leſſe than give thy ſelfe to Chriſt, when Chriſt hath given himſelfe to thee?

Vſe 2. Here is thy comfort, when thy ſinnes preſſe and pinch thee: Chriſt hath dyed for thee, yea, hee was given to the death for thee by God the Father. What then, though he will not accept of thine owne firſt begotten, *Mic.6.* yet he cannot but accept of his owne onely begotten, and which himſelfe hath given to thee? As *Pilate* preſented Chriſt whipped, to the Iewes, with his *Behold the man*, to move compaſſion: So muſt wee preſent Chriſt crucified to the Lord, to move his compaſſion to us; Behold what thine owne hand hath done to thine owne Sonne, and ſay, *It is enough.*

The fruit of Gods giving Chriſt unto us, is not periſhing in the deſtruction of hell, and then the *Doct.5.*

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having of eternall life: Theſe are made two diſtinct benefits. It doth not follow, that if wee be freed from hell, wee are therefore preſently poſſeſſed of heaven. When thou alledgeſt for thy ſelfe againſt hell claiming thee for her own, Chriſt hath ſuffered for mee theſe paines: yea, but ſaith Satan, for all this thou muſt not looke for heaven: for thou canſt not keepe perfectly the whole Law. Then the anſwere muſt be: As Chriſt hath ſuffered that which the Law threatned, ſo hath he fulfilled that which the Law commanded; and as by the former he keepes mee from periſhing, ſo by the latter hee entitles mee to heaven. By this wee ſee that without Chriſt, in our ſelves, wee are but loſt creatures, and that there is no way but periſhing for all them that are out of him, as Iewes, Turks, abſolute Papiſts, and the heathen Philoſophers.

The meanes whereby wee receive this benefit from Chriſt is faith; *That whoſoever beleeveth.* They are not therefore common to all, but onely to the beleever: and Faith is not in all men. By Faith a man is united to Chriſt: looke then in what eſtate Chriſt is, in the ſame muſt the beleever be, and thence it is that the beleever cannot periſh, but muſt have life eternall.

Of Faith.

Now in as much as Faith is here made the meanes of this benefit, it will not be amiſſe a little to conſider the nature of that grace.

In the opening whereof briefely conſider two things.

1. The *Act.*
2. The *Object* of Faith.

1. The

1. The *Act* of Faith is foure-fold.
   1. *Knowledge* and *Vnderſtanding.*
   2. *Iudgement.*
   3. *Adiudication*
   4. *Apprehenſion* or *Application.*

Foure Acts of Faith.

1. *Knowledge* and *Vnderſtanding* of the Goſpell, and the heads thereof; as of Chriſt, his Natures, his Offices, his benefits. Wee are called *Iſa.* 55. 1. *To come and buy without money*, freely, which is done by the grace of Faith. Now no man will buy hee knowes not what; but we uſe to ſee, and thorowly to looke on things we buy: So here, Knowledge is the beginning of Faith, ſo that without it a man cannot deſire to beleeve, *Iohn* 4. 10. *If thou* knoweſt *the gift of God, &c. Thou wouldeſt have asked of him.* Therefore as *Peter* joynes *Knowledge* and *Faith* together, *Iohn* 6. 69. *Wee know and beleeve that thou art the Chriſt:* So, *Paul* couples *Ignorance* and *Vnbeliefe* together, *I did it* ignorantly, *through* unbeliefe, 1 *Tim.* 1. 13. The Popiſh implicite Faith therefore is no better than an unbeleeving faith.

1. Knowledge.

Obiect. *Heb.* 11. 1. *Faith is the evidence of things not ſeene.*

Anſ. *Not ſeene* with the eyes of Reaſon. Matters of Faith are not diſcerned by Reaſon, nor ſeene with thoſe eyes, yet Faith hath eyes to ſee them, and therefore is called the *evidence* of them, or *convincing demonſtration*, as the word is, and therefore 2 *Cor.* 4. 18. wee are ſaid to looke on the things which are not ſeene.

Obiect. Knowledge is a reward following of Faith, *Pſal.* 119. 66. And this is the difference betweene

betweene Faith and Knowledge, that Knowledge is grounded on ſome reaſon, Faith upon the bare authority of another.

Anſ. Epheſ. 3. 19. *Paul* prayes that *they might know the love of Chriſt, which paſſeth all knowledge.* If it paſſe all knowledge, how then is it to bee knowne? Wee muſt then diſtinguiſh of Knowledge: Firſt, there is a weaker Knowledge whereby wee underſtand that there are ſuch things revealed unto us in the word: Secondly, a clearer Knowledge, whereby wee apprehend the things themſelves, aed how they are. The former muſt needes goe before Faith, the ſecond followes it in the life to come. Before wee can beleeve the doctrine of the Trinitie, the hypoſtaticall union, &c. we muſt know that ſuch things are revealed in the word, though the things themſelves ſurpaſſe our underſtandings.

2. Iudgement.

2. *Act* of Faith is *Iudgement*, both of the truth, and of the goodneſſe of the Goſpell: for as *Paul* ſpeakes of the Law, *Rom.* 7. *I conſent to the Law, that it is good*, ſo doth Faith much more to the Goſpell.

3. Adjudication.

3. *Act* of Faith is *Adjudication*, whereby our underſtandings adjudge the promiſes in ſpeciall to our ſelves.

4 Apprehenſion and Application.

4. *Act* is of the Will, which is *Apprehenſion* of, and *Adheſion* to the promiſes. When the underſtanding hath judged aright of the promiſes, and adjudged them to our ſelves, that they belong to us, then the Will welcomes them, cliſpes about them, hugges them, and as it is, *Heb.* 11. 13. kiſſes,

and

and embraces them: this action of the will, meanes the Apoſtle in that place. When thine heart ſhall kindely entertaine the promiſes, and cling about them, then with old *Simeon*, doeſt thou hold Chriſt in thine armes. Theſe two laſt Acts are the very pith of Faith, that which is called *Application*, and *Iohn* 1.12. *Receiving of Chriſt.* When *Thomas* ſaid, *My Lord, my God*, Chriſt anſwered, that hee beleeved, *Iohn* 20. So *Paul* applyes the generall promiſe, 1 *Tim.* 1. 15. *Ieſus Chriſt came into the world to ſave ſinners, whereof I am the chiefe.* So *Gal.* 2. 20 *I live by the faith of the Sonne of God, who hath loved mee, and hath given himſelfe for mee*, where he ſpeakes in the perſon of all beleevers.

Concerning this *Application* conſider,

In which five things.

1. The *Ground.*
2. The *Meanes.*
3. The *Order* of Gods working it.
4. The *Manner.*
5. The *Degrees* of it.

1. For the *Ground.* It is the generall or indefinite promiſe, made upon the condition of Faith, concurring with Gods Commandement, bidding mee to apply; 1 *Iohn* 3.23. *This is then his commandement, that wee beleeve in the Name of his Sonne Ieſus Chriſt:* and the conſcience and privitie of having this condition of the promiſe, *to wit*, the grace of Faith. For as upon this ground, I account the generall curſe of the Law my ſpeciall curſe, becauſe I finde my ſelfe breaker of the Law, and that is the condition of the curſe: So likewiſe I account the generall bleſſing of the Goſpell, my ſpeciall

1 The Ground.

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ſpeciall bleſſing, becauſe I finde Faith in my ſelfe, the condition of the bleſſing.

Object. It is not ſo eaſie to know we beleeve, as that wee breake the Law.

Anſ. True: yet it may be knowne; or elſe why ſhould our Saviour aske ſome whether they did beleeve or no? Or why doth the Apoſtle bid us prove and examine our ſelves whether the Faith be in us or no? 1 *Cor.* 13. And here becauſe of the difficultie of this Knowledge, God himſelfe applieth the promiſes outwardly in the Word and Sacraments, and inwardly by the teſtimony of his Spirit.

2. The Meanes

2. For the *Meanes* of it. It is the hearing of the Word, *Rom.* 10. 17. *Faith commeth by hearing.* *Luke* 24. 45. *Then hee opened their underſtanding,* namely, in hearing him open the Scriptures. This diſcoverers the common Faith to be a falſe Faith, becauſe conceived without the word: It is a baſtard Faith, it is not lawfully begotten. Let them never profeſſe Faith that either neglect hearing, or heare irreverently. True Faith is the daughter of the Miniſtry, and therefore cannot but reverence her parents.

3. The Order.

3. For the *Order* of Gods working it. It is thus to be conſidered: Firſt, the Law preſents thee with the ſight of thy ſinnes and miſery: Secondly, it workes in thee compunction and terrour, the ſpirit of bondage, *Rom.* 8. 15. So that thou cryeſt out, *What ſhall I doe, Act.* 2. 37. Then thirdly, the Law is made thy Schoole-maſter to Chriſt, and thou beginneſt to conſider ſeriouſly of the Goſpell and the

the promiſes thereof. Fourthly, upon this ſerious conſideration, beleeving that thy ſinnes are pardonable, thou conceiveſt an hearty hungring after mercy, and afterward Faith to apprehend mercy. Fiftly, this thy longing cauſes thee with a broken and a bleeding heart, purpoſing no longer to ſin, to cry for mercy, and to hold out in crying, with ſtrong ſighes and ſobs. Sixtly, upon this follows ſome quieting of the heart, in ſome aſſurance of pardon, and being thus bred, it is confirmed by the frequent uſe of the Word, Sacrament, Prayer and excerciſes of Repentance, and dayly experience of Gods goodneſſe. This ſerves

1. To ſtop the mouthes of the Papiſts, ſlandering us, that wee teach that a man is preſently to conceive a perſwaſion that his ſinnes are forgiven, and ſo hee hath forgiveneſſe. No, wee teach that a man is to be hammered and humbled by the Law, that hee is to be pinched with feeling his want of Chriſt, to be exerciſed with longing deſires, and to exerciſe himſelfe in long and many prayers, before hee can have the leaſt aſſurance.

2. To diſcover the falſe faith of many that never were thus handled.

Object. But I doe not remember the time, that ever I was thus handled ſucceſſively, have I not therefore Faith?

Anſ. If at the preſent thou feeleſt theſe things, or the chiefeſt of them, it is well: for our Faith is in working every day, and oftentimes the firſt beginnings are not ſo eaſily diſcerned: as we diſcerne not

not the ſprouting of the Plant when it firſt budeth, *Marke* 4. 26. *Iohn* 3. 8.

Queſt. But is there not Faith till there be ſome aſſurance felt quieting the minde?

Anſ. Yes, when thy ſoule is like the thirſty ground in deſiring the bloud of Chriſt, then is Faith begunne, then is Chriſt received, though thou feele it not. *Mat.* 5. *Bleſſed are they that hunger and thirſt.* To eate the fleſh and drinke the bloud of Chriſt, is to beleeve; but whoſoever hungers after his fleſh, hath already eaten, whoſo thirſteth after Chriſts bloud, hath already drunken. Deſire of Faith is an argument of Love, love of Knowledge, Knowledge of Experience; for Faith is knowne chiefly experimentally: Therefore *Pſal.* 34. 7. *Come therefore, taſte and ſee how gracious the Lord is.* Firſt, we *taſte* before we *ſee*, feele in our owne experience, before wee know Gods ſweetneſſe. And unleſſe a man by his owne taſte, hath felt the ſweetneſſe of Chriſt, hee cannot deſire him. Pregnant is to this purpoſe that place, 1 *Pet.* 2. 2. 3. *As new borne babes deſire the ſincere milke of the word:* but hee addes, *If ſo be yee have taſted how good the Lord is.* So that there muſt firſt be a taſting of Gods goodneſſe, before there can be a deſiring: where alſo note that *deſiring* is a property of a new borne babe.

4 The Manner.

4. For the *Manner* how the hand of Faith is to apprehend, and the eye is to ſee Chriſt. A point worthy our conſideration, that thereby wee may yet better diſcerne true faith from fained. This right manner of apprehenſion is in ſixe points.

1. Faiths

In ſixe things. 1. As God offers and gives.

1. Faiths receiving hand preſuppoſes Gods offering and giving hand: So that true Faith receives Chriſt as a gift out of his Fathers hand. And therefore looke where God hath an hand to give, there, and there onely hath Faith an hand to receive. Now Gods hand opens it ſelfe to give Chriſt and his Spirit to us in the holy excerciſes of hearing the Word, receiving the Sacraments, and hearty Prayer: And therefore Faith comes and layes hold on, and receives Chriſt in the uſe of theſe. In hearing the Word, and receiving the Supper, to meditate upon the promiſe of mercy, and in meditating to apply: this is the manner of true Faiths applying. Therefore that Faith which apprehends Chriſt otherwiſe, in the neglect and contempt of the meanes, is meere preſumption, and an idle fancy of a wandring braine. A true beleever may apprehend Chriſt when he is out of theſe exerciſes, yet this apprehenſion is the fruit of his former uſe of theſe exerciſes, and it is nothing ſo ſweet as in the uſe of theſe exerciſes. When wee are in prayer then the Lord ſends downe his Spirit applying the promiſes, and making us to cry *Abbi* my Father. When wee are in hearing and receiving, then the ſame Spirit ſeizeth on us, as on *Lydia* and *Cornelius*. Thou that braggeſt of thy full perſwaſion, try it by this: Doeſt thou feele that it being but faint and feeble at other times, yet in the Word, Sacraments, and Prayer to receive notable encreaſe of ſtrength: Alas, nothing leſſe, but rather it is weakned, becauſe the Word it is an enemy to preſumption, and therefore ſhakes it, but

but a friend to true Faith, and therefore it feedes and foſters it: So that here is a lively difference betweene Faith and Preſumption. Firſt, *Faith* receives Chriſt, *Preſumption* ſnatches at him: *Faith* receives him at Gods hand reaching him forth in the meanes, *Preſumption* ſawcily and impudently offers to ſnatch him, not ſeeing Gods hand open it ſelfe. Then ſecondly, preſumptuous apprehenſion is apprehended, arreſted, arraigned, as a malefactor, by the miniſtry of the word and the winde thereof blowes it down, as a Spiders web, in which regard the preſumptuous beleever hates the Miniſtry; but the true apprehenſion is cheriſhed, confirmed, and encouraged in the Word.

Differences between Faith & Preſumption.

2. Apprehenſion of Faith is with feeling of ſweetneſſe in Chriſt and in the promiſes, and therefore called the *eating and drinking of his fleſh*, *Iohn.6.* And faith is the Palate of our ſoules mouth, and therefore in this exquiſite daintie it muſt needes finde a ſpeciall ſweetneſſe, *Pſal. 63. 3. Thy loving kindneſſe* [apprehended by Faith] *is better than life.* So, 1 *Pet.* 2.3. *If ſo be yee have taſted how good the Lord is.* *Pſal.* 34. 8. *Taſte yee and ſee how gracious the Lord is*, that is, beleeve in him; as appeares by the reaſon added, *Bleſſed is the man that truſteth in him.* Hence ariſes the love and joy in Chriſt, as immediate fruits of Faith, *Iohn* 8. 56. 1 *Pet.* 1.9. *Rom.* 15.13. For as with naturall food is joyned naturall gladneſſe, in regard of the contentment it miniſters to the hungry ſtomacke, *Acts* 14. *Filling their hearts with food and gladneſſe:* ſo alſo with ſpirituall food is joyned ſpirituall joy. And as in

2. With ſenſe of ſweetneſſe.

eating

eating theſe earthly meates, whileſt in eating wee find pleaſure in them, our affections are ſtirred up towards them; ſo alſo towards Chriſt, feeding on him by Faith, ſo that we cannot but cry out, oh the ſweetneſſe of this fleſh! and even deſire others to eate of it, as *Paul* did *Agrippa*, and *David* inviting others, *Pſal.* 34. 8. For Faith apprehends the promiſes, not onely as *true*, and ſo aſſents; but as *good* and *ſweet*, and ſo adheres and cleaves unto them. And as in covenants betweene men, aſſent is ſhewed by wiſhing, *Gen.* 30. 34. ſo doth Faith in the covenant of grace: And therefore *Heb.* 11. the Patriarches are ſaid to ſalute the promiſes. Salutation is with embracing and ſhewing of affection.

Here is another difference betweene Faith and Preſumption: for preſumption feeles no more reliſh in Chriſts blood then in a chip, but true Faith doth, becauſe it felt firſt the ſowreneſſe of ſinne. It was ſcorched with the ſenſe of Gods anger, whence comes thirſting after his blood, which is as comfortable as cleare water in drought. Looke with what comfort the condemned malefactor at the gallowes, receives his pardon, with the ſame doth the beleever receive Chriſt.

3. This apprehenſion of Chriſt muſt be with an humbled and contrite heart for ſinne: *Come unto me*, that is, *Iohn* 5. 35. Beleeve in me, *all yee that are weary and heavie laden*, *Mat.* 11. And *Zach.* 12. 10. *They ſhall looke upon me, whom they have pierced, and they ſhall lament for him.* The eye of Faith is a lamenting eye, a ſorrowfull eye: for it beholds

3. With Contrition.

beholds Chriſt pierced with the beleevers owne ſinnes. The Paſſeover was to be eaten with ſowre hearbs, and Chriſt the true Paſſeover with griefe of heart for our ſinnes.

4. With Strife, and

4. The apprehenſion of true Faith is with a ſtrife againſt our owne infidelitie, and Sathans temptations to doubting, and in the end with victory over them. Here then are two things: firſt, *Strife*; ſecondly, *Victory*. Firſt, there muſt be *Strife*, becauſe Sathan is an enemy to true Faith, and will oppoſe it, and God being a friend to it, will by this meanes have it tryed and confirmed. Here is a difference betweene Preſumption and Faith: the preſumptuous man brags of his Faith, that it is ſo ſtrong, that hee nothing doubts of his ſalvation: the true beleever, wearied with continuall doubtings, cryes out, *Lord I beleeve, helpe my unbeliefe.* And hence to the preſumptuous nothing more eaſie then Faith; to the true beleever that feeles this conflict betweene Faith and Doubtings, nothing more difficult. Hence Faith is called the *Faith of Gods power*, *Col.*2.12. and we are ſaid to beleeve by Gods mighty power, *Eph.*1.19. whereas there needs no ſuch power to beget a preſuming imaginary perſwaſion. Such ill weeds grow over-faſt of themſelves, and there needs that power rather to deſtroy it than to build it. Further, Faith is Gods owne worke, and hee loves to have his workes and graces tryed; and therefore purpoſely lets Sathan looſe upon us, to baite us, and ſometimes fights himſelfe with us, as with *Iob* and *Iaakob*. But Preſumption being the Devils worke, hee

hee loves not to try it, leſt hee ſhould marre all, and ſo cauſe men to ſeeke for a better grounded perſwaſion. Then ſecondly, Faith in this ſtrife gets the *Victory* over all impediments, whereas in the evill day Preſumption receives the foyle, and gives the preſumer the ſlip in his greateſt need; and therefore *Iob* 8. compared to the Spiders houſe: But true Faith never letteth goe her gripe, with *Iaakob Gen.* 32. *wreſtles with the wreſtlings of God, and gets the upper-hand,* as *Rahel* ſpeakes of her ſelfe in another caſe, *Gen.*30.8. and ſo *truſts in God though he kill her.*

Victory.

5. Faith apprehends Chriſt with the apprehenſion of inferiour and dependant promiſes: for looke as God makes his promiſes, ſo Faith receives them; but God in making his promiſes, knits and tyes the inferiour promiſes of the things of this life, to the maine promiſes concerning Chriſt and ſalvation, 2 *Cor.* 1. 20. *Mat.* 6. 33. *Rom.*8. 32. therefore true Faith ſo receives them. Here Preſumption is againe convinced: hee that crakes ſo much of his ſtrong Faith, and aſſurance of the remiſſion of his ſinnes, how ſhakes hee in time of danger, when outward meanes of preſervation fayle? whereas if wee did relye on God for our ſoules, much more would we for our bodies; if for our eternall, much more for our temporall ſalvation: for by the ſame Faith that we live our ſpirituall, wee muſt alſo live our temporall life. *Abraham* by the ſame juſtifying Faith whereby he beleeved Chriſts birth, beleeved *Iſaacks* alſo, *Gen.*15. And it cannot be, but if wee beleeve that God

5. With apprehenſion of inferiour promiſes.

hath given us the greater bleſſings, wee ſhould thinke he ſhould deny us the leſſer. How doth he truſt God for a Kingdome, that will not truſt him for a cruſt of bread?

6. With Trãſformation.

6. This Apprehenſion muſt be with transformation of us into the Image of Chriſt, 2 *Cor.*3.18 *We all behold the glory of the Lord*, namely, by faith, *and are changed into the ſame Image.* Faith being as powerfull in this ſpirituall conception to worke in us the Image of the object ſeene, as phantaſie is often in the naturall conception. Meates eaten are turned into the nature of the eaters, here contrarily eaters turned into the nature of meates eaten; beleevers are faſhioned according to the Image of Chriſt: for Faith receives not a dead Chriſt, but Chriſt with his Spirit, a working, a ſtirring Spirit. *The good ground receives the ſeede of the Word*, there is Faith, but marke the manner of receiving, *with a good and an honeſt heart*, *Luke* 8.15. This diſcovers the vanitie of the common faith, ſo much bragged of, for the power of godlineſſe is denied. The right manner of applying Chriſt is in applying him to our ſelves, to apply our ſelves, with all our deſires and endeavours to him and his commandements, otherwiſe we miſapply. Away then with that fond, and foppiſh, phantaſticall, idle doting faith; and here is alſo the difference betwixt temporary and ſaving Faith: Temporary Faith is begotten, not as preſumption by fancie, but by the ſeede ſowne, that is, the word, and it brings forth, by verture of this ſeed ſome fruit, but yet the heart is rotten and unſound, as *Iudas* ſtill

retained

retained his darling of covetousnesse, in the greatest heate of his profession, and therefore there was no thorow application of Christ, only some slight taste, *Heb.6.* not a thorow eating or digestion, a superficiary floating in the top of the river of Christs blood, no diving to the bottome that they may be douzed thorowly not feet only, but hands and head, and all.

5. For the *Degrees* of Application and Apprehension, they are two:

{*Weake.*
{*Strong.*

5. The Degrees, which are two.

1. *Weake* apprehension, when a man desires and strives to apprehend and apply the promises, but to his owne thinking cannot: This small faith is called weakenesse of faith, by our Saviour. And it consists in two things.

1. Weake.

1. *Want of feeling*, by reason of that little life and spirits that are in it, being but as smoaking flaxe: for the truth is, that faith when it is weakest apprehends Christ, but it feeles not her owne apprehension: As the Infant hath sense, life, and reason, but discernes not these things in it selfe.

1. For want of sense.

2. *Want of certainty*, by reason it is overwhelmed with so many doubtings, so that the youngling in Christ, and the weake beleever cannot say boldly, *Christ is mine*, and yet neither dares hee say, *Christ is not mine.* As he cannot boldly challenge Christs righteousnesse, so neither can he wholly deny it to himselfe: for there is a two-fold certainty: first, of *Evidence*: secondly, of *Adherence.* The weake beleever, though he want the certainty of *evidence*,

2. For want of certaintie.

that though the truth of this propoſition, *My ſins are pardoned*, bee not *evident* to his underſtanding, yet he wants not the certainty of *adherence*, whereby in his will hee ſtickes and cleaves to the promiſes, ſaying ſtill, It is good for me to cleave to the Lord: but the certaintie of *evidence* is ſo weake and ſo over-maſtered by infidelitie, that in this regard this Faith is called *unbeliefe*; *Lord, I believe, helpe mine unbeliefe*, that is, my weake and wavering Faith, ſo full of doubting, that it deſerves rather to be called unbeliefe then Faith: for unbeliefe ſhould be wholly taken away, not holpen.

The Reaſons of this weakneſſe are two.

1. Want of experience, and therefore it is ſpecially at our firſt converſion, when as yet novices, and are not thorowly acquainted with Gods manner of dealing with his.

2. Violence of Temptation, ſpecially if it prevaile, and cauſe us to fall into ſome more grievous ſinne: then the Faith before ſtrong becomes weake, as in *Davids* adultery, and *Peters* deniall.

2. Strong. 2. *Strong* Apprehenſion when a man hath a ſure and a firme gripe of Chriſt, not onely betwixt his finger and thumbe, as it were, but hath clapſed him with both his hands, yea, both his armes, ſo that hee can ſay with *Iaakob*, *I will not let thee goe*, *Gen.* 32.26. And with *Paul*, *Nothing ſhall ſeparate*, *Rom.* 8. This is called *plerophory*, or a full perſwaſion, as was in *Abraham*, *Rom.* 4. 21. *Being fully aſſured*. And it is gotten, when after long practice, and paines taken in a godly life, and after many obſervations of Gods kindneſſe, wee are become

experienced and exerciſed Chriſtians. See *Pſal.* 23. throughout. Now this promiſe here is made to the firſt, as well as to the ſecond degree: for weake Faith is true Faith, as well as ſtrong. When a man ſtrives to apprehend, and ſtretches out his withered hand, deſiring he could apprehend, bewailing the inabilitie of it to apprehend, crying earneſtly for mercy, that becauſe hee cannot apprehend Chriſt, Chriſt would apprehend him, that becauſe he cannot apply Chriſt, Chriſt would apply himſelfe to his conſcience; when a man I ſay, doth but thus much, hee beleeves, and whoſoever beleeves, ſhall not periſh, but have eternall life.

Thus much of the *Act* of Faith.

2. The *Object* followes. The *Object* of Faith, it is *Chriſt*; whoſoever ſhould beleeve in *Him*: or the Goſpell and the Promiſes thereof, as *Rom.* 10. It is called *the word of Faith*. Yet firſt the Promiſe, and then Chriſt who is promiſed as a gift: So in a word, Chriſt revealed in the promiſes of the Goſpell, is the *Object* of Faith. Wherein is the difference betwixt Faith and the knowledge of Chriſt in the life to come, which conſidereth him in himſelfe, but Faith beholds him in the glaſſe of the Goſpell, 2 *Cor.* 3. 18.

2. The Object of Faith.

Object. Other things are the *Object* of Faith beſides this, even the whole truth of the Bible, as the Creation of the world, *Heb.* 11.

Anſ. Faith beleeves the Creation, and all other holy truths, even juſtifying Faith: (for of that Faith it ſeemes the Apoſtle ſpeakes, *Heb.* 11. both by the end of the former Chapter, and the third verſe

of the 11. *by it our elders obtained a good report*) but not as imploying her ſelfe about them as her ſpeciall object, but preſuppoſing them as neceſſary antecedents. The reaſonable ſoule in a man doth the ſame things which the ſenſitive in beaſts, yet not as her proper and peculiar acts.

Object. 2. Iuſtifying Faith beleeves other promiſes beſide that of Chriſt, and ſalvation by him, as concerning ſtrength in tentations, moderation of afflictions, comforts of this life.

Anſ. True, but as appendants and appurtenances to the maine and principall promiſe: for *in Chriſt*, that is, that fundamentall promiſe concerning Chriſt, *all*, that is, the other depending, *promiſes are Yea and Amen*, 2 *Cor.* 1.20. The proper and peculiar object then of juſtifying Faith is the Evangelicall promiſe: other things are beleeved, ſome as neceſſary antecedents, ſome as neceſſary conſequents of this. But Faith finds life and ſalvation, neither in the hiſtories of the Creation, &c. nor in the Legall commandements, threatnings, promiſes, but onely in the Covenant of Grace.

This doctrine of the right *Object* of Faith, is to be marked againſt the Papiſts cunning, in words ſaying as much as wee, but in truth denying it. Faith, ſaith the Councell of *Trent*, beleeves all things contained in the word, ſpecially that the wicked is juſtified by *Grace*. But by *Grace* they underſtand the habit of Charitie: and this is that, they ſay, Faith muſt hold, That when wee have this grace of Charity, then for it we are juſtified.

And

And ſo they make Faiths object not Chriſt, nor his righteouſneſſe without us, but the dignitie of our owne inherent righteouſneſſe within us, contrary to the whole current of Scripture, calling it *the Faith of Chriſt, Rom.* 3.22.26. *Gal.* 2.20. *Phil.* 3.9.

The perſons to whom the benefits of Chriſts mediatorſhip belong. To al beleevers, without any exception of any eſtate or condition; *That whoſoever beleeveth.* None is excluded, but ſuch as exclude themſelves. This is ſingular comfort in temptation: No matter for thy ſinnes, whoſoever beleeves in Chriſt ſhall be ſaved. If thou have beene never ſo great a ſinner, yet thou art not excluded, if thou wilt embrace Ieſus Chriſt by a true Faith. This muſt comfort thee alſo in thy meane eſtate in the world, for yet thou art not excluded out of Chriſt, if thou beleeve in him, be thou what thou wilt. *Whoſoever beleeves*, the hainous ſinner as well as the leſſer; the poore begger, as well as the mightieſt Monarch, *ſhall not periſh, but have life eternall.* *Doct.* 7.

VERSE. 17. *For God ſent not his Sonne into the world, to judge the world, but that the world through him ſhould be ſaved.*

This is a further illuſtration of that ſaid before, that God gave his Sonne that we might be ſaved. The reaſon is from the contraries: either hee was ſent to judge, or to ſave; not to judge or condemne, for there was no need of that, wee were already all in that eſtate of condemnation: therefore hee was ſent to ſave. And withall here is a prevention of an Objection, that might bee made upon that

that in the former Verſe, *God ſo loved the world, that hee gave his Sonne, &c.*

Object. But yet many in the world are damned, and that the more grievouſly, becauſe of Chriſts comming.

Anſ. Though Chriſt bee a ſtumbling blocke to many, and augment their condemnation, yet God ſent him chiefly and principally for another end, namely, to ſave. That many are not onely not ſaved, but more fearefully damned by meanes of Chriſt, it is not from the maine and direct end, God propounded in ſending him, but it is accidentally by reaſon of their owne wilfulneſſe in refuſing Chriſt.

The words containe
- 1. *Gods act.* The ſending of his Sonne into the world.
- 2. The *end,*
  - 1. Negatively, *Not to judge.*
  - 2. Affirmatively, *To ſave.*

1. *Gods act. God,* that is, the Father, *ſent his Sonne into the world.* By *World,* underſtand the habitable world, wherein men dwell. And the ſending of the Sonne into the world, is to be underſtood in regard of his Incarnation, and the birth of his humanitie, as *Iohn* 18. 37. *For this cauſe was I borne, and for this cauſe came I into the world:* So *Rom.* 8. 3. *God ſent his Sonne in the ſimilitude of ſinfull fleſh.* And *Gal.* 4. 4. *God ſent his Sonne made of a woman.* In this phraſe of ſending is implyed the ground of Chriſts calling to the office of the Mediatorſhip He was ſent and authoriſed by his Father: A thing that

that all of us muſt looke to in our callings, eſpecially Miniſters.

2. The *End.* Not to condemne or judge, that is, ſtrictly according to the rigour of the Law; but to ſave, to qualifie the Lawes rigour with the Goſpels moderation.

Object. Luke 2.34. *This Child is ſet for the fall, and riſing againe of many in Iſrael.*

Anſ. For the fall onely occaſionally and accidentally.

Doctr. 1. A difference betweene the Law and the Goſpell.

Wee ſee here the difference betweene the Law and the Goſpell: The Law judges and deales ſtrictly, but Chriſt in the Goſpell, is not come to judge, but Grace and Truth is come by Chriſt in the Goſpell, *Iohn* 1.17. Hence the Law is called the miniſtry of death, 2 *Cor.* 3.

Object. So is the Goſpell to many the ſavour of death.

Anſ. Yet the Goſpell hath Grace, and the Spirit accompanying it, & ſo the diſobedience againſt the Goſpell, is not onely againſt the commandement, but againſt the Grace and Spirit of God, *Acts* 7.51. *Yee have alwayes reſiſted the holy Ghoſt.*

Doct. 2.

See the difference betweene the firſt and ſecond comming of Chriſt. In the ſecond he comes to judge: in the firſt not to judge, but to ſave. While the day of grace laſteth, take we the opportunity: The day, yea, the houre before the day of Iudgement, there is Mercy, but after the ſound of the Trumpe, the date of mercy is out.

Doct. 3.

Whereſoever Chriſt is preached in the Goſpel, there are ſome to be ſaved: for the maine end why he

he was ſent, is to ſave: The preaching of the Goſpell preſuppoſes ſome elect.

Doct. 4. Learne a notable defence againſt Sathan: When thy ſinnes lye heavy on thee, oppoſe thou this buckler, Chriſt is come, not to judge, but to ſave, by tranſlating my cauſe out of the Legall Court of Iuſtice, into his owne Evangelicall Court of Mercy. Therefore what doſt thou O Sathan, dragging me into the Court of the Law? Chriſt hath removed my cauſe thence.

Doct. 5. This being the maine end why Chriſt was ſent, that wee might bee ſaved, let us take heed wee fruſtrate not this end, by refuſing Gods grace, or turning it into wantonneſſe, taking occaſion upon Chriſts comming, to ſinne the more freely, and ſo to make our Saviour, our accuſer and condemner.

VERSE 18. *He that beleeveth in him ſhall not bee condemned, but hee that beleeveth not is condemned already, becauſe hee beleeveth not in the Name of the onely begotten Sonne of God.*

Here followeth the fourth heavenly Myſtery, concerning the Kingly office of Chriſt, in juſtifying his people that depend on him by Faith, and in condemning the unbeleevers. It hangeth fitly upon the former Verſe, either as a proofe, thus: If Chriſt came to condemne the world, then either the beleevers or the unbeleevers. Not the beleevers, for *hee that beeleeveth ſhall not bee condemned*: Not the unbeleevers, for *hee that beleeveth not is already condemned*; and therefore the unbeleevers

needed

needed not that any ſhould come to condemne them, and therefore Chriſt came not to condemne the world. Or elſe thus, which I take to bee the ſounder, as a preventing of an Objection, which might be made againſt that, that Chriſt was ſent to ſave the world.

Object. What then, ſhall all the world be ſaved, and none damned?

Anſ. Hee that beleeveth is not, that is, cannot be condemned; but as for others, no ſuch matter: Or thus rather, if Chriſt be ſent to ſave, how is it, that all are not ſaved, but many damned? *Anſ.* Becauſe onely he that beleeves in Chriſt ſhall be ſaved, and hee that doth not beleeve is neceſſarily condemned.

Here are two heads of doctrine.

1. How the ſalvation brought by Chriſt, is gotten of us.
2. How it is loſt.

The firſt in the former words; *He that beleeveth in him is not condemned*, that is, by a Meicoſis, is abſolved, juſtified, as in the third Commandement, not holding guiltleſſe is holding guilty.

Doct. Faith juſtifies and diſcharges the ſinner.

The ſinner comes to bee intereſted in Chriſts obedience, and ſo diſcharged of his ſinnes, and juſtified, onely by beleeving in Chriſt. After his cauſe is removed into the Evangelicall Court, the tryall is by Faith; *He that beleeveth is not condemned.* Therefore, *Phil.* 3. 9. *Pauls* labour was, that *hee might bee found* (namely, when the ſearch and triall of his cauſe ſhould be before Gods tribunall) *having the righteouſneſſe of Chriſt by Faith.* And

2 *Theſſ.*

2 *Theſſ.*1.10. The Lord is marvellous in glorifying the elect at the laſt day, *becauſe the Goſpell was beleeved by them.* That at the laſt day, *Mat.*25. workes are brought in, it is onely to give witneſſe of the truth of our plea of Faith. The ſinner pleads Faith, Workes are heard as Witneſſes, giving evidence that this plea is true.

Vſe 1. Here is rich comfort to every beleever: This is his happy privilege, that he is not liable to damnation, that he is juſtified in Gods Court from his ſinnes: for by faith he is made one with Chriſt, and *Rom.* 8.1. *No condemnation to thoſe that are in Chriſt.* Chriſt is *juſtified*, 1 *Tim.*3.16. that is, diſcharged of thy ſinnes: Thou canſt be no more called to a reckoning for them than Chriſt can, if by faith thou have apprehended Chriſts ſatisfaction. The beleever may boldly now anſwere the Law, I have ſatisfied thee to the full, and paid thee every farthing; becauſe Chriſts ſatisfaction is his. And there is no juſtice in it, that one debt ſhould bee twice paid, one ſinne twice puniſhed. Every beleever by Faith is married unto Chriſt as unto a husband: and as in the Law, *vxori lis non intenditur*, no man layes his action againſt the wife, but the husband is anſwerable for the wife; ſo is Chriſt anſwerable for us. And to him we put over the Law. If a beleever might be condemned, then either in the Legall Court, or in the Evangelicall: In the Legall hee cannot, becauſe he appeales from the ſentence thereof to the Evangelicall: In the Evangelicall he cannot, becauſe there onely enquiry is made whether the appealer doe beleeve,

beleeve, which once appearing, hee is acquitted and diſmiſſed. As wee ſee in the poore Publicanes example: being dragged forth into the Court of Iuſtice, and there caſt, yet that ſentence tooke no hold of him, becauſe of his appeale to the Throne of Grace, where by Faith pleading nothing but Gods mercy, and his owne miſery, Lord be mercifull to mee a poore ſinner, *hee went away juſtified*, *Luke* 18. 14. Oh ſingular comfort! A beleever may be, and is often accuſed by Sathan, by his owne Conſcience, by the wicked World; for what innocencie can ſtop clamorous mouthes? It is not ſaid, He that beleeveth is *not accuſed*, but he is not *condemned*, though accuſed. And therefore hee may triumph with *Paul*, *Rom.* 8. 33. *Who ſhall lay any thing to the charge of Gods choſen? It is God that juſtifies.* Or as *Auguſtine* reades it interrogatively, Shall God that juſtifies, or is in juſtifying of us? As if hee ſhould ſay, if any might, it is God: But hee juſtifies us, and as long as hee judicially acquits us, what matter is it what Sathan, or any other ſay? If the Iudge acquit the priſoner, what matter what the reſt of his fellow-priſoners ſay? This ſentence is that which will be a well-ſpring of comfort in the houre of death, when Sathan will bee more fierce and fiery in pleading againſt us, He that beleeveth in Chriſt is not, nor cannot bee condemned, becauſe having ſatisfied Gods Iuſtice in Chriſt, he is already acquitted.

Vſe 2. Let every one looke to it, that hee doe indeed beleeve; elſe will it be worſe with him in the Court of Mercy, than ever it would have bin

in the Court of Iuſtice: for now hee ſhall have double damnation; firſt, that pronounced in the Law ſhall be ratified; and ſecondly, more ſhall be added, for abuſing the court of Mercy by a wrong appeale, and for laying claime to that ſweet mercy which he hath contemned. When men heare this doctrine, that the beleever is juſtified, they uſe to bleſſe themſelves, and thinke they ſhall doe well, becauſe they make no doubt but they beleeve: But if a priſoner knew that the Law would condemne him, and that there is no way to ſave him but his booke, hee would bee ſure that hee could reade, and would try how hee could reade, and hee would every day bee taking paines to reade, and not, as the world doth in the matter of Faith, content himſelfe with an idle imagination that he can reade: And yet ſometimes another mans reading ſaves the priſoner, but here the ſinner muſt be ſaved onely by his owne faith. Surely, Chriſt now the third time, in this ſhort ſpeech, urging Faith, ſhewes that it is a farre other kind of thing, than to imagine, and without ground to thinke that Chriſt dyed for us. Therefore Faith being that whereby we muſt be tryed in the caſe of the life and death of our ſoules eternally, it ſtands us in hand to examine our ſelves of, and to inure and exerciſe our ſelves daily, in the ſerious practice of true Faith. What it is to beleeve is partly drawne from Courts of Iudgement: A beleever is compared to a man that hath a criminall capitall cauſe to be tryed in the Court of Iuſtice, where hee is ſure to bee caſt, unleſſe hee can get ſome ſpeciall Advocate

What it is to beleeve, & the practice of true Faith in beleeving

Advocate to pleade his cauſe, or get it removed into ſome other more mercifull Court.

1. A man would never goe to an Advocate, nor labour the removall of his cauſe, unleſſe hee ſaw his life otherwiſe gone: So hee that beleeves in Chriſt, muſt firſt ſee himſelfe no better than a condemned man by the Law, and muſt be affected with the ſenſe of this condemnation; that ſo hee may ſee in what neede hee ſtands of Chriſt to bee his Advocate. How doth the world then beleeve in Chriſt, who never apprehended ſeriouſly the condemning ſentence of the Law, which ſhould urge them to Chriſt?

2. A man in this caſe, condemned by the rigour of the Law to dye, would not thinke of vſing an Advocate, or ſeeke to appeale to another Court, unleſſe hee ſaw ſome hope at leaſt, of helpe that wayes. So here, hee that beleeves in Chriſt, muſt aſſure himſelfe of the all-ſufficiencie that is in him to ſave him, as being the onely Sonne of God.

3. As a man aſſured of the ſufficiencie and favour of his Advocate, and of the mercy of the Court whereto hee appeales, goes in humble wiſe lamenting his ſtate unto them, as hee ſtands condemned in the other Court: So, hee that beleeves in Chriſt, having taken notice of Gods mercy in Chriſt, and in the Evangelicall Court, hee comes with a bleeding heart, and makes his moane, and raps and knocks, and cryes for reliefe, as the condemned priſoner howles to the Iudge for mercy, and hee wholly caſts himſelfe upon his Advocate Chriſt, deſpayring in himſelfe, and in all other

things beſides. As the poore Publican, having heard the condemnation of the Law, was ſo aſtonyed with it, that he ſmote on the breſt, and with a dejected countenance, preſents himſelfe proſtrate before the Throne of Grace, and ſayes, Lord, I have nothing to truſt to, but thy mercy, I am worthily condemned by the Law for my ſinnes, but I appeale to thy mercy in the Goſpell, *Lord bee mercifull to mee a ſinner,* convicted and condemned. This is the practice of true faith: from which how farre are our vaine boaſters? For it is no eaſie matter, when a man ſees God as an angry Iudge condemning him, then to apprehend his mercy for forgiveneſſe.

The ſecond head of Doctrine, *How this ſalvation is loſt, and damnation incurred,* is in the other clauſe; *He that beleeveth not is already condemned.*

The unbeleever already condemned in five reſpects.

And he is already condemned:

1. In the Court of Iuſtice, in the ſentence of the Law; *Curſed is every one that abideth not in all things, &c. Gal.* 3.10.

2. In the Court of Mercy, in the ſentence of the Goſpell; *Marke* 16.16. *Whoſoever beleeveth not ſhall be damned.*

3. In the Court of his owne Conſcience, as *Paul* ſayes of Heretikes, that they are ſelfe-condemned.

4. In regard of their deſert and juſtice of God. As wee ſay of a guilty traytor, hee is but a dead man; for hee is dead to the Law: And ſo a man deadly ſicke, is dead to the Phiſician, that ſees hee hath death in his boſome. So *Gen.* 2. *The day wherein thou*

thou eateſt, thou ſhalt dye; that is, have the matter of death in thee.

5. In the beginning of the execution of the ſentence, in blindneſſe of mind, hardneſſe of heart, accuſations of conſcience, &c.

The *Vſe* 1. Terrour to the unbeleeving impenitent ſinner. A Traytor condemned, though hee have the liberty of the Tower, and may follow his ſports there, yet alas what joy can hee have, when in the middeſt of his ſports, the King may call him out to the blocke? So God gives the wicked theſe outward comforts, yet they are but condemned men, and even in the middeſt of your jollity, even this night, O yee fooles, ſhall your ſoules be taken away, *Luke* 2. what a deſperate madneſſe is it then when men going to the gallowes, will quaffe and ſwagger? Such as are more reaſonable, if a man ſhould bid them be merry, and take their ſports: They would anſwere, Alas, how can wee, wee are condemned, and are ſhortly to dye? How then canſt thou thus brave it, when thou art already condemned, and haſt one foote in hell? Thou wilt ſay, Oh the day of Iudgement is not neare as yet; yea, but the ſentence then to bee ratified, is already pronounced, and that which then is fully to bee executed, is already in part begunne. The officers of damnation have ſeized on thee, have bound thee with their cords, and are dragging thee to the gallowes, have ſet thee on the ladder, put the rope on thy necke, and nothing is now wanting, but thy turning off the ladder.

2. Envie not then the wicked their outward

felicities, for in the middeſt of them they are curſed, condemned creatures: It is no matter though they bleſſe themſelves, and though the world magnifie them, God hath already condemned them. Therefore ſuch vile perſons are alwayes deſpiſed in the eyes of the godly, *Pſal.* 15.

Chriſt gives in the next words a two-fold reaſon of the laſt propoſition, *He that beleeveth not, &c.* 1. Reaſon is in the end of this 18. *Verſe. Becauſe he beleeves not in the Name of the onely begotten Sonne of God.* The reaſon is drawne from the worthineſſe of the perſon: Hee is the onely begotten Sonne of God. If ſome Saint or Angell had beene propounded unto us for a Saviour, to truſt in, wee might have denyed Faith juſtly: But now Gods owne naturall Sonne, God of God, is propounded, it cannot bee but an horrible ſinne not to beleeve in ſuch a perſon, ſo ſufficient, and ſo mighty to ſave: for not to beleeve in him, is to diſable him, and in effect to ſay hee is not able to ſave us, there is no ſuch merit in his death, no ſuch vertue in his obedience, and ſo indeed to deny his God-head.

Doct. It is then Chriſts God-head which gives that infinite vertue to the obedience of the man-hood of Chriſt, that it ſhould be availeable for the juſtification of all the elect: for this is the ground of faith in Chriſt, that hee is the onely begotten Sonne of God.

VERSE 19. *And this is that condemnation, that light is come into the world, and men loved darkeneſſe rather than light, becauſe their deeds were evill.*

VERSE.

VERSE. 20. *For every man that evill doth, hateth the light, neither commeth to light, leſt his deeds ſhould be reproved.*

VERSE. 21. *But hee that doth truth, commeth to the light, that his deeds might bee made manifeſt, that they are wrought according to God.*

Here followes the ſecond reaſon, why the unbeleever is condemned, becauſe hee hates Chriſt and his Goſpell, when offered to him, and preferres his miſerable eſtate of ignorance and blindneſſe, before the knowledge of him. This reaſon is amplified by the weight of it, compared with the former; But *this is that condemnation*: as if hee had ſaid, Hee deſerves condemnation in the other regard, but here is that which further encreaſes his damnation.

Now here Chriſt prevents a double Objection.

1. *Objection.* Many never heard of the Name of Chriſt; Are they lyable to condemnation for not beleeving in him?

Anſw. Hee that beleeveth not is condemned, for not beleeving in ſo ſufficient a Name as of the only begotten Sonne of God, but yet ſo that this Name be named unto them, that the light ſhine unto him: *This is that condemnation, that light is come into the world*, that is, that Chriſt and his Goſpell are revealed clearely, as the light.

Doct. 1. Negative Infidelitie is no ſinne.

Negative infidelitie is no ſinne. They that never heard of Chriſt ſhall bee condemned for their ſinnes againſt the Law, but not for their unbeliefe; becauſe the light never came unto them. Chriſt here expounding the Doctrine of the former *Verſe*,

that the unbeleever is condemned, reſtraines it to poſitive infidelitie of thoſe to whom the light doth ſhine. It would bee injuſtice in God to exact more of his creature than hee gave: Now he never gave any meanes of the knowledge of Chriſt, to ſuch as never heard the ſound of the Goſpell. A Huſbandman might as well expect and exact a crop of Wheat of his ground, having ſowne no ſeed in it. It is replyed, that it is their owne fault, that God gives them not the meanes of knowledge. I anſwer, this proves it to bee a puniſhment of ſinne, as are all the miſeries of this life, but yet no ſinne: *Paul* is plaine, *Rom.* 2. 12. *The Gentiles ſinning without the Law* written, *ſhall bee judged without that Law*, even by the Law of Nature, and not by the Goſpell.

Doct. 2. The haynouſneſſe of poſitive Infidelity.

The hainouſneſſe of poſitive infidelitie, when men have meanes to beleeve in Chriſt, and yet neglect and refuſe him: This is the condemning ſinne: *This is that condemnation*, it brings condemnation with a witneſſe, with a vengeance, ſore and heavie condemnation. Wee have examples, in the old World, rejecting *Noah*, *the Preacher of righteouſneſſe* Evangelicall; in the Iewes before Chriſts comming, mocking the Prophets, *till there was no remedy*, 2. *Chron.* 36. 16. but ſpecially in the fearefull deſolation of the whole Nation of the Iewes ſince Chriſt, continuing, together with their unbeliefe, to this day, *Rom.* 11. *They were cut off through their unbeliefe*. Inceſt is an odious ſinne; but yet *Herods* contempt of the Goſpell, in *Iohns* impriſonment, was above his Inceſt, *Luke* 3. 20. *He added this above all*,

all, even above his Inceſt. Sodomie a prodigious abhomination, not to be named, but yet it ſhall bee eaſier for *Sodom* and *Gomorrha* at the day of Iudgement, than for *Capernaum* and *Bethſaida*, and ſuch Cities as have rejected Gods grace in the Goſpell, *Mat.* 11. The Reaſons of it are: Firſt, all other ſinnes have this remedy provided for them, *The blood of Chriſt*, but no remedy for this; for this ſinne is the refuſing of the remedy. As long as a ſicke man refuſes Phyſicke, and will not endure the ſight of the Phyſician, what hope can there bee of his life? His diſeaſe kils him not, but his obſtinate refuſall of Phyſicke. Secondly, this ſinne gives God the lye, a thing intollerable amongſt men, and that in the weighrieſt matter that can be, ſolemnely confirmed with oath and Covenant. To give a Prince the lye, though but in a trifle, a haynous thing, what then to give it God ſwearing in the matter of our eternall ſalvation.

Vſe 1. Comfort to the repenting beleever diſtreſſed for his ſinnes againſt the Law: Faith in Chriſt takes away all our ſinnes. Nothing condemnes under the Goſpell, but the contempt of the Goſpell, and the refuſall of Gods mercy in Chriſt. No ſinne here but Infidelitie, as no righteouſneſſe but Faith: Therefore *Iſa.* 1. *The Princes of Sodome* are called to the bath of Chriſts blood.

Vſe 2. Terrour to the rejecters of the Goſpell, though living civilly, and not groſly breaking the Law: The world will thinke well of them, and they of themſelves, they are no drunkards, ſwearers, murtherers, theeves, Sodomites: No, they are

No damnation like that of Infidelitie.

worſe, they deſpiſe the Goſpell, and therefore ſhall have farre heavier condemnation: farre better for them never to have heard of Chriſt. There is no fall into hell like that, which is taken by a ſtumble at Chriſt. Oh fearefull muſt that condemnation bee which is pronounced in the Court of Mercy! Wicked muſt hee bee whom Mercy it ſelfe condemnes. When Mercy condemnes, what would Iuſtice doe? Now every unbeleeving impenitent wretch is condemned in the Court of Mercy and of the Goſpell. Let not looſe lewd people flatter themſelves becauſe of the Goſpell. This is the matter of their ſo heavie condemnation.

The Goſpell is here compared to light; *That light is come into the world.*

In darkeneſſe two things.

{ *Errour.*
{ *Terrour.*

Wee both miſtake in the darke, as a friend for a foe, a buſh for a beaſt, and upon this miſtaking wee are terrified. Thus was it in the darkeneſſe of ſuperſtition and ignorance: Antichriſt then not being diſcerned, was taken for a great God, and how was he feared: but now we ſee him to be a baſe worme, how doe we ſcorne him & his *bruta fulmina*, which were more feared than the greateſt Ordnance? Every noyſe troubles us in the night, ſo every wicked man, who is in the darke, is troubled with the ſhaking of a leafe, and flyes when none purſues, *Prov.* 28. 1. and ſo *Pſal.* 91. wee reade of the terrours of the night. Thus before a mans enlightening, how are death, poverty, afflictions, through our

our mistaking in the darke, feared; but by this light we see death to be but a sleepe, and all afflictions to bee without sting, and so feare them no longer. The light discovers the errour, and frees vs from the terrour. But of this Metaphor more in the 20. *Verse.*

2. *Objection*, which is prevented, is this: Why should Infidelitie be so sharpely punished?

Answ. First, by shewing what the unbeleevers doe: Secondly, why they doe it?

1. What they doe? *They love darkenesse*, (both Pharisaicall of errour, and Epicureall of sinne) *rather than the light*, that is, Christ and his Gospell: As the Iewes preferred *Barabbas* before Christ, so they their miserable state of sinne and ignorance, before the state of grace in Christ.

How true faith is practised.

By this see what the beleever does, and how true Faith is practised: Faith comes unto Christ, as unto her Saviour, by comming to him, first, as unto a light, discovering our blindnesse and misery. So that the beleever must, first, see his darkenesse; secondly, hate it; thirdly, see helpe for it in Christ, as in a light; and fourthly, bee in love with this light, preferring it before all things in the world besides. In a word, the beleever apprehends Christ with an earnest love of that sweetnes that is in him, and with a perfect hatred of that miserable estate wherein hee was being out of Christ: So *Paul, Phil.* 3. accounts his advantages in Pharisaisme, as losse, as dirt and dung, in regard of Christ.

Vse 1. It serves for the discovery of false faith: For, first, thou wilt not come to Christ as unto a light,

light, to ſee thy miſery; thou wilt not ſee how blind thou art, *Revel.* 3. thou loatheſt not thine eſtate, nay, thou loveſt it, and when the Goſpell comes to ſhew thee thy miſery, with the remedy, thy blood is up: thou ſaieſt it is better to be as thou art and haſt beene. Contentation in a mans naturall, brutiſh, and ſottiſh ignorance is an evident ſigne of no faith, 2 *Theſſ.* 2. 12. *not beleeving the truth*, and *taking pleaſure in unrighteouſneſſe*, are joyned together. So likewiſe when a man profeſſeth the truth, and yet heartily loveth ſome ſinne, and that more than Chriſt; as *Iudas* loved his covetouſneſſe, and his thirty pieces of ſilver better than Chriſt; *Herod* loved *Herodias* and his Inceſt better than *Iohns* Goſpell, and ſo *Demas* the world; the *Gadarens* their hogges: for true Faith workes by Love, *Gal* 5. yea, it apprehends Chriſt with a wonderfull ecſtacie of affection.

Vſe. 2. Labour wee therefore to receive the truth with love, imprinting the very image of it in our hearts, to feed on Chriſt with delight, feeling a reliſh in him, 2 *Theſſ.* 2. 10. that which is there called *loving the truth*, is afterwards *Verſe* 12. called *beleeving the truth.*

2. Why they doe not love the light, but preferre darkeneſſe; *Becauſe their deeds are evill*, that is, their whole courſe and trade of life is ſet upon evill, they are workers of iniquitie.

Doctr. A corrupt life breeds a corrupt judgement.

The love of darkeneſſe, and rejecting of the light, is cauſed from the love of the workes of darkeneſſe. A wicked heart ſet upon ſinne corrupts the head, and makes a man reſiſt the truth.

A corrupt life breedes a corrupt Iudgement.

Vſe 1 Not to marvell when wee ſee even great Clearkes, as at this day in the Church of *Rome*, to maintaine ſenſleſſe dotages, and to kick againſt the Goſpell, and men otherwiſe wiſe among our ſelves, to delight to nuzzle themſelves in their ignorance, and not to endure the powerfull miniſtry of the Goſpell. It is no newes for a corrupt life and judgement to goe together: The former muſt be mainetained by the latter. This makes men of corrupt lives ſtrive to blind themſelves, and to put out the very light of Nature, that they might ſinne with greater liberty.

Vſe 2. All men of an evill life are here convinced of Infidelitie: Such will brag of Faith, and of comming to Chriſt, but *hee that doth evill hates the light, and comes not to it*: Such men outwardly profeſſe the Goſpell, but without all love of it in heart; nay, they hate it, and love vanities and errours. Oh how many hollow friends hath the Goſpell! In preparation of heart they are Papiſts, Atheiſts, any thing rather than true Goſpellers.

Vſe 3. Take we heede of giving over our ſelves to worke iniquitie, if wee would continue in the truth: If thou ſhipwracke Conſcience, Faith muſt needs bee gone, 1 *Tim.* 1.19. Many lewd looſe livers will brag they will never forſake the Goſpell; yes in heart they have denyed it already, for their workes are evill, and the Goſpell favours them not. Loving therefore their ſinne, they cannot but hate the Goſpell that croſſes and diſcountnances their ſinnes: They are therefore a fit prey for Hereſie.

At

And this day what are they that revolt to Popery, but the very out-caſts and off-ſcourings of our Church, who firſt turned whoremongers and whores, and then Papiſts? They doe but now deny with their mouthes, what they alwayes denyed and deteſted in heart.

Vſe 4 See how little heed is to bee given to the judgement of corrupt and looſe men in the matters of Religion, ſpecially in ſuch points as touch their liberty in ſinne. Their affection to ſinne darkens their underſtanding: how ſhould they ſee the light, when they hate it, and ſhut their eyes againſt it?

Vſe 5. Many by this are convinced to be of evill conſciences and wicked men, however their lives be not touched with ſcandall, as many a Papiſt and civill man. Why ſo? Becauſe *they hate the light*, they love darkeneſſe and blindneſſe better than the Goſpell: And howſoever they pretend many cauſes why they cannot brooke the truth, as becauſe of the novelty, and that it is an enemy to policie, &c. yet here is the true cauſe, *Becauſe their workes are evill, Epheſ.* 4. 18. *Paul* ſhewes that the ignorance and errours of the Gentiles were from the hardneſſe of their hearts. Their hearts were hardened by ſinne, by long practiſing of it, and that was the cauſe they would not admit of the light offered.

That this is the reaſon why wicked men love not the Goſpell, becauſe their workes are naught, hee proveth, *Verſ.* 20. and 21.

1. By the authority of a received ſentence; *Every one that doth evill hates the light, and commeth*

not to the light. Some would underſtand this of the naturall light, and no doubt but Chriſt might allude this way, but yet the direct meaning ſeemes to bee of the ſpirituall light: For neither is the light of the Sunne able to diſcover and detect all evill workes, neither yet is it able to ſhew that any worke is wrought according to God; Both which are here ſaid of this light.

Hateth.] Before it was ſaid, *loved darkeneſſe rather than light*, now more plainely, that they hate the light: To ſhew, that when men outwardly profeſſe the truth, and yet ſet their affections on things contrary to the Goſpell, as their ſinnes, they indeed hate it.

Commeth not.] Many wicked men come to the Church; and heare the Word, but not in Faith, not in Love, not with a deſire to ſee their corruptions diſcovered, and therefore in comming they come not.

2. By the effect of the Goſpell, which is to diſcover, convince, and reprove their ſinnes: Now wicked men cannot endure that, and therefore not the Goſpell that does this. Hee comes not to the light, leſt his evill deeds ſhould bee convinced, namely, to be evill, by that light.

Here are two things.

1. What the Goſpell does, detect and manifeſt ſinne.
2. The ſucceſſe of that it doth, hereby it procures the hatred of evill men.

For the firſt. It may bee asked: How doth the Goſpell diſcover ſinne?

Anſw. 1.

How the Goſpell diſcovers ſinne.

Anſ. 1. In ſhewing the remedy againſt ſinne, by conſequent it muſt needs ſhew us our ſinnes alſo. By urging Chriſt upon us, it ſhewes that wee are all loſt in our ſelves, and are not able to ſtand in judgement before the Lord. Thus the Goſpell layes us flat on our faces.

2. In the infiniteneſſe of Chriſts ſufferings is diſcovered the hainouſneſſe of our ſinnes: For when in the Goſpell wee ſee Gods owne Sonne ſo fearefully handled for our ſinnes, (the moſt dreadfull ſpectacle of Gods anger againſt ſinne that ever was) wee muſt needs therein, as in a glaſſe, ſee the uglineſſe of our ſinnes, that brought ſuch torments upon ſo ſacred a perſon as Ieſus Chriſt was.

3. The Goſpell ſets forth not onely the merit of Chriſts death for pardon, but alſo the efficacie of it for the mortification of ſinne. And not onely the benefits of his life and death, but alſo the example, for our imitation. An example farre ſurpaſſing the Law, which requires only the loving of our neighbour as our ſelves, whereas Chriſt loved us above himſelfe. How can blacke bee better diſcovered than when layd to white? how can our ſinfull lives bee better manifeſted, than when compared with the moſt holy life of Ieſus Chriſt?

Vſe 1. Miniſters muſt learne how to preach the Goſpell, even ſo that ſinne may bee reproved, and the bowels thereof laid naked, as in an Anatomie, *Heb.* 4. 13. 1 *Cor.* 14. 24. 25. And thus ſhould men deſire to heare. Men are deceived, when they thinke the Goſpell ſhould preach nothing but pleaſing things unto them: The Goſpell

is

is a light, diſcovering the wickedneſſe of thine heart.

Vſe 2. Wee that live under the Goſpell, muſt live ſoberly, elſe the light thereof will ſhame us, *Rom.* 13 11.12.13.

Vſe. 3. Here is a note to judge of the true Goſpell of Chriſt: It favours no ſinne, no it convinces ſinne, and detects it, 1 *Tim.* 1. 10. Popery, therefore that favours groſſe ſinnes, as Æquivocation, murthering of Princes, &c. cannot be Chriſts Goſpell.

2. *Point.* The ſucceſſe of this diſcovery. The hatred of the world.

The lot of the Goſpell is to bee hated of the world, becauſe it diſquiets and diſeaſes them in their ſinnes. A man deſirous to ſleepe will have the curtaines drawne, the light ſhut out, and no noyſe made: So men ſleeping in ſinne, would not have the light or noyſe of the Goſpell come to them to awaken them; and if it doe they are as tetchy and froward, as men heavie aſleepe are, when againſt their wils they are jogged. The Proverbe here is true, *Truth breeds hatred, flattery friendſhip.* Falſe religions flatter men in their ſinnes, and therefore they are entertayned: true Religion and the Goſpell detects their ſinnes, and therefore cannot be endured. Hatred the lot of the Goſpel.

Vſe 1. Bee not moved at the worlds hatred of the Goſpell: Nay, hereby rather be aſſured, that the Goſpell is Gods truth, which would cry downe mens ſinnes, as preaching would have done *Demetrius* his trade; and therefore no marvell if the tradeſ-

tradeſmen of iniquitie are up in armes againſt the Goſpell, as *Demetrius* was againſt *Paul*.

Vſe 2. Miniſters that are faithfull muſt looke for much hatred, becauſe they preach the Goſpell, which diſcovers mens wickedneſſe: Thus *Ahab* hated *Michaiah*. The Kings Chappell could not comport with *Amos*. It may be doubted Miniſters open not the word aright when wicked men kicke not againſt them.

Vſe 3. Yea, let every Chriſtian looke for hatred, for his converſation is a light to manifeſt and make odious the wickedneſſe of the world, *Eph.* 5. 11. 13. *Phil.* 2. 15. The Goſpell is held forth not onely in Miniſters mouthes, but in all godly Chriſtians lives.

3. It is proved, *Verſe* 21. by the contrary; *Hee that doth truth commeth to the light, &c.* and therefore ſuch as love not the light, muſt bee ſuch as are not doers of the truth, but workers of iniquitie.

Here two things.

1. *Who comes to the light.*
2. And, *why.*

1. *Who comes. Hee that doth truth.*

A notable deſcription of a true Chriſtian; *Hee doth truth:* not onely things in themſelves good, but with a good and a true heart. Hypocrites doing good things with rotten hearts, doe lyes, *Hoſ.* 11. 12. *Ephraim compaſſes mee with a lye.* If odious to tell a lye, then what to doe a lye? The reall lye is worſe than the verball.

2. *Why*, or to what end he comes. *That his workes*

might

might be manifeſted that they are wrought acccording to God, that is, his will and word.

As the Sword of the Magiſtrate, *Rom.* 13. is comfortable to the good man, ſo alſo of Gods Word: for it will manifeſt his good workes, and ſo give him peace of Conſcience. That which ſcares the wicked from, drawes the godly unto the Word. The Owle flyes from the morning light, which other birds welcome. *Doct.* 1.

Onely the light of the Word manifeſts good workes, and nothing elſe. Therefore contemne we the perverſe judgement of the world. *Doctr.* 2.

The propertie of a ſincere man, not to feare the tryall of the light, as *David*, *Pſal.* 139. *Try mee O God:* As the Diſciples, *Maſter, Is it I? Rahel* durſt not endure *Labans* ſearch. The deformed Elephant troubles the waters: the bankrupt will not caſt up his accounts. Try thy ſelfe by this, as the Eagle the baſtard Eagles, by holding them to the Sunne. *Doct.* 3.

Thus much of *Nicodemus comming to Chriſt*, the firſt part of this Chapter. The ſecond followes, *Iohns laſt Teſtimony of Chriſt*, from the 22. *Verſe* to the end.

Iohns laſt Teſtimony of Chriſt.

IN it conſider, { 1. *Occaſions* of the Teſtimony. 2. *Teſtimony* it ſelfe.

Occaſions are, { More *remote*. *Nearer*.

Remote.

Remote. Firſt, Chriſts comming into *Iudæa*: ſecondly, baptizing there: and thirdly, at the ſame time that *Iohn* baptized not farre off.

For the firſt.

VERS. 22. *After theſe things, came Ieſus and his Diſciples into the Land of Iudæa, and there tarryed with them, and baptized.*

Obiect. Chriſt was in *Iudæa* before being in *Ieruſalem.*

Anſw. Firſt, *Ieruſalem* properly is in *Benjamin*: Secondly, not ſaid, *into Iudæa*, but *into the Countrey of Iudæa*: So the chiefe Citie of a Countrey is oppoſed to the reſt of the Countrey; as if a man ſhould ſay, He went from *London* into *Middleſex*.

For the ſecond, it is in the ſame *Verſe.*

And baptized.] How he baptized, ſee *Chapt.*4 1.

Obiect. The inſtitution of Baptiſme ſeemes not to be till after the Reſurrection, *Mat.*28.

Anſw. That was for the extending of it to all nations, even to the Gentiles.

Whereſoever wee become, wee muſt ſpend the time profitably, that we may ſay, here and there have wee beene; thus long have wee ſtayed, and ſpent our time thus and thus: as here it is ſaid of Chriſt, *hee came into Iudæa, and baptized.*

For the third, *Iohns* baptizing at the ſame time.

VERSE 23. *And Iohn alſo baptized in Enon, beſides Salim, becauſe there was much water there: and they came, and were baptized.*

*Doct.*1. *Iohns* Baptiſme in ſubſtance differed not from Chriſts:

Chriſts: for then Chriſts Baptiſme, of another ſort, power, and ſpirit, being erected, *Iohn* ſhould have ceaſed, and not have kept them to Acornes, when they might have had Wheat elſe-where.

Iohns Baptiſme and Chriſts differed not in ſubſtance.

In that *Iohn* gave not over his miniſtry, for all that Chriſt was riſen, and that with greater ſucceſſe and approbation: Men of leſſer gifts muſt learne not to be diſcouraged, when thoſe of greater parts and ſufficiencie come forth. Many are of this mind, *aut Cæſar, aut nullus*, either chiefe or none: But yet the Moone and leſſer Starres ſet not preſently upon the riſing of the Sunne, though obſcured therewith.

Doct. 2.

This baptizing of *Iohn* is ſet forth.

1. By the circumſtance of place, *in Enon beſides Salim*, and the reaſon why there, *becauſe there was much water*: which ſhewes, that then in Baptiſme they vſed the rite of douſing, which was more ſignificant, and apt for thoſe Countries, and perſons that then were baptized: but in our cold Countries, and that in Infants Baptiſme, wee are not ſo tyed.

2. By the ſucceſſe; *And they came, and were baptized.*

Obiect. This was implyed before, when ſaid that *Iohn* baptized.

Anſ. There was noted *Iohns* readineſſe to doe his duty; here the peoples forwardneſſe, and ſo the ſucceſſe of his miniſtry, that they continued to preſent themſelves unto him.

There ought to bee a mutuall readineſſe both in Miniſter and people: Sometimes Miniſters are

Doct. 1.

ready and not hearers; ſometimes goodly heapes of people gathered together, and no Preacher: The harveſt great, and no labourers.

Doct. 2. The excellency of choiſe inſtruments hinders not Gods bleſſing upon inferiour inſtruments: which as it is true in other profeſſions, ſo eſpecially in preaching, when ſincerely performed. Though Chriſt open his ſchoole, yet *Iohn* wants not his auditors.

3. By the reaſon why he ſtill baptiz'd.

VERSE 24. *For Iohn was not yet caſt into priſon.*

Doct. Doe good whileſt wee have liberty.

Whileſt wee have any liberty to doe good, and are not violently detayned, wee ſhould continue doing of it: As *Iohn* did, till the priſon abridged him. Many a Miniſter is kept from doing his duty, not by the priſon, not by ſickneſſe, but by worldlineſſe, lazineſſe, and by no other priſon, but that of an hard and unwilling heart. How dolefull will the priſon, ſickneſſe, and death be, when Conſcience ſhall pinch us for our liberty, health, and life abuſed? Wee may therefore juſtly uſe the argument of the Epicure, *Eccl. 9. Whatſoever thine hand findeth to doe, doe it with all ſpeed, becauſe there is no knowledge, wiſedome, nor invention in the grave, whither thou goeſt.* But here is that which addeth weight unto it, that before wee come into the grave, wee may come into the priſon, into this or that ſtrait, that ſhall diſable us almoſt as much as our grave: And therefore whileſt wee have any abilitie or opportunitie, in any kind to glorifie God, let us not be negligent, but ſay with the Pſalmiſt; *As long as*

I have any breath I will prayſe the Lord: And with that valiant Captaine, that defended the ſhip with his left hand when his right hand was cut off, and with his teeth when his left hand was gone; if we are diſabled one way for doing good, let us try what wee can another. If our tongues fayle us, uſe we our pens, our hands, our geſtures.

The *nearer Occaſions* of *Iohns* Teſtimony follow. They are:

1. A *Diſpute* betwixt *Iohns* Diſciples, and the Iewes.

2. A *Complaint* put up to *Iohn*, by his Diſciples.

The firſt is ſet downe.

VERSE 25. *Then there aroſe a queſtion betweene Iohns Diſciples and the Iewes, about purifying.*

Where conſider:

1. Who diſpute and contend together: *Iohns* Diſciples and the Iewes, that is, ſuch as were initiated into Chriſts ſchoole by his Baptiſme.

2. Whereof. Of *Purification*, that is, of Baptiſme, as appeares in the next *Verſe*; the queſtion being whether *Iohns* Baptiſme were not to be reſpected above Chriſts.

3. The Originall of the contention. It was ἐκ τῶν μαθητῶν, from the Diſciples of *Iohn*, inſtigated by a carnall affection to their Maſter.

No new thing then, even among the purer profeſſors of Religion (ſuch as were *Iohns* Diſciples and Chriſts) to heare of Controverſies in matters of Religion, where eſpecially they ſhould agree. Thus was it among the *Corinthians*, 1 *Cor.* 3. This is *Doct.* 1.

the fruit of that carnality that ſtill ſticks in the beſt.

Doct. 2. Oftentimes in contentions the leſſe able part is more daring and provoking: As here *Iohns* Diſciples that were the weaker ſide, give the firſt onſet. So *Sarah* ſets upon *Abraham*, *The Lord judge twixt me and thee*, when her ſelfe was in greateſt fault.

Doct. 3. The truth of *Salomons* Proverbe, *Onely by pride man makes contention.* Theſe men thought *Iohns* miniſtry and Baptiſme diſgraced by Chriſts; and their Maſters diſgrace they tooke to redound to themſelves: And hence growes this quarrell. Selfe-love is a make-bate: Humilitie a great preſerver of peace. Humilitie ſeekes the loweſt place, for which none will ſtrive, and ſo enjoyes peace.

2. The *Complaint* is ſet downe.

VERSE 26. *And they came unto Iohn, and ſaid unto him, Rabbi, hee that was with thee beyond Iordan, to whom thou beareſt witneſſe, behold, he baptizeth, and all men come to him.*

Theſe daring combatants having received the foyle, now come complayning to their Maſter, and goe about to incenſe him againſt Chriſt. They complaine, firſt, that he baptized, that is, erected a Miniſtry: ſecondly, which ſpecially galled them, that all men followed him. They amplifie the fact as very haynous, firſt, becauſe this man ere-whiles was but an auditour of *Iohns*; *Hee that was with thee:* ſecondly, becauſe whatſoever credit he had, hee had got it by *Iohns* meanes; *Hee to whom thou beareſt witneſſe:* and therefore they ſeeme to taxe him of unthankefulneſſe, that being thus beholding

ding to *Iohn*, he ſhould yet thus goe about to overtop him.

See how carnally affected even the godly ſometimes are in things ſpirituall.

Doctr. The godly have oft carnall affections in things ſpirituall.

1. In ſpirituall gifts. They would have a Monopoly of them, and ingroſſe them all to themſelves: As here *Iohns* Diſciples would have the gift of the Miniſtry to reſide in *Iohn* alone: So would *Ioſhua* have had Prophecie reſted onely in his Maſter *Moſes*, and therefore complayned to him when *Eldad* and *Medad* propheſied, *Numb.* 11. So the Diſciples to Chriſt, *Maſter, there is one caſteth out Devils, and followes us not.* But this ſpirit of Envie is not ſo much in ſaving graces of Faith, and Repentance, &c. as in common graces, as Prophecie, Miracles, utterance, which procure admiration and applauſe in the world: Which ſhewes our corruption, that deſire theſe rather than the other, which Chriſt perceiving in his Diſciples, willed them not to rejoyce in caſting out of Devils, but in their election, *Luke* 10. And that, 1. In their gifts.

2. In the ſucceſſe of theſe gifts. We would have all the ſucceſſe our ſelves. Though God be glorified never ſo much, yet if it be by others, and wee have no hand in it, all is not well then: As they, *Iudg.* 12. 1. *Why wenteſt thou forth to warre, and calledſt not us?* A ſigne wee preferre our owne glory before Gods, and rejoyce not ſincerely in the glory of God; for then wee ſhould rejoyce when others glorifie him as well as our ſelves: As *Paul* did, *Phil.* 1. But what a groſſe corruption is this? Say theſe men ſhould have gone to God with this 2. In the ſucceſſe.

complaint, as they did to man; as indeede in a righteous complaint a man may as well goe to God as to man: had not this beene a ſore accuſation; Lord, ſuch a man gathereth a people to thee? As if to the Lord of the harveſt a man ſhould complaine, Sir, ſuch a one reapeth painefully in thy fields, and gathers in twiſe ſo much as I doe into thy Barne. Would not the anſwer be? Well, hee ſhall be twiſe ſo well rewarded as thou.

Now followes the *Teſtimony* it ſelfe: Where,

1. He labours to quench their envie.
2. Perſwades them to the imbracing of Chriſt.

The former he doth, *Verſ.* 27. 28. 29. 30. by divers arguments. An argument of great humilitie, and modeſty in *Iohn*, ariſing from a thorow-knowledge of himſelfe, not to bee moved with theſe temptations of his Diſciples thus pricking him forwards. Here is our triall, when we can ſtand out in temptation.

1. Argument *Iohn* vſes to quiet their envious hearts is ſet downe.

VERSE 27. *Iohn anſwered, and ſaid, A man can receive nothing, except it be given him from heaven.*

Nothing.] Neither any grace to doe good, oppoſed to, *Hee baptizeth*; nor ſucceſſe in the uſe of the grace, oppoſed to, *And all men follow him.*

From heaven.] That is, from God. A Metonymie of the ſubject: as Hell is put for the Devill, *Iam.* 2. The force of the Argument is this: If whatſoever grace any man hath for any calling, and whatſoever ſucceſſe he hath in the execution of that calling

bee

bee meaſured out to him by Gods owne appointment, then it is in vaine for you to grieve, that Chriſt is in the Miniſtry as well as I, and greater in his Miniſtry than I: for whatſoever he hath this way, God from heaven diſpoſes it to him: who then can make it leſſe? And that ſmaller meaſure which I have, is likewiſe by the ſame hand diſpoſed to me: who then can make it more?

A notable remedy for envie, to conſider, that wee picke a quarrell with God, *Mat.* 20. *Is thine eye evill, becauſe I am good?* Are yee angry (ſaith *Iohn* in effect) that Chriſt baptizeth, and that with ſuch ſucceſſe, with ſuch credit and eſteeme? See with whom yee are angry; even with heaven, whence the ſpirit deſcended upon Chriſt, to fit him for this calling. Doe all men follow him? But who ſends them? Can he helpe it? Doth he entreate them? Doth hee ſeeke them, as Tradeſmen doe Chapmen? Are all mens hearts in Gods hands, and doth not hee incline them to affect one man more than another. *Doct.* 1. A remedy againſt Envie.

It teaches us not onely, not to envie, but to love, reverence, and to honour ſuch as are graced with good gifts, and are bleſſed with ſingular ſucceſſe in their callings, and have great authoritie in the hearts of Gods people: for this comes to them from heaven. Heaven ſmiles on them, and ſhall any on earth looke awry on them? Doth God ſet the ſeales of his Love upon them, and ſhall wee of our Malice? *Doct.* 2.

Learne wee to bridle and repreſſe our ambition, and learne wee humilitie, and contentation with our *Doct.* 3.

Humilitie and contentation muſt goe with our gifts.

our gifts and callings, and with our degrees in our callings. We cannot with all our adoe wring theſe things from God againſt his will. And as of the ſtature of bodily height, *Mat.6.* ſo may it bee ſaid of our credit, eſtimation and authority; *Which of us by taking thought can adde one cubit to his ſtature?* for the meaſure is ſet downe in heaven. Many a man as great in pride, as he is ſmall in deſert, deſiring to be in account and requeſt as well as others, what adoe keepes he? having but a wooden head, and a leaden heart, yet hee will helpe it out with a braſen face, in an audacious maſterlineſſe, and with a golden hand, with *Simon Magus*, beare downe all with large proffers: As though the contrary were here true, to that which Chriſt ſayes, That a man can receive nothing unleſſe it be given him from beneath, out of the bowels of the earth, where is the veyne of gold and ſilver. But alas, a dwarfe, is a dwarfe, though hee ſtand upon the top of the higheſt mountaine; and a Gyant is a Gyant, though in the loweſt pit. Though men by intruſion and baſe arts, might climbe up into callings they are not fit for, yet they can receive no true greatneſſe, unleſſe it bee given them from heaven: Therefore the way is for a man to humble himſelfe, and deny himſelfe before heaven, to cry unto heaven, and not to barke againſt heaven. As long as *Rahel* jangled with her husband, and with her ſiſter, in her barrenneſſe, ſhee could get nothing, till ſhee fell to humble and repenting prayers, *Gen.* 30. 22. Though ſome of meaner parts than thy ſelfe, have in the ſame calling wherein thou art,

greater

greater ſucceſſe than thy ſelfe, yet here is that which muſt huſh all, not onely mens gifts, but the ſucceſſe of their gifts is meaſured in the heavens. And God ſees juſt cauſe to grace with ſucceſſe leſſer gifts ſometimes above the greater, perhaps becauſe hee ſees greater ſinceritie in the leſſe; which as it made the Widdowes mite heavier than the talents of the Phariſees, ſo likewiſe it makes the Badgers skinnes and Goats hayre of meaner Miniſters, more precious and acceptable in the Lords Temple, than the Iewels and precious ſtones of more learned ones. Let it not trouble thee that thou art no greater, no more reſpected, thou haſt and ſhalt have the meaſure God hath mete out for thee. So *Iohn* here ſatisfies his Diſciples repining, both that they wanted, and another had. If another have, God hath meaſured, and hee meaſuring hee cannot but have. If wee have not, God hath not meaſured, and hee not meaſuring wee cannot have. Who are wee that wee ſhould fight againſt God?

Men that are graced with excellent both gifts and ſucceſſe in any calling, muſt neither thanke themſelves for their gifts, nor their gifts for their ſucceſſe, nor ſacrifice to their owne Net, but remember this golden ſentence of the Baptiſt; *A man can receive nothing, except it bee given him from heaven.* They muſt therefore thankefully and humbly acknowledge Gods bleſſing, and thereby both encourage themſelves to a faithfull continuance in their calling, and comfort themſelves againſt the malice and envie of the ungodly. *Doct. 4.*

2. Argu-

2. Argument of *Iohn* is laid downe.

VERSE. 28. *Yee your ſelves are my witneſſes, that I ſaid, I am not the Chriſt, but that I am ſent before him.*

The Argument is drawne from his owne former doctrine. As if he had ſaid, Have I not taught before that I was not the Chriſt? Should I now ſo groſly croſſe mine owne doctrine, in preferring my ſelfe before Chriſt? Should I deſtroy that which I have built? and this Argument is confirmed by their owne teſtimony, *Yee your ſelves are my witneſſes.* Where there is a ſecret retorting of that argument of theirs; *To whom thou beareſt witneſſe:* As if hee had ſaid, What will yee get by my witneſſe of this man? Know yee well what it was? Was it not this, that I was not the Chriſt, but he?

Doct. 1. The word not underſtandingly heard, is yet enough for conviction.

The Word of God, though not underſtandingly heard, as fit, yet is enough for conviction: As here; *Iohns* Diſciples did not ſo well marke and conceive of his teſtimony of Chriſt what it was, onely thus much they remembred, that hee had given ſome teſtimony to him: So *Feſtus, Acts* 25.19 could ſay of *Pauls* preaching, that hee ſpake of one Ieſus once dead, but now alive, and that was enough for his condemnation: So the ignorant blockiſh people at this day, when they can but ſay thus much of a Sermon, The Preacher talked of God and of Chriſt; this ſhall be enough for God to ſay, *Out of thine owne mouth will I judge thee, O thou evill ſervant.*

Doct. 2.

Fit it is for Miniſters ſo to remember their owne doctrine, that they may maintaine an harmonie betwixt

betwixt it and their lives, leſt that (which is monſtrous) their tongue b bigger than their hand, and ſo there bee place for that reproofe, *Rom.* 2. 21. So that if any ſhould come to urge them to this or that, they may ſay, you know I have taught to the contrary, and ſo being witneſſes of my doctrine, you would all bee witneſſes againſt my contrary practices.

Good for Miniſters to remember their owne doctrine.

Miniſters ſhould ſo converſe in their doctrine, that it may beare witneſſe againſt the faults of their hearers, commonly imputable to their teachers: That this may bee their comfort with the Baptiſt; No ſuch thing learned they of me; nay, I can appeale to their owne conſciences, that I have taught them the contrary.

Doct. 3.

3. Argument is laid downe.

VERSE. 29. *Hee that hath the Bride is the Bridegroome: but the friend of the Bridegroome, which ſtands and heares him, rejoyces greatly, becauſe of the Bridegroomes voyce. This my joy therefore is fulfilled.*

The Argument is this. I have cauſe to rejoyce for this you tell me, and therefore not to bee ſorry. The *Antecedent* is thus proved: The friend of the Bridegroome, that labours to worke the maides affections to him, hath cauſe to rejoyce when his paines take ſucceſſe, and hath brought the matter ſo farre, that now hee may ſtand and ſee the two parties talking lovingly together: But Chriſt is the Bridegroome, who is to marry his Church as his Bride; I am onely the friend of the Bridegroome, &c. *Therefore is my joy fulfilled.*

In

In the words there are three things.

1. Chriſts Priviledge.
2. The Churches Priviledge.
3. Miniſters both { Priviledge, and Duty thence enſuing.

1. Chriſts Privilege. *Hee is the Bridegroome that hath the Bride.*

Doct. Chriſt alone the head and husband of his Church, And that by a double right.

Chriſt alone is the head and husband of the Church: This is proper to Chriſt alone. A Bride hath but one Bridegroome, a Wife but one Huſband: So one Church but one head, which is the Lord Ieſus, *who is the head of his Church, and the Saviour of his body, Eph.*5.23. *Col.*1.18. And *Hoſ.*1.11. *The children of Iſrael ſhall be gathered together, and appoynt themſelves one head.* Chriſt alone hath the honour of the Bridegroome.

Chriſt hath the right of an eſpouſed husband to the Church.

1. Of Redemption.

1. By vertue of Redemption, as he hath redeemed his Church. For looke as the Iſraelites had a right to the marriage of their redeemed captives, *Deut.* 21. ſo Chriſt having redeemed us from the bitter and ſevere husband the Law, *Rom.* 7. he hath thereby a right to eſpouſe us to himſelfe.

2. Of ſpirituall Propagation.

2. By vertue of a ſpirituall kind of Propagation, whereby the Church ſpringeth out of the ſide of Chriſt dead on the Croſſe, as *Eve* out of *Adams* ſide ſleeping. Looke then as *Adam* had right to *Eve* above any other, though there had beene never ſo many men, becauſe he could ſay, *This is fleſh of my fleſh, and bone of my bone,* ſo by the

the ſame reaſon hath Chriſt a peculiar right to his Church, which is *of his* fleſh, and of his bones, *Epheſ.*5.30.

Vſe. This then ſerves to behead that man of ſinne, who claymes a head-ſhip over the Church, and diſcovers the Church of *Rome* not to bee the *Bride*, but the *Whore of Babylon*; becauſe ſhee hath entertained another head and Bridegroome, that triple-crowned Antichriſt.

2. The Priviledge of the Church. Shee is the *Bride.*

Doctr. The neare vnion betweene Chriſt and his Church.

See the neare vnion betweene Chriſt and the Church. It is not an imaginary, but a true, reall, a marriage vnion: He is the Bridegroome, and ſhe is the Bride. Here is the privilege and happineſſe of the Church, Chriſt and the Church are as neare as man and wife: and how neare that is, wee may ſee, *Gen.* 2. 23. 24. To which anſwers that *Eph.*5. 30. 31. 32. And therefore as in marriage to ſhew the neareneſſe of it, the name of the husband is given to the wife, *Iſa.* 4. 1. *Onely let us bee called by thy name:* ſo here, from this neare vnion it is, that the name of Chriſt is given to the Church, 1. *Cor.* 12.12. *Even ſo is Chriſt*, that is, the Church; the body of Chriſt.

Vſe 1. Behold here the great honour of the Church. As it is proper to Chriſt to bee the Churches head, ſo to the Church to bee Chriſts Bride, *Iſa.* 54. 5. *Hee that made thee is thine husband, &c. Revel.* 21. 9. *Come, I will ſhew thee the Bride, the Lambes wife. Hoſ* 2. 19. 20. *I will marry thee, &c.* Marriage in it ſelfe is honourable, *Heb.*13.

how

how much more when to ſuch an honourable perſon? this is a double honour. It was a great honour to *Abigail* to be *Davids* wife, to *Eſther* to bee *Ahaſhueroſh* his Queene; but this honour to be the wife of the Sonne of God, ſurpaſſes them both. Greater love, greater honour than this, can no man ſhew at any time.

The endleſſe and pure love of Chriſt in the ſpirituall marriage.

Vſe 2. It magnifies the endleſſe love of Chriſt towards his Church, that hee ſhould ſo love us, as to make us his beloved Spouſe. All conſidered eſpecially, for ſo ſhall we find Chriſts love to bee pure love. Men marry commonly either for beauty, or perſon, or wealth, or parentage. Beauty often ſwayes mens affections, where nought elſe: And where beauty and perſon are wanting, yet wealth and riches will mend all; Theſe are ſtrong incentives and attractives of mens affections: Yet where all theſe are wanting, yet ſometimes good manners, education, nature, and grace are meanes to make women gracious in mens eyes, & theſe are ſpokeſmen to wooe for them: All theſe, or ſome of theſe commonly are the cement of mens affections. But behold, Chriſts love is pure love, wee had nothing in us to move him, or winne, or wooe him, neither perſon, parts, portion, beauty or grace in us to draw his affections, *Hoſ.* 2.19. *I will marry thee unto mee in mercy and compaſſion.* His owne mercy was our ſpokeſman; his compaſſion of our woe wooed for us. Not our parentage, *Ezek.* 16.3. not our wealth or credit, *Ezek.* 16.5. not our beauty. See what goodly faire pieces we were, *Ezek.* 16.6. In every one argument of loathing, and cauſe of diſtaſte.

distaste. Hee loved not us because wee loved him first, for wee hated him: not for our portion, for wee were miserable, and poore, and naked, *Revel.3.* Not for our beauty, for wee were *blinde, Rev.3.17.* and *bloudy, Ezek.16.6.* The Papists would have us come like craking dames, that use to upbraid their husbands, with their great portion, and would not have us make our selves so ill-favoured and poore as wee doe: they would finde somewhat in man that might make him gracious in Christs eyes: But this is to derogate from Christs love; the more merit we plead, the more we diminish his love.

But for the further opening of this doctrine, and that wee may see both Christs love, and our owne happinesse the more, consider these three tinings.

Three things considerable in this marriage.

1. How this Contract and Marriage is made up.
2. The Dowry in this Marriage on Christs part.
3. The Duties on the Churches part, to which this honour and marriage bindes her.

1. How this contract and marriage is made up. And that is,

For the first. This Marriage is made by the mutuall consent of both parties, both the Bridegroome and the Bride. In every lawfull Marriage is required the consent of the parties, without which there is but a nullitie. The like consent is betweene Christ and his Church.

1. By Christs consent, manifested.

1. In the assumption of our nature.

1. Christ shewes and gives his consent two wayes: First, by assuming our nature, that so there might bee a congruitie and correspondence betweene him and his wife: So in Marriage there must be a congruitie of natures; that there may be a congruitie of affections. Therefore hath Christ taken our nature and our flesh, that hee

might become our husband, according to that *Heb.* 2.11. *For he that ſanctifieth, and they which are ſanctified, are of one*, that is, of one nature: *wherefore hee is not aſhamed to call them brethren*, becauſe he is of the ſame nature. So may wee ſay, hee is not aſhamed to call us his *Bride* and beloved Spouſe: nay, hee is willing to doe ſo, having teſtified his willingneſſe by taking our nature. Secondly, Chriſt ſhewes his conſent, as by taking our nature, ſo by giving us his Spirit. This is Chriſts love-token, by which hee witneſſes his affection. Hence his Spirit is called a *ſeale* and an *earneſt penny*, *Eph.* 1. And 1 *Iohn* 3.24. Hereby wee know that he dwelleth in us by his Spirit which hee hath given unto us.

2. In giving us his Spirit.

2. By the Churches conſent in Faith.

2. The Dowry which is.

2. The Church and the faithfull teſtifie and give their conſent by the grace of Faith. This is the hand which wee give to Chriſt, whereby wee wed and handfaſt our ſelves to him, *Iohn 6. He that eateth my fleſh*, that is, hee that beleeveth in mee, *dwelleth in mee, and I in him.* Both theſe bonds of the Spirit, on Chriſts, and of Faith on our part, are laid downe together, *Phil.* 3. 12. *If that I may comprehend that, for whoſe ſake I am comprehended.* Wee *comprehend* Chriſt by our *Faith* and are *comprehended* of him by his *Spirit.*

2. Thing. The dowry wherewith Chriſt doth endowe us, and the joynture whereinto hee doth eſtate us. And this is that which will ſerve to ſet forth the great honour done to us in this matriage. And herein doth this excell all earthly marriages, for in them the husband doth endowe the wife but

but with his thirds, or elſe if with all, yet but with all his worldly goods: But Chriſt endowes us with more, with a moſt rich and excellent dowry. In generall this *dowry* in *All things*, 1 *Cor.* 3. 21, 22, 23. *All things are yours*: But how? *you are Chriſts*. For as in marriage there is both communion of bodies and goods: So here, *Wee are members of his body, of his fleſh and bones*, *Epheſ.*5. And having communion of his body, much more of his goods, *Rom.* 8. 32. *How ſhall he not with him give us all things alſo?* That Maxime of the Lawyers, *Mulier fulget radijs mariti*, The wife ſhines with her husbands beames, is moſt true in this mariage, we being marryed unto him, wee hereby ſhine with the beames of his juſtice, holineſſe, riches, graces. Whatſoever the husband hath, the wife hath: Their riches common, their children, bed and boord, houſe and home; ſo that as *Luther* ſayes, there is nothing differences man and wife, but onely ſexe: So in this marriage with Chriſt, whatſoever is his is ours, his treaſures, riches, beauty, kingdome, all, all is ours. In particular, he doth endowe us with a double dowry.

1. Heavenly, inward and ſpirituall goods.
2. Outward and temporall goods.

1. The ſpirituall treaſures are theſe.

1. *His owne righteouſneſſe*, which becomes ours by his being ours. Wee who have no righteouſneſſe in our ſelves, being marryed unto Chriſt, we ſhine with the glorious beames of our husbands righteouſneſſe; wee being his, his righteouſneſſe is imputed to us, and reputed ours. The Papiſts cavill at us, when wee ſay, that wee are juſtified

Two-fold.
1. Heavenly and ſpirituall goods, they are,
1. His owne righteouſneſſe in our Inſtification.

by the imputation of Chriſts righteouſneſſe, and make it as ſtrange, as if one man ſhould be wiſe with another mans wiſedome, &c. But what ſtrange thing is it, that a poore woman married to a rich man, ſhould be made rich? So what ſtrange thing is it, that we myſtically and matrimonially united unto Chriſt, ſhould have his righteouſneſſe become ours? 1 *Cor.* 1. 30. *Ye are in Chriſt, who of God is made righteouſneſſe.* *Ezek.* 16. 8. 9. Then *I waſhed thee*, to wit, when I had married thee. So *Apoc.* 19. 7. 8. *His wife hath made her ſelfe ready*, but yet her apparell is not of her owne making or providing, but *it is given unto her, that ſhee ſhould be arayed with pure fine linnen and ſhining.* Here is a goodly marriage gift, a royall and a glorious wedding garment, a fayre marriage ſuite, *Hee clothes us with the garments of ſalvation, and covers us with the roabe of righteouſneſſe: Hee deckes us like a Bridegroome, and as a Bride tireth her ſelfe with jewells, Iſa.* 61. 10. This is that cloathing of broydered gold, which makes *the Kings daughter all glorious within, Pſal.* 45. 13. The Bride on her marriage day puts off her old rags, and foule cloathes, and neuer ſo trimme and neat as then: So by vertue of this marriage are wee clad in theſe wedding roabes.

2. Sanctification.

2. As by vertue of this marriage wee are endowed with the grace of *Iuſtification*: ſo likewiſe are wee alſo endowed with the graces of *Sanctification*, 1 *Cor.* 1. 30. *Iohn* 1. 16. *Of his fulneſſe wee all receive grace for grace, Ezek.* 16. 9, 10, 11, 12, 13. *I annoynted thee with oyle*, that is, the oyle and annoynting

noynting of the Spirit, of which *Iohn* ſpeakes, 1 *Iohn* 2. And gave thee all graces, which are ſet forth under the phraſes of *fine linnen, ſilke, ornaments, and bracelets, chaynes, frontlets, eare-rings, beauty.* For herein Chriſt goes beyond all earthly Bridegroomes. Though the Bridegroome may be beautifull himſelfe, yet hee cannot convey and communicate his beauty to his Bride, but Chriſt after his marriage doth not onely clothe us with glorious apparell, juſtifying us by his righteouſneſſe, but alſo puts upon us his *beauty*, and makes *it perfect, thorow his beauty*, *Ezek.* 16. 14. Hee puts upon us ornaments, eare-rings, bracelets, &c. Sanctifying and beautifying us, with the ſeverall graces of Faith, Hope, Love, Ioy, Peace, Holineſſe, &c. Hence *Revel.* 19.8. It is ſaid, *The fine linnen* is, τὰ δικαιώματα τῶν ἁγίων, the *righteouſneſſe* of the Saints, ſignifying a double garment, and a double righteouſneſſe given unto us. Firſt, *the righteouſneſſe of Iuſtification*, whereby wee are juſtified before God. Secondly, *the righteouſneſſe of Sanctification*, by which wee evidence our Iuſtification to men. The fine linnen in the words immediately before, is ſaid to be καθαρὸν καὶ λαμπρὸν, *pure and ſhining*: Firſt, *pure*, that is, the righteouſneſſe of Chriſt whereby wee are made pure in the ſight of God. Secondly, *ſhining*, that is the righteouſneſſe which is infuſed into us by the worke of the Spirit, the graces of Sanctification, by which we *ſhine as lights in the midſt of a froward and a crooked generation*, *Phil.* 2. that righteouſneſſe of which our Saviour ſpeakes, *Let your light ſo ſhine before men, &c. Mat.* 5.

3 Acceptation of our ſervices.

3. A third part of this dowry is an aſſurance of Chriſts gracious acceptation of all our ſervices which wee performe to him. There is no husband except he be a bitter ſpirited *Lamech*, or a blockiſh *Nabal*, but his wife is pleaſant in his eyes. So *Ezekiel* calls his wife, *the pleaſure of his eyes*, *Ezek.*24. Looke what the wife askes of the hushand, ſhee is ſure not to be denyed, and *Ahaſhueroſh* will not deny *Eſther* halfe the kingdome. The kinde lookes of the wife moues the loving husband. The kinde husband loves to heare his wife ſpeaking, except it be ſome ſuch husband as *Iobs* was a wife, *Iob* 19.17. Thus it is with Chriſt our head and husband: wee may be ſure now hee will accept us and all our ſuites. Hee is *wounded with the eyes* of his Spouſe lifted up in prayer. *His delight is in the ſonnes of men*, *Prov.* 8. Hee calleth his Spouſe *Hephzibah*, my delight is in her, *Iſay.* 62.4. Chriſt delights to heare us pray, *Cant.* 2. 14. *Shew mee thy ſight, let me heare thy voyce: for thy voyce is ſweet, and thy ſight comely.* Neither delights hee onely in the more excellent duties wee performe, but in the meaner alſo, *Cant.* 5. 1. *Hee eates the hony-combe as well as the hony; and drinkes the milke as well as the wine.* Thus is the Spouſe the pleaſure of his eyes, of his eares, of his taſte. Neither delights hee onely to heare our prayers, but alſo to performe them, as it glads a kinde husband at the heart, when hee can doe any thing that may pleaſure his wife, *Iſay.* 62. 5. *As the Bridegroome is glad of the Bride, ſo ſhall thy God rejoyce over thee.* How is the Bridegroome glad? Hee is glad hee hath his Bride, hee is glad to ſee

ſee her, heare her, glad to gratifie her, glad of any occaſion whereby he may manifeſt his love: Such is our Bridegromes joy over his Bride, therefore may we be well aſſured of his gracious acceptance of our perſons, of our prayers, and all our holy ſervices performed to him.

4. Wee have hereby comfort in all our ſlips, infirmities, deformities: We neede not to be diſcouraged in regard of them, when wee conſider that Chriſt beares an husband-like affection towards us. The husbands duty is to reſpect the wife, as the *weaker veſſell*, 1 *Pet.* 3. and *Col.* 3. 19. *Husbands love your wives, and be not bitter unto them.* A kinde huſband breakes not forth into bitter words or lookes upon every weakneſſe. Every husband thinkes his owne wife faireſt in his eye. Such is Chriſts affection to his Church, *Though ſhee bee blacke, yet ſhee is comely in his eye.* The Church ſees blackneſſe in her ſelfe, *Cant.* 1. 4. yet Chriſt will ſee nothing but beauty, *Cant.* 4. 7. *Thou art all fayre my Love, and there is no ſpot in thee.* Love covers a multitude of infirmities, a multitude of blemiſhes. Chriſt will not caſt us off for every ſlip; nay, if after greater offences wee ſue unto him, ſo tender-hearted is he that he will not utterly reject us, *Ier.* 3. 1.

4. Comfort in our ſlips.

5. In all accuſations of Conſcience, when Sathan drags us before Gods Tribunall, and layes our ſinnes to our charge, wee have an unſpeakeable comfort by this Marriage. It is a Law principle, *Vxori lis non intenditur*: It is idle to lay the action againſt the wife the husband living. The husband ſtands anſwerable for the wife, therefore

5. Comfort againſt accuſations of Conſcience.

anſwere Sathan thus, Away Sathan, never ſtand accuſing or pleading againſt mee: I am but the wife, goe to mine husband, he ſhall, nay, hee hath anſwered the Law for me to the full.

6. Acceſſe to Chriſt.

6. Hereby have we free acceſſe to Chriſt. *Eſther* comes to *Ahaſhueroſh* without a mediatour: A ſhame were it that the wife in the boſome ſhould uſe mediatours. Such an husband were but a *Nabal*.

7. Heaven it ſelfe.

7. The enſtating us into a kingdome of incomprehenſible glory, the kingdome of heaven. Cohabitation is a marriage duty, fit that thoſe who marry together, ſhould dwell together. Chriſt therefore will bring us to his houſe, to his home, to live with himſelfe in his kingdome. And therefore when hee came a wooing, hee told us that *in his Fathers kingdome there were many manſions. Ducere uxorem*, among the Latines, was taken from the cuſtome of bringing the Bride on the marriage day to the husbands houſe, *Pſal.* 45. 15. *With joy and gladneſſe ſhall they be brought, they ſhall enter into the Kings Palace. Revel.* 21. 9. *Come I will ſhew thee the Lambes Bride.* And what hath ſhee for her dowry? *Verſ.* 11. *Hauing the Glory of God.* This is our compleate dowry, The Kingdome of heaven. *Ahaſhueroſh* promiſes *Eſther* halfe the Kingdome: Chriſts performances outſtrip his promiſes; hee gives us a whole Kingdome, yea, a Kingdome for ever: for this marriage is indiſſoluble, and this joynture *for ever*, *Hoſ.* 2. 19. *I will marry thee unto my ſelfe* for ever.

2. The outward and temporall goods, which

are

are the ſecond part of the dowry, are theſe.

1. A right to all temporall and outward things, to which we have no right, either divorced from, or unmarried to Chriſt. Chriſt is heyre of both the worlds, and we have right to neither, till married to him. Till a woman be married to an husband, ſhe hath no right to his goods, but being married, now ſhe hath right to foode, apparrell, and ſuch like neceſſaries. So is it here, this marriage gives us a title to theſe things.

1. Temporall goods. They are, 1. A right to outward things.

2. As by it we have a title, ſo a poſſeſſion, and enjoyment of theſe outward bleſſings: for a kinde Husband cannot ſee his Wife in want, he being of ability. See *Hoſ.* 2. 19, 20, 21, 22. *I will marry thee unto mee*; and then ſee what followes, *I will heare the heavens, and they ſhall heare the earth, and the earth ſhall heare the corne, and the wine, and the oyle, &c.*

2. Poſſeſſion of them.

3. Aſſurance of Chriſts helpe in all our afflictions. It is part of the marriage-covenant, that married parties make, not to forſake, but to relieve each other in adverſitie and ſickneſſe: then is the greateſt neede of the comfort of an husband. No good husband then will leave his wife comfortleſſe; much leſſe will Chriſt doe it: Hee is our husband, and he will ſtand by us, and give us *thoſe flaggons of wine and apples. Cant.* 2. *His left hand is under our head, and his right hand doth embrace us.* The Church is no widdow, but hath an husband, that will uphold and defend her; ſhe hath an head, *who is alſo the ſaviour of his body. Epheſ.* 5. 23. Thus much for the dowry.

3. Helpe in afflictions.

3. *Point.*

3. The duties of the Bride. They are.

1. Thankfulneſſe.

3. *Point.* The duties to which this marriage tyes the Bride: they are theſe.

1. Thankefulneſſe to Chriſt for ſo great honour and love, what ſhall wee render unto the Lord that hath done ſo great things for us. *David* thought it an high favour to marry *Sauls* daughter; *ſeemeth it a ſmall thing unto you to be the Kings ſonne in Law?* 1 *Sam.* 18. And yet he deſerved it. How much more is it an high favour unto us, who have deſerved nothing but wrath, to be honoured with marriage love? we are bid, *Pſal.* 45. 10. *To forget our fathers houſe*; but in this ſenſe, to ſtirre up our thankfulneſſe, remember we our fathers houſe and baſe birth. *Ezek.* 16. 3. *Thy father was an Amorite, &c.*

2. Conſtant and faithfull love.

2. Conſtant, and faithfull love, to cleave unto him withall our hearts, and all our ſoules. This love muſt be in two things: Firſt, in cleaving ſo to him that we forſake him not in any afflictions; but to have our hearts as much enamoured upon him, when we ſee the crowne of thornes on his head, as when we ſee the crowne of glory: Sickeneſſe, impriſonment, diſgrace, makes a good wife love her husband more dearely. It is but a ſtrumpets tricke to leave her husband in his diſtreſſe when he moſt needes her. Secondly, in giving our whole hearts ſo to Chriſt, as that wee admit no ſtrange love to have a ſhare with him. It is whoriſh after the marriage covenant, for a woman to ſet her heart upon another man; ſuch a woman would no man endure: let us not doe ſo. In baptiſme wee ſealed the covenant of marriage, and there-

therfore we forſwore and abjured all other ſtrange loves, the love of the world, Sathan, and the fleſh. Now looke we to it that we be faithfull in our love to him, and that we wed not our affections to the world. A monſtrous thing to ſee a woman married to two husbands at once: And however it were ſometime tolerated that a man had two, or moe wives; yet never finde we that any woman had two husbands at once. Since then wee are Chriſts wife, take we heede we play not falſe with him, that we goe not a whoring after the world, the fleſh, and our luſts. If we ſet our loves upon the world, our affections upon the earth, we are adultereſſes: Adultery by Gods law is death; take heede then of ſpirituall adultery. And this indeede doth diſcover many to be guilty of ſpirituall adultery, that like the wanton widdowes, 1 *Tim.* 5. *have broken their firſt faith*: that looke as naughty packs uſe to hide all their knavery under the colour of marriage; ſo now a dayes many vitious and covetous perſons that have wedded their hearts to the world yet *wipe their mouthes*, with the whore, and ſay, *what have I done?* Though their hearts are upon their luſt, upon the world, yet they beleeve in Chriſt, and hope to be ſaved by Chriſt, and they are Chriſts: And ſo Chriſt is made a ſtale and a colour for their ſpirituall adulteries. Deceive not thy ſelfe thou covetous perſon, thou art none of Chriſts; thou art an adultereſſe, thou art naught with the world, and proſtituteſt thine heart to it, and now wouldeſt thou cover it with Chriſt: So for the voluptuous perſon, Chriſt will not owne, he

hee renounces thee for a baggage, that haſt gone a whoring after vanitie, and the pleaſures of this life. Are not your fornications in his ſight? Chriſt is not *as a bundle of myrrhe, lying betweene your breaſts. Cant.* 1. 12. *but your adulteries are betweene your breaſts. Hoſ.* 2. 2. Thinke upon this all that entertaine ſtrange loves: Chriſt will *diſcover your lewdneſſe in the ſight of your lovers, and no man ſhall deliver you out of his hand. Hoſ.* 2. 10.

3. Anſwerable carriage.

3. Are wee thus honoured to be the Spouſe of Chriſt, begin then to thinke of an anſwerable carriage. A begger matcht with a King, will off with her naſty, tattered, torne weede, and puts on royall apparrell, and Iewels, and now clothes her ſelfe like a queene, 1 *Cor.* 11. 7. *The woman is the glory of the man:* She like a glaſſe reflects the husbands vertues to his eyes, and in her he ſees himſelfe; for what the wife ſees good in her husband, ſhe will have it her ſelfe. So muſt it be with us. Now Chriſt hath married us, now *let us ſay* to our polluted garment, *get you hence, Iſa.* 30. 22. Now labour for that cloathing wherewith *Peter* would have wives cloathed. 1 *Pet.* 3. 3, 4. Holineſſe becomes the Saints; much more the wife of the Lord. On with that *fine ſhining linnen*, the Brides attyre. *Revel.* 19. Now, *forget thy fathers houſe. Pſ.* 45. Forſake now thy vaine converſation, conforme to thine husbands faſhion. All unholy perſons, their baſe, and beggarly apparrell, their filthy converſation teſtifies to their faces that they are but ſtrumpets, yea herein ſhew they themſelves ſtrumpets in their braſen faces, that though they be vile perſons

ſons, yet they will out-face men that Chriſt is their husband.

4. Long for the marriage day, and the conſummation of theſe bleſſed nuptials, that wee may enjoy our fill of ſpirituall love, thoſe *ſweet kiſſes*, *Cant.* 1. 1. And heavenly imbraces, when we ſhall injoy immediate communion with Chriſt in his Fathers Kingdome. This life is but the time of *eſpouſals*, the day of Iudgement is the day of ſolemnizing the *nuptials*: then ſhall the Bridegroome come to fetch home his Bride: Why ſhould that day be then feared: That is our wedding day, and the wedding day is a day of joy, *Cant.* 3.11. How doth the contracted Bride long for her marriage day! So let us cry with the Saints under the Alter, *How long Lord?* Let us cry as the Bride, *Rev.* 22 17. *And the Spirit, and the Bride ſay, Come: Come, Lord Ieſus.* Haſten our day of joy, our marriage day. This longing affection is a brides affection.

4. To long for the marriage day.

5. Be alwayes preparing for this marriage. Nothing runnes ſo much in the Brides minde once contracted, as her marriage: That is the end of all her labours, Shee is making this and that, and all is for the marriage: So let us now be preparing our wedding dreſſe, our bracelets, our jewels, our furniture: Eſpecirlly conſidering that our marriage day is now at hand, and the time growes faſt on. Redeeme the time: now decke wee, and ſo adorne wee our ſelves, as that wee may be comely and gracious in our Bridegroomes eyes, that wee may be preſented a chaſte virgin, trimmed and beautified, without ſpot and without wrinckle. Bleſſed

5. To prepare for the marriage.

is

is that man whom the Bridegroome ſhall finde thus prepared.

3. The third poynt followes. Miniſters *Priviledge* and their duty.

Priviledge of Miniſters to be Chriſts Paranymphes.

1. Their *Priviledge.* They are *the friends of the Bridegroome:* And that in theſe reſpects.

1. They offer and perſwade the marriage to the Church.

2. They fit and prepare the Church for Chriſt. 2 *Cor.* 11. 2.

3. They labour to hold faſt the Church to Chriſt, being jealous over her for Chriſts ſake, leſt ſhee ſhould be ſeduced, 2 *Cor.* 11. 2,3.

4. If the Church breake her marriage-covenant, they labour to reduce her affections againe to Chriſt, *Ier.* 3. 1.

Vſe 1. To Miniſters: that,

1. They thorowly know Chriſt themſelves. What wiſe man will ſpeake for a ſtranger hee knowes not, and commend him for a husband to a woman.

2. Knowing him, that they be able to ſpeake of him, and to ſet out his worth to the full. A checke to dumbe miniſters: A dumbe man is no fit ſpokeſman in the matter of marriage.

3. That they ſpeake wiſely and to the purpoſe. They are fooliſh ſpokeſmen that ſpeake ſo idlely and abſurdly, that they diſwade and diſcourage in ſpeaking. Many Preachers by their vaine and idle pratling even drive men away from Chriſt.

4. That they ſpeake earneſtly and ſeriouſly: for a ſpokeſman in marriage is to worke upon the affections.

ctions. And ſo are Miniſters not onely to worke upon the underſtanding, but ſpecially upon the affections. And therefore they muſt at no hand be cold.

5. That they ſpeake faithfully. Not to ſpeake one word for Chriſt, and two for themſelves: not to be Chriſts corrivals, as many that ſeeke to gaine the Church to themſelves, and to intereſt themſelves in her heart. Treachery in a ſpokeſman is hatefull.

Vſe 2. To the people: that,

1. They receive the Miniſters with all reſpect, as a meaner woman would doe meſſengers comming from ſome great King, to treate about marriage with her. A priviledge to be a Kings Embaſſadour in any buſineſſe, but ſpecially about his owne marriage: What a ſhame is this that ſo worthy Embaſſadours, ſent from the great King of heaven, to treate with us poore beggers concerning marriage, bringing ſo ſweet a meſſage, ſo rich tokens as are the body and bloud of his owne Sonne, ſhould not be accepted? This diſgrace muſt needes redound to the Lord himſelfe. He that deſpiſeth the ſpokeſman, deſpiſeth the Bridegroome. But alas, this office of match-making is a thankeleſſe office, even in this ſpirituall marriage, as well as in the other.

2. In hearing the Miniſter, that they marke and give good eare, as a maide will doe, when matter of marriage is broken unto her, and to labour in hearing, to come to a thorow knowledge of this Chriſt, that is tendered as an husband to them: for this

this is required in marriage. *Error perſonæ* makes a nullitie: Thou that art wholy ignorant of Chriſt, how canſt thou thinke that he is thine husband?

3. When they are wrought upon in the miniſtry, not to gaine-ſay. A fooliſh woman were ſhee that would gain-ſay a mighty King ſeeking and ſuing to her. One would thinke a King ſhould have an eaſie ſuite, ſeeking a begger for his wife. Chriſt ſeekes us worſethen beggers, and yet what a deale of wooing, what perſwaſions, and intreaties muſt his Miniſters uſe, and yet this marriage will not be hearkened after? At death they will beginne to hearken to it. Indeed ſometimes in the other marriages men and women will match on their deathbed: looke not to doe ſo here. Marriages are not made up raſhly, but there muſt be ſome time required. Firſt, there muſt be a contract, and there vſes to be a ſpace of time betwixt contract and marriage. If thou be not contracted to Chriſt in thy life, an hundred to one if thou marry him in thy death. There is but one example in all the Scripture of one at once both contracted and marryed to Chriſt, *to wit*, the theefe on the Croſſe.

2. The *Duty* of Miniſters ariſing from the Priviledge followes: Which is, *to rejoyce, becauſe of the voyce of the Bridegroome*, namely, heard and received of the Bride, which is a ſigne of her affection towards him.

Doct. A Miniſters greateſt joy.

The greateſt joy of a Miniſter is to ſee, by his meanes, people gained to Chriſt, 1 *Theſſ.* 2. 19. 3 *Iohn* 4. Many rejoyce when the Bride rewards them, and gives them this and that: They rejoyce in

in the fat beneficе, when they have got this or that preferment, then is their joy fulfilled. Many a faithfull Miniſter, yet poore, may ſay in regard of the richer and fatter, yet not faithfull, as *David*, *Pſal.* 4. Thou haſt given me more joy of heart in the increaſe of thy peoples faith, than they have had in the increaſe of their Tithes, and in the pluralitie of their Livings.

And if it be ſuch a joy to ſee but the contract betweene Chriſt and ſome few of his people in this life, what then to ſee the ſolemnization of the marriage it ſelfe in the life to come?

VERSE. 30. *Hee muſt increaſe, but I muſt decreaſe.* That is, in regard of credit and ſucceſſe of Miniſtry.

A fourth Argument. The Argument is drawne from the neceſſitie both of *Iohns* decreaſing, and Chriſts increaſing ſtate. It muſt be ſo, God hath ſo appoynted; therefore it is in vaine to repine: His increaſe muſt be by my decreaſe.

Doct. God ſets limits to the increaſings of his Miniſters.

God ſets limits to the increaſing of his Miniſters, and when growne to their height, hee will oftentimes take them downe. Sometimes by rayſing more glorious inſtruments than themſelves, as *Chriſt* after *Iohn*, and *Calvin* after *Luther*. Sometimes by the worlds unthankefulneſſe and inconſtancie, as in *Iohns* caſe alſo, *Yee rejoyced in his light for a ſeaſon*. Sometimes by the rage of Tyrants, as in *Iohns* impriſonment and death. God doth this, firſt, leſt his Miniſters ſhould bee hurt with too much glory: ſecondly, leſt his owne glory ſhould

be hindred, as here *Iohns* increaſings continuing, would have obſcured Chriſt: and therefore hee muſt decreaſe, that Chriſt may increaſe.

Vſe. To teach us patience and joy in our decreaſings, when wee ſee Chriſt increaſing in and by them. All muſt bee ſubjected to Gods glory. As long as *Iohns* increaſing furthered his glory, he increaſed: But when his greatneſſe would have beene a ſtumbling blocke in Chriſts way, then is he impriſoned and beheaded. And therefore *Iohn* is contented as well to decreaſe, as to increaſe; for his increaſings and decreaſings tend all to one end, to the furtherance of the Goſpell. So that Chriſt increaſe, what matters it, thinkes he, though I decreaſe. As that good Biſhop dying, *Modo me moriente floreat Eccleſia*, though he dyed, if the Church flouriſhed, his care was over. Many can like well increaſing, riſing, and flouriſhing, but to decay, and come downe as faſt, this goes hard: But with *Iohn* we muſt bee content as well with our croſſes, our waves, our ebbs and diminutions, as our comforts and increaſings, thinking the one as good for us as the other: knowing that God is glorified in the one as well as in the other. How ſhould this comfort Gods Miniſters in their decreaſings, when forſaken, when reſtrayned. Their decreaſe is not the Goſpels. Their impriſonment is not the Goſpels reſtraint, but inlargement, *Phil.*1.13.14.

VERSE 31. *He that is come from on high, is above all: hee that is of the earth, is of the earth, and ſpeaketh of the earth: he that is come from heaven, is above all.*

VERSE.

VERSE 32. *And that which hee hath ſeene and heard, that hee teſtifieth: but no man receiveth his teſtimony.*

Here begins the ſecond part of *Iohns* ſpeech, perſwading to the receiving of Chriſt, by three ſpeciall arguments.

1. Argument is in theſe two verſes, from the excellency of Chriſts both perſon and doctrine. His perſon is above all mens, and his doctrine alſo; therefore is hee before any other to be received.

Here conſider.

Firſt, the *Antecedent* of the Argument. Secondly, the *Concluſion* thereon inferred.

The *Antecedent* containes a diſſimilitude between Chriſt, and all others,

in { *Perſon.* / *Doctrine.*

1. In *Perſon*, in regard of the divers originals of Chriſt, and others. *Chriſt is above all*, with the reaſon why. *Hee comes from on high*, that is, from the father by eternall generation; But every man is *of the earth*: Firſt in his condition and eſtate. As the earth is the loweſt and weakeſt element. Water and ayre, when divided, by reaſon of their motion they can returne, and joyne their divided parts together againe, ſo that no ſcarre ſhall remaine; not ſo with the earth, becauſe it is immoveable. Such is the weake, fraile, and miſerable condition of man, 1 *Cor.* 15.47. Secondly, in his diſpoſition, and inclination of mind, hee is earthly, and unapt to heavenly things. As the earth is the groſeſt, and the moſt fæculent element, the very

excrement of the world, the dregs of the Chaos, and ſo the moſt heavie, voide of all motion. Of ſuch a mettall is mans ſoule, dull, ſlow, heavie, impure, and groſſe, as farre diſtant from heavenly things, as the earth it ſelfe is from heaven. The reaſon is ſet downe: Becauſe man *is of the earth. He that is of the earth*; namely, in the originall of ſubſtance bodily, *is of the earth*; namely, in condition and eſtate, and in the diſpoſition of mind.

Doct. 1. Men are naturally earthly.

The condition of all men naturally is to bee earthly minded, to ſavour and affect the things here below, to be dull to conceive ſpirituall things, and unapt to move upward in heavenly motions and affections. The curſe of God denounced againſt our bodies, *Duſt thou art, and to duſt thou ſhalt returne*, we willingly execute upon our ſoules. As ſoone as ever wee can underſtand, wee beginne to grovell, and to root in the earth, and to ſhew an horrible indiſpoſition to any thing that is heavenly: yea, even the moſt holy men, that are purged and refined by the Spirit, doe ſtill retaine the dregs and the droſſe of this earth; for *Iohn* ſpecially ſpeakes of himſelfe and other holy Prophets, to ſhew what little cauſe his Diſciple had to preferre him before Chriſt, becauſe hee and all others, even the beſt men that are, are yet ſtill earthly. *Paul* felt the weight of this earth, when hee complayned ſo, *Rom.* 7. *Miſerable man that I am, &c.*

Vſe 1. To bewaile this earthlineſſe of ours, to labour to purge out this dirt, and to cry with the Church, *Cant.* 1. *Draw mee.* Earth of it ſelfe cannot aſcend upward: Wee had need therefore bee drawne

drawne up in *Elias* his fiery Chariot. How doth this earth wey us downeward? How makes it us to be weary, and out of breath, climbing up Gods hil? Need therefore have we to cry, *Draw, Draw.* Need have wee of the fire of the spirit, to quicken our dulnesse, and to put some life and spirits into us. Leaden bullets, though naturally heavy, and descend downewards, yet when in the Gun the fire is put to them, how fly they upwards? So with us, when the spirits fire heates us.

2. Bee not then offended at the fiery tongues of Gods Ministers. Our earthen understandings and affections neede them. Our earthen dulnesse and drowsinesse craves such a Ministry as should beate upon us. This earth makes us heavie eared in the hearing of the word: Therefore we must be often and strongly spoken to, as *Ier.* 22. 29. to *Ieconiah* thrice, *O earth, earth, earth, Heare the word of the Lord.*

3. Rest not then upon our owne, or any other mans judgement in Religion; for the best Minister is earth; As the shaddow of the earth eclipses the Moone, so the shaddowes that the earthly old *Adam*, and the earthly members thereof, doe cast upon our soules, hideth the light of the truth from them.

Doctr. 2. The earthy body makes the soule earthly.

The cause of the earth in the soule, is the earth of the body. The impure originall of our bodies, is the cause of the earthly impurity of our soules. This is cleare by the opposition here. As the cause why Christ is so excellent, because of his originall, *from on high:* So by proportion, the cause why so

vile and ſo ſinfull, is becauſe of our originall from the earth. Where by earth, wee muſt underſtand the corrupt ſeede of our parents, compounded of the earth, and other elements: for *Adam* made of the earth, not yet tainted with ſinne, was neither earthly minded nor mouthed. How this may bee, ſee before, *Verſe 6.* of this chapter.

2. Part of the diſſimilitude betwixt Chriſt and all others, is in their ſpeech and doctrine. All men ſpeake of, or from out of the earth, ἐκ τῆς γῆς, that is, from their earthly, and corrupt nature. But Chriſt, he that is from heaven, *is above all*; namely, in his ſpeech, as the next verſe expounds; *That which hee hath ſeene, and heard*; namely, in the heavens, *that hee teſtifies.*

Firſt, of the firſt part of the diſſimilitude, concerning men. Here two things.

1. Concerning the *corruption* of mans ſpeech.
2. The *cauſe* thereof.

1. Concerning the *corruption* of mans ſpeech.

Every mans ſpeech naturally is from the earth. Though *the lips of the righteous be as fined ſilver. Prov.* 10. 20. yet that is by grace, by nature they are filthy droſſe. So *Iſaiah* ſpeakes of himſelfe, *Iſa. 6.* that hee was *a man of polluted lips*: And hence that confeſſion of *Paul*, 1 *Cor.* 13. *Wee propheſie in part.*

Vſe 1. Not to be offended if Miniſters, and that in the Pulpit, ſpeake from the earth, and are carried away with earthly paſſions; for of themſelves they can ſpeake no otherwiſe.

2. Reſt not in the words of any Miniſter, but to bring

bring with us an heauenly eare, which will eaſily diſcerne the carnall tongue of an earthly Preacher, *Iob* 34. 3. *For the eare tryeth words, as the mouth taſteth meate.*

3. Let Miniſters then labour to have their tongues refined, and touched with a coale from the Altar. They were not earthly, but fiery tongues, that ſat upon the Apoſtles: elſe though they ſpake of heavenly things, yet it will bee but in an earthly manner. Like that ridiculous Actor, that crying, *Oh heaven*, poynted with his finger to the earth. And there will bee no *comparing of ſpirituall things with ſpirituall things*, 1 *Cor.* 2. 13. that is, ſpirituall matter with ſpirituall words. Neither muſt Miniſters onely labour to have the earthly foreskin of their lips circumciſed, but all Chriſtians: elſe no ſpeaking the language of *Canaan*. *David* felt this earth in his mouth, in his throate, ſtopping his breath, when hee cryed, *Lord open my lips*, *Pſal.* 51.

3. When any good thing is ſpoken, not to bee proud. *Illuminantis eſt, non recipientis, ſi quid divinum a Ioanne audivimus*, ſayes *Auguſtine* on this place. It is Chriſt that ſpeakes in us, when wee ſpeake graciouſly. 2 *Cor.* 13. 3. *and the ſpirit of Chriſt*, *Matth.* 10. 20. So 1 *Cor.* 15. *Not I, but the grace of God in me.* As when hee would comfort himſelfe againſt corruption, and evill actions, *Rom.* 7. Then *not I, but ſinne dwelling in mee*: So when hee would humble himſelfe, notwithſtanding his graces; Then *not I, but the grace of God.*

2. Concerning the cauſe of this corruption of

our ſpeech, ſhewed in the connexion of the words, *is of the earth, and ſpeaketh from the earth.* Our earthly mind is the cauſe of our earthly mouth: *Out of the abundance of the heart the mouth ſpeaketh. Matth.* 12.

Doctr. The tongue bewrayes the heart.

A mans tongue bewrayeth his heart: A man may ſee what is in the heart, by what he heares in the mouth: Where a mans tongue is, there is his heart. And therefore *Matth.* 12. *By thy words ſhalt thou be juſtified, and by thy words ſhalt thou be condemned.* When the plague of the Serpent is upon men, alwayes to feede upon duſt, their mouthes alwayes talking of traſh, filthineſſe, fleſhlineſſe, worldlineſſe, and never of heaven, no not on the Sabbath day, out of their owne mouthes, naughty men, ſhall they bee judged to bee of prophane hearts.

The ſecond part of the diſſimilitude followes, concerning Chriſt. That hee being from heaven *ſpeakes that which hee hath ſeene and heard*; namely, in heaven. *Seene*, in regard of the evidence of truth: *Heard*, in regard of the order of knowledge; becauſe the ſecond perſon receives with his Eſſence all things from the Father: therefore *Hearing* vſed to expreſſe it; becauſe in hearing ſomething paſſes from another to us. *Zanchie* referres *ſeeing* to the God-head, and *hearing* to the man-hood.

Doctr. The ſtrong aſſurance of our faith. Chriſt ſaw theſe myſteries in heaven with his owne eyes, in the naked breſt of his father, before ever hee uttered them on earth; what ſurer ground than Chriſts eye, and eare? *Though eye hath not ſeene, nor eare*

heard

heard of theſe things; namely humane, yet there is a divine eye, and eare that hath: and though our eyes and eares may bee deceived, yet Chriſts cannot. Thus much of the *Antecedent* of this Argument; Chriſt of all is the moſt excellent: Hee is above all.

2. The *Concluſion* followes, which ſhould bee, therefore he and his doctrine to be received before all, but inſtead thereof is ſet downe a corollary inſuing thereon, a blaming, and complayning of men for not receeiving him. *But no man receiveth his teſtimony. No man*, that is, very few.

Obiect. Iohns Diſciples ſaid before, *All men follow him.*

Anſw. Firſt, they thought too many followed him; *Iohn* thinkes too few. Secondly, *Iohn* ſaw that all Chriſts followers were not ſound at the heart, and therefore did not with a true faith receive his teſtimony. Among the Profeſſors of the Goſpell, ſo few true friends are there of the Goſpell. Let this make us ſearch our hearts.

This alſo teaches us not to meaſure truth by multitude; which as Antiquity, is but a cypher in Divinity, and hath no value in it ſelfe.

VERSE 33. *Hee that receiveth his teſtimony, hath ſealed that God is true.*

A ſecond Argument to move to faith in Chriſt, from the honour that comes to God thereby: The glory of his truth is given him. A man doth as it were ſubſcribe to Gods word, and ſets his ſeale to it.

*Doct.*1. The excellencie of Faith.

The excellency of Faith, whereby God receives ſuch ſpeciall glory. On the contrary, the unbeleever doth the Lord the greateſt diſgrace that can be; he gives him the lye, and that ſolemnely ſwearing and proteſting, 1 *Iohn* 5.10. and doth in effect ſay; Tuſh there is no ſuch thing as Chriſt, or at leaſt no ſuch vertue and efficacie in his death, as to ſave all thoſe that rely on him; and ſo he ſubſcribes to the Devils lyes.

Vſe 1. The Papiſts ſay it is arrogancie and preſumption, by a ſpeciall Faith, to apply the promiſes to our ſelves. But here wee ſee it is a notable glorifying of God. So *Rom.* 4.20. *Abraham was ſtrengthned in the Faith, and gave glory to God.* So that not to beleeve, is horrible preſumption; for then we preſume to give him the lye, for hee that doth not in ſpeciall apply the promiſe unto himſelfe, doth not in heart and very deed beleeve the generall promiſe.

2. This muſt encourage us to beleeve. God is more glorified by the faith of a repenting ſinner, than by the perfect obedience of a man perfectly ſanctified; for 2 *Cor.* 12. his power, and ſo his glory, is perfected in mans infirmity; which makes a man deny himſelfe, and by Faith wholly to caſt himſelfe upon Gods mercy. Whereas in perfection of obedience, a man doth not ſo much as goe out of himſelfe. And as God is thus glorified in our Faith, ſo are wee honoured, while ſuch poore wormes as we, are called to the *ſealing* of Gods truth.

*Doct.*2. The nature of Faith ſeemes to bee ſet forth in the metaphore

metaphore of *ſealing*. In *ſealing* there is an vnion betwixt the ſeale and the waxe, and the image of the ſeale, is imprinted into the waxe. So in Faith, there is an vnion twixt our hearts and the promiſe, and wee conveigh all our ſpirits and affections into them. Faith then is an act of the underſtanding onely.

The nature of Faith.

VERSE. 34. *For hee whom God hath ſent, ſpeakes the words of God; for God hath not given him the ſpirit by meaſure.*

VERSE 35. *The Father loves the Sonne, and hath given all things into his hand.*

A third argument, to beleeve in Chriſt, from that ſufficiencie which is in him to bee a Saviour, and ſo to give full content to our hearts reſting on him. His words and doctrines are moſt true; The very *words of God* himſelfe. His gifts, and ſpirituall graces are moſt rich and ample. *Hee hath not the ſpirit given him by meaſure:* The Fathers love of him is moſt entire, and the acceptation of his obedience is ſuch, that *hee hath given him all things* that his people can ſtand in need of. Is not therefore Ieſus Chriſt worthy to be beleeved in? Is hee not every way abundantly furniſhed to bee our Saviour, able to inſtruct us in the truth, ſpeaking nothing but Gods Oracles? able to ſanctife us with the truth, having ſuch an unmeaſurable meaſure of the Spirit? Able to reconcile us to the Father being in ſuch ſurpaſſing grace with him himſelfe? Able to helpe us in any of our wants; yea, and in the end to poſſeſſe us of eternall life, having recei-

received all things from his father any way needfull for us.

How Faith apprehends Chriſt.

In generall, marke how Faith apprehends Chriſt, namely, as he is deſcribed here to us, with a conſideration of all theſe his ſufficiences. And therefore the faith of the common people, who know not, nor thinke not of theſe things, is an idle fancy. True faith in Chriſt muſt ſee that in him, which may be a prop for her to reſt upon.

For the words more particulary, *For hee whom God.* As they are a reaſon, together with that which followes, to perſwade to the receiving of Chriſt (the maine drift of the Baptiſts ſpeech) ſo may they alſo be a reaſon to confirme the ſentence immediately going before, thus; Chriſt ſpeakes nothing but the words of God, therefore he that receiveth his teſtimony, acknowledgeth the truth of God.

Queſt. What ſpeciall thing is ſpoken here of Chriſt? Is any more ſaid of him than others?

Anſ. Yes, for firſt. A ſpeciall ſending is here meant, namely to bee manifeſted in the fleſh, and therein to performe the office of a Mediatour. Others were borne to be ſent; Chriſt was ſent to be borne: Secondly, A ſpeciall ſpeaking of the words of God is here meant, ſuch words as hee had ſeene, and heard of the Father in heaven, lying in his boſome, as before. *Verſe* 32.

Sending and ſpeaking of the word, goe together.

Gods ſending and ſpeaking of his word, goe together: Thereafter as a man is ſent, ſo he ſpeakes the word. Chriſt had a ſpeciall ſending, and therefore a ſpecial manner of ſpeaking. This ſhewes that many are not ſent of God, for they ſpeake onely the

the words of men, as corrupt, and men-pleaſing Prophets. Hereby alſo may many of our Miniſters approve themſelves as ſent of God, becauſe they ſpeake the word of God with power, and authority

For God hath not given.] Theſe words (beſides their generall uſe in common with the reſt) may ſeeme alſo to prove the former, both that Chriſt is ſent of God, and ſpeakes the words of God, becauſe the ſpirit is given him, not by meaſure, but immeaſurably: Such abundance of grace argues that God ſends him, and that he ſpeakes the words of God.

Queſt. How are theſe words to bee underſtood of Chriſt?

Anſ. They are true of him, as the ſecond perſon; the Father hath not given him the ſpirit by meaſure, becauſe he hath given him the whole ſpirit; for the ſame ſpirit that is in the Father, is in the Sonne, whence hee is ſaid to proceed from both. But it ſeemes that *Iohn* here ſpeakes of him as Mediatour, and ſo alſo his man-hood is included God doth not give his ſpirit, that is, his gifts and graces to him ſparingly, as if hee meaſured them; no, he never ſtands meaſuring, but powers them on with a full hand, abundantly.

Doct. 1. Gods ſending and gifting goe together.

Gods ſending and gifting to together: Where God hath not truely given his ſpirit, there he ſends not. Therefore in election of Miniſters, ſaith *Paul*, *Let them firſt bee tryed*, whether they be gifted, not in the hand, but in the heart; and *then let them miniſter*, 1 *Tim.* 3. 10. and not, Let them miniſter, and then be tryed: for as it is injuſtice to puniſh a man,

and

and then to try him whether hee have deſerved it, as in thoſe that firſt hang men, and then ſit upon them; ſo likewiſe is it groſſe indiſcretion to give preferment before probation.

Doct. 2. The word cannot be ſoundly ſpoken without the Spirit.

Gods Word cannot be ſoundly ſpoken, without Gods Spirit: *Hee ſpeakes the words of God*; Why? *for God hath not given him his ſpirit by meaſure.* A man ſpeaking without the Spirit is but as tinckling braſſe. They therefore are the only Preachers that have received the Spirit of Sanctification. Miniſters muſt then labour to bee poſſeſſed of this Spirit, and by hearty prayer, and ſerious meditation before they are to ſpeake, to get him into their hearts: Elſe if this Spirit forſake us, and put not his Spirit into our mouthes, how poorely, how drily, and fruitleſly ſhall we ſpeake?

Doct. 3. The difference wixt Chriſt and all other Miniſters.

The difference betwixt Chriſt and us. All wee receive the grace of God by meaſure, *Epheſ.* 4. 7. *But unto every one of us is given grace, according to the meaſure of the gift of Chriſt*: But Chriſt hath a wonderfull fulneſſe. Which ſerves to ſtabliſh and ſtrengthen our Faith, and to comfort us in all our emptineſſe, *Col.* 2. 9. 10. All wee can have muſt bee from him: Therefore *Iſa.* 6. 6. The coale that touched *Iſayes* tongue, was fetcht from the Altar, that is, from Chriſt. And *Cant.* 4. 12. Chriſt having called his Church a fountaine, *Verſe* 15. ſhe returnes that title to him, and cals him *the fountaine of the gardens, and the ſpring of living waters.*

VERSE 35. *The Father loveth the Sonne, &c.*

Theſe words may alſo be a reaſon of the former, why the Father gives ſuch a abundance of grace to the

the Sonne, even ſo much as may ſuffice for all his members; becauſe he loves him not only as God, but as God-man, and Mediator, and in the worke of his mediation, he ſmels a ſweet ſavour in his ſacrifice. Here then is ſtrength to thy Faith. Thou ſeeſt Gods anger againſt thy ſelfe, yet not againſt Chriſt: Him hee perfectly loves, and ſo accepts of that hee hath done for thee, *Iſa.* 63. 9. *In all their trouble, he was troubled.* In all their trouble wherewith they troubled him with their ſinne, hee troubled them not with puniſhment. And why ſo? *The Angell of his preſence*, that is, Chriſt, who is alwayes beheld by his Father with ſingular love, he ſaved them.

Iſ. 63. 9. opened

Heb. 12. 2. interpreted.

And hath given all things into his hands.] Here is a declaration of the Fathers love towards the Son, and acceptation of his obedience: He ſo loves it, and is ſo thorowly affected with it, that as a reward thereof, hee hath given all things unto him, namely, any way needfull for the elect.

Vſe 1. This ſerves to ſhew the excellencie and worthineſſe of Chriſts obedience, drawing the Fathers love, and as a fruit of his love, all things fit and behoofefull for us, *Iſa.* 62. 11. *Behold thy Saviour commeth, and his wages is with him*, that is, the ſalvation of his Church. So *Heb.* 12. 2. He endured the paines of the Croſſe, *for the joy that was ſet before him*, as the fruit of his ſufferings, which joy is nothing elſe but the redemption of his people. And *Iſa.* 53. 10. *Therefore* (becauſe of his death) *will the Lord give him a portion to divide with many.*

Vſe 2. This ſhould urge us to Chriſt. What other

other Mediators ſhould wee ſeeke? The Father loves him, and hath given all things to him, as to our depoſitary: Whither ſhould wee goe but to him, who is poſſeſſed of all things for us? Leane not upon thine owne, or any others merit beſide Chriſts: for the Father out of the love of his obedience, hath given all things to him. Not ſome things to him only, and other things to any Saints merits; but all things to him, and therefore no good thing is to bee had but from Chriſt, and by vertue of his merit.

Vſe 3. Here is comfort, our ſalvation is ſure, becauſe it is in the hands of Chriſt: *Our life is hid in Chriſt, Col.* 3. When it was in our owne hands, we loſt it in *Adam*, but now it is in a ſure hand. This is the difference betweene the ſalvation of the Law and the Goſpell: that was committed to our ſelves, this to Chriſt for us.

VERS. 36. *Hee that beleeveth in the Sonne, hath everlaſting life, but hee that obeyeth not the Sonne, ſhall not ſee life, but the wrath of God abideth on him.*

A fourth Argument, to beleeve in Chriſt, from the benefit thereby comming to us, namely, *eternall life*. The ground whereof was laid in the end of the former *Verſe*, that the Father had given all things to the Sonne, and therefore by beleeving in him, wee ſhall have all things, and ſo the moſt excellent thing of all, *eternall life*.

Hee that beleeveth in him.] Namely, as the beloved Sonne of the Father, accepted highly of him in his obedience, and as a recompence thereof receiving

ceiving all things, and ſo eternall life for his elect. Hee that thus beleeveth in Chriſt, *hath eternall life*, not onely hee ſhall have it, but already hee hath it.

We now have eternall life in three regards.

1. In regard of right, becauſe it is made over to him, and hee is inſtated into it in the covenant of Grace.

2. Chriſt in his aſcention hath taken full poſſeſſion for us, *Epheſ.* 2.6.

3. In regard of initiall fruition in this life: for our Sanctification in this life, is but the beginning of the perfect holineſſe in the life to come; and our peace and joy of conſcience here, an entrance into that fulneſſe of hapineſſe, and triumphing there. Therefore, *Rom.* 8. 30. Sanctification is included under Glorification: and the joy of beleevers in this life, is called *glorious and unſpeakeable joy*, 1. *Pet.* 1.8. and *Rom.* 14. 17. The Kingdome of God is ſaid to conſiſt in *righteouſneſſe*, *peace*, *and joy in the holy Ghoſt.*

Vſe. 1. For triall whether thou beleeve in Chriſt or no: For then eternall life is begunne in thee, namely, the life of grace, which is an imperfect life of glory, as the life of glory is the perfect life of grace. Faith is well called lively, becauſe uniting a man to Chriſt the head and fountaine of life, it drawes life thence unto him, even the ſame life that is in Chriſt, a ſpirituall, heavenly eternall life, *Gal.* 2.20. *I live by the faith of the Sonne of God, yet I live not, but Chriſt in mee.* Many brag of Faith, and yet no life of grace appeares in them, nor actions of life. This dead faith is a falſe faith, *Iam.* 2. True

Faith hath Chriſt, and hee that hath him hath life, 1 *Iohn* 5. 12. Impoſſible a man ſhould bee united to the head of life, and remaine wholly dead: No, hee that beleeves hath life, even eternall life.

Vſe 2. To encourage us to an holy and a ſanctified life, for this is eternall life; and if it be not thus begunne in thee here, it will never be perfected in thee hereafter.

Vſe 3. Comfort againſt the finall feare of Apoſtaſie. It is not an eternall life which is ſubject to death. Now the true beleever already hath eternall life, and therefore cannot wholy fall away from grace: for then this life ſhould dye.

Vſe 4. Comfort in all our troubles here, *Ioh.* 14. 1 in regard of our right to, and poſſeſſion of, yea, and in part fruition alſo of eternall life.

Vſe 5. Comfort againſt the feare of death. Death may ſpoyle thee of thy naturall life, not thy ſpirituall, for that is eternall. Be not diſmaied, as a man thou art mortall, as a beleever thou art immortall. In thy ſelfe thou haſt death, in Chriſt life. Thou art weake, ſickely, decayed and aged, and haſt one foot in the grave: what of all this, when beleeving in Chriſt, beſides that, thine head is there already, thou haſt alſo one foot in heaven.

This benefit of Faith is ſet forth by the contrary hurt of unbeliefe.

Hee that obeyeth not the Sonne.] Namely, in the precept of Faith: For *this is the commandement of God, that yee beleeve in the name of his Sonne Ieſus Chriſt*, 1 *Ioh.* 3. 23. This muſt make us ſtrive againſt

our

our doubtings, for in them wee are diſobedient to Chriſt. This obedience to the Sonne may be further extended to the obedience of our lives, and not obeying him ſo, is well oppoſed to beleeving, to ſhew that Faith and Obedience alwayes goe together, Faith in Chriſt as a Saviour, and Obedience to Chriſt as a Lord, and that they who want the latter have not the former.

Shall not ſee life.] That is, in himſelfe, though in hell hee ſhall ſee it in others to his greater griefe, as the rich man ſaw *Lazarus*, *Luke 16.* This is the loſſe, and heavy loſſe, *to ſee Abraham and Iſaac, &c. In the kingdome of God, and our ſelves thruſt out of doores.*

But the wrath of God abides on him.] Here is the cauſe of the loſſe. Eternall life conſiſts in beholding the ſweet face of God, and the light of his countenance. That a man may enjoy Gods favour, his anger muſt firſt be removed: Now Chriſt onely removes Gods anger from us. The unbeleever therefore being out of Chriſt hath Gods anger ſtill abiding on him, and ſo is uncapable of his favour, and ſo excluded from happineſſe.

Onely unbeliefe procures reſt and ſetled abode to Gods anger. Gods anger makes it neſt, and takes up its reſt onely upon the head of unbeliefe. Though his anger riſe up againſt all other ſinnes, yet it may be removed by Faith in Chriſt. This is comfortable to the poore ſinner, when in the conſcience of his many other ſinnes diſcouraged, yet he findes his heart faſtning on Chriſt. And this is heavy to all civill, morall juſticiaries, when *Doct.*

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for all their glorious vertues, they feele no faith in Christ, much more to prophane and proud sinners, when to the lesser weight of their other sinnes, they lay upon themselves this milstone of unbeliefe, to keepe Gods anger from ever rising off them. An unbeleever seales Gods anger upon himselfe, as the Iewes did Christs Sepulchre with a great stone.

CHAP.

CHAP. 4.

VERSE 1. *Now when the Lord knew, how the Pharisees had heard, that Iesus made and baptized more Disciples than Iohn, &c.*

THis Chapter containes two Histories.

1. Of Christs conference with the woman of *Samaria*, to the 42. *Verse.*
2. Of Christs comming into *Galilee*, and his miraculous healing of the Rulers Son, from the 42. to the end.

In his Conference with the woman of *Samaria*

Consider,
1. The *Occasions* of it.
2. The *Discourse* it selfe.
3. The *Consequents* following upon it.

The *Occasions* are,
- *Remote.*
  1. Christs removall from *Iudea. Verse* 3.
  2. His necessity of passing thorow *Samaria. Verse* 4.
  3. His comming to *Sychar. Verse* 5.
- *Nearer.*

Chriſts remove out of *Iudæa* into *Galilee*, is ſet forth by the occaſions, which were two:

1. He heard that *Iohn* was delivered, or betrayed by the *Phariſees* into *Herods* hands. See *Math.* 4. 12. compared with *Math.* 17. 12.

2. He underſtood of the intelligence which the *Phariſees* had, by ſome of their ſcoutes, concerning the ſucceſſe of his Miniſtry above *Iohns*, *verſ.* 1, 2. Chriſt ſaw the *Phariſees* had their hands againſt *Iohn*, upon envy of his thriving Miniſtry; and ſo the cauſe being alike in himſelfe, expected the like meaſure from them, and ſo provides for his ſafety.

Doct. 1. Corrupt teachers greateſt enemies to the ſound.

Corrupt teachers are peſtilent enemies to the ſound. They will joyne with corrupt Magiſtrates, and favour their vile corruptions, as the *Phariſees* did *Herods* inceſt againſt *Iohn*, *Iſa.* 3. 12. and 9. 15. 16. And therefore Chriſt here will rather truſt *Herod* in *Galilee*, than the *Phariſees* in *Iudæa*, and *Paul Nero* himſelfe, *than the Iewes*, *Act.* 25. 11. And *Iexemiah* found more curteſie at the hands of the *Babylonians*, than at the hands of the Prieſts and Prophets: They impriſoned him; the *Babylonians* ſet him at liberty.

Doct. 2.

It is no injuſtice, no uncharitableneſſe to ſuſpect wicked men; nay, it is wiſedome. So here doth Chriſt ſuſpect theſe *Phariſees*.

Doct. 3. Miniſters, how they may flee in perſecution.

It is lawfull by flight to provide for our ſafety; Nature hath given us feete, as well as hands. Miniſters may flee; firſt, when the perſecution is perſonall; as *Vriah*, *Ier.* 26. 21. So did *Athanaſius* from *Conſtantius*; ſo did *Chryſoſtome*. Secondly, when their flight is more for Gods glory, and the Churches

Churches preservation, than their stay, as now it was in Christs flight; for the Church was but in hatching.

When one teacher is gone, God can raise up another. The *Pharisees* thought themselves well when *Iohn* was out of the way; but here comes another that doth them more displeasure than ever *Iohn*. See *Marke* 1.14. So they thought themselves sure when Christ was crucified; but Christ raised up twelve more, of whom he sayes, they should doe greater things than himselfe. It is comfort, Ministers are mortall, the Church is immortall; and therefore shall there be a perpetuall succession; *Why doe the heathen rage in vaine? Ps.* 2. 1.

Doct. 4. In the losse of one, God can raise up another faithfull Minister.

Promises are to be sealed to those onely that repent and beleeve. *Made and baptized Disciples.* First, he *made* Disciples, and then hee *baptized* them. Therefore if wee would have any comfort in the promises and seales, we must be Disciples.

Doct. 5.

Object. How then are infants to be baptized?

Answ. Infants of beleeving Parents are Disciples even from the birth; not by vertue of their birth, but of the covenant made to their Parents, in the which, they as a part of their Parents are comprehended. *I will be thy God, and the God of thy seede: And unto you and your children are the promises made, Act.* 2.

2. *Occasion*, was Christs necessity of passing thorow *Samaria.*

VERSE 4. *And he must needes goe thorow Samaria.*

Doctr. God turnes the malice of men, to the good of his. The *Pharisees* malice drives Christ to *Galilee*, and so in passage to *Samaria*, where many are called: An ill winde that blowes no body good.

3. *Occasion.* His comming to *Sychar.*

VERSE 5. *Then he came to a Citie of Samaria, called Sychar, neere unto the possession that Iacob gave to his Sonne Ioseph.*

Doctr. Where ever we be come, wee should doe good. Christ but passing by this place, besprinckles them with his bounty. *Act.* 10. 38. *Who went about doing good.*

The neerer occasions are:

1. His comming to *Iacobs* Well.

The reason, { Wearinesse. / Thirst. } caused by { His journey. / Heat of the day, *Sixt houre.* }

VERSE 6. *And there was Iacobs Well: Iesus then wearied in the journey, sat thus on the Well: It was about the sixt houre.* Iesus sat thus on the Well, that is, he sat as he was weary.

Doct. 1. In matters of fact, we grant tradition; such as was this of *Iacobs* Well.

Doct. 2. The just shall be had in eternall remembrance. Time, that great devourer, how many famous Monuments, how many stately Palaces and Cities had it consumed? yet this Well still remaines known by *Iacobs* name, for all so many changes, and captivities.

Doct. 3. Christs wearinesse shewes him to be true man, even

even like us in all sinne-lesse infirmities, and so yeeldes us comfort. He knowes how to pitty thee in thine hunger, thirst, wearinesse, having had experience of them, *Heb.* 2. 17, 18. His present bodily infirmities, made him the fitter to pitty the woman in her spirituall ones.

Doct. 4. Zeale in converting soules.

It shewes Christs great zeale, that being weary, hungry, thirsty, can yet be fresh enough to doe good, and to seeke sinners soules! Oh our daintinesse; we thinke it a sufficient excuse, if the least infirmity troubles us: Nay though fresh, yet how weary are we to doe any good?

Doct. 5. Care in speaking truth in small things.

We must be carefull of speaking the truth in small things, and not speake peremptorily in things doubtfull: As here the Evangelist; *It was about the sixt houre.*

The second neerer occasion, was the womans comming to draw water at the Well.

VERSE 7. *There came a woman of Samaria to draw water: Iesus said unto her, Give me drinke.*

Doct. 1.

Gods providence disposes of small matters to be occasions of great good: as of this womans comming to the Well, at this very time, to be the meanes of her conversion! Oh happy houre.

Doct. 2. Gods grace prevents us in our conversion.

Gods grace prevents us in our conversion: What preparation was there in this woman? She came about worldly businesse, and as *Saul* seeking Asses found a kingdome; so she seeking water, found the kingdome of heaven. Besides, for her person, she was a *Samaritane*, a dogge, of corrupt religion, of filthy life, being a strumpet, and an impudent one too,

too, a ſcoffer. No motives then from her. Adde to this woman *Mary Magdalene*, the Canaanitiſh woman. *Math.* 15. And the adultreſſe. *Iohn* 8. All theſe in the new Teſtament paralleling in the olde, *Thamar, Bathſheba, Ruth, Rahab,* all infamous, ſome for their life, ſome for their religion, ſome for both, as *Rahab*, and this our *Samaritane* here. But God will *give women*, even ſinfull women; matter *of prayſing his name.*

3. The third neerer occaſion, Chriſts demanding of water, together with her churliſh refuſall, *Verſe* 7, 8, 9. Chriſts demanding is ſet forth by the reaſon. *Verſe* 8. *Ieſus ſaide unto her, give mee to drinke.*

VERSE 8. *For his Diſciples were gone away into the City to buy meate.*

Doct. 1 We muſt be carefull of our brethrens credit, as here Chriſt of this womans, taking his time when his Diſciples were gone, leſt otherwiſe ſhe might have beene confounded with Chriſts diſcovery of her filthineſſe.

Doct. 2. In receiving kindeneſſe we ſhould not reſpect our ſelves onely, but imitate Chriſt who begged temporall water of this woman, minding to give her ſpirituall. So God craved his Tabernacle, but for the offerers owne good, *Exod.* 35.

Doct. 3. We muſt be moderately carefull of our bodies, as here Chriſt in his thirſt asking water.

The womans refuſall.

VERSE 9. *Then ſaid the woman of Samaria unto him:*

him: How is it that thou being a Iew, askest water of me which am a woman of Samaria? &c.

The barbarousnesse of the wicked, to deny common curtesies, as water to the thirsty: So, *Luke* 9. Lodging to the stranger travailing. So among the *Manichees*, a capitall crime to give a crust to one not a *Maniche*. But in necessity, and extremity, if we will not doe ought *homini*, yet *humanitati*.

Doct. Wicked men are barbarous to the godly.

The reason of her refusall. Because of the Iewes contempt of the *Samaritans*. They will have nothing to doe with them, and so now she will be even with Christ a Iew.

Corruption of our nature is to remember wrongs, unkindnesses, specially then when we are called to workes of mercy, and kindnesse: But we must recompence evill with good.

1. *Quest.* What was the reason of this enmity of the Iewes against the *Samaritans*?

Ans. 1. The *Samaritane* defection from the house of *David*: Secondly, Their corrupt compounded religion, 2 *King.* 17. joyned with a shew of Truth, in Circumcision, Temple, Priest, Bookes of *Moses*. *Ioseph. Antiq.* 11. 8.

Diversity of religion, breeds dissension: Iewes and *Samaritans* could not cotten. Religion is the onely rivet of affection: Therefore no policy to tollerate more religions in one common-wealth than one.

Doct. Diversity of religion breedes dissension.

Quest. 2. Was this carriage of the Iewes to the Samaritanes lawfull and so imitable?

Ans. In part it was, in that they would not be familiar with Idolaters: But they went too farre in

in denying civill commerce with them. Chriſt refutes them, by asking water, by ſending his Diſples to buy of them.

Object. But their veſſels were uncleane, according to the Ceremoniall Law.

Inſ. Ceremonies yeeld to Charitie, as in *Davids* eating the ſhew-bread, the Diſciples plucking the eares of corne.

Vſe 1. Take heed of prepoſterous and hypocriticall zeale, ſtanding upon Ceremonies, and neglecting mercy to our ſelves and others; as that Iew at *Tewkesbury*, that falling into a Iakes on the Saturday his Sabbath, would not be pluckt out: Such a one would rather have dyed of thirſt, than have drunke out of a Samaritanes pitcher.

Vſe 2. Beware of this extreame and impotent malice, ſo farre forth to hate any, as to hate the creatures of God amongſt them, as the Iewes the Samaritanes water. This was groſſe in the Iewes, that had ſo fayre a colour for their malice; what is it then in them that have no ſuch colour, but onely private ſpleene and grudge, and hereupon will bee ſicke, rather than be healed by ſuch a Phyſician; be in miſery, rather than be relieved by ſuch an one?

Strangeneſſe is good to perſons corrupt in life and doctrine.

Vſe 3. The Iewes went too farre in their zeale againſt corrupters of Religion, we come too ſhort; wee will be acquainted familiarly, and inwardly intyre with knowne profeſſed Papiſts: Yea, ſome dare enter into that individuall conjunction of marriage with them, yet the Iewes depoſed *Manaſſes* from the Prieſthood for his Samaritane marriage, *Ioſeph. Antiq.* 11. 7. 8. Strangeneſſe to perſons

sons corrupt either in life or doctrine is good, according to that commandement, 2 *Iohn* 10. *bid him not God speed*, and according to *Iohns* owne example to *Cerinthus* in the bath, & *Elishaes* towards *Iehoram*, 2 *King*. 3. 13, 14. and *Davids* profession, *Ps*. 139. 21. It may doe them much good, when they see men so shun & avoid them, it may occasion them to think, what will God do who is far holyer? And it cannot but be good to us, who hereby are kept from danger of corruption: and therefore worthily was *Iehoshaphat* checked, 2. *Chron*. 19. 2, 3. More yet to be blamed are they that will have commerce with Samaritane worshippers in Gods service, that will symbolize with them, borrowing not onely the Samaritanes water, but their mud also; carrying out of *Ægypt* not onely their Iewels, but their boyles and botches. The Iewes aud Pagans may justly twit the Papists with the word of this Samaritane; How is it that you being Christians, borrow so much of us being Iewes? And so the Papists may upbraid the *Lutherans* for their Images; How is it that you being Protestants will be thus beholding to us Papists? The Papists imitate the Iewes, they will not use us nor borrow of us; quittance here would be good.

And thus much of the *Occasions* of the heavenly Conference.

2. The second Point. The *Discourse* of Conference it selfe followes. Wherein Christ first labours to provoke her thirst after himselfe and his graces. And secondly, having provoked it, satisfies it. He provokes

provokes her thirſt, firſt, by ſhewing her the excellency and worthineſſe of his mercy and grace: ſecondly, the eaſineſſe of obtaining: thirdly, her owne need: All this from the 10. to the 18. *Verſe.*

VERSE 10. *If thou kneweſt the gift of God, and who it is that ſaith unto thee, Give mee drinke, thou wouldeſt have asked of him, and hee would have given thee water of life.*

Here is the firſt Argument from the excellency of Chriſt and his grace. This excellency is ſet forth, Firſt, by the names given it, and they are two: firſt, *That gift of God:* ſecondly, *That living water:* for, that *living water* muſt needes be the ſame, that before *That gift of God*, eaſily appeares by the words; *If thou kneweſt that gift of God, thou wouldeſt have aſked*, what? namely, that gift: *And hee would have given thee*, what, but that which ſhee asked, which is here called *living water?* that is, Chriſt himſelfe the fountaine, and his merit to Iuſtification, and his Spirit to Sanctification, as waters flowing out of the fountaine: for both the fountaine it ſelfe, and the water flowing from the fountaine, is living water.

Secondly, his excellency is ſet forth by the effects: firſt that being knowne, hee makes us deſire after him, in this *Verſe:* ſecondly, that being received hee fully contents us, *Verſe* 13, 14.

Here obſerve generally.

Doct. 1. That Chriſt paſſes by the matter of difference betwixt the Iewes and Samaritanes, and followes that he intended, the gaining of the womans ſoule.

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Some man would have bitten upon that speech, and so have taken occasion of disgression: Such is our weakneſſe, even when we purpoſe good, but our Lord hath left us a better example.

See how mercifull Christ is to sinners, dealing unkindly with him: Hee doth not here set his wit to the woman of Samaria her wit, and serve her as shee him: hee doth not expostulate with her about the discourtesie: He might have said; What, deny mee water? *Dives* his punishment in hell is, to be denyed drops of water: and wilt thou goe about to punish me so on earth? Well, I will meet with thee, thou shalt not have a drop of my spirituall water. But here is no such thing; but for all her unkindnesse hee kindly offers it to her.

Doct 2. Christs mercy to sinners dealing unkindly with him.

Vse 1. Comfort to us when wee have grieved Christ, and used him unkindely: He is not ready to take unkindnesse, hee will not deale with us, as wee with him; hee will not forget himselfe to be our husband, though we forget the duty of a wife.

Vse 2. To Ministers, though as churlishly dealt with by the world, as Christ by this woman, and out of their large fountaines scarce allowed a dishfull, yet nevertheleſſe with Christ to seeke their soules: and as Christ forgat his thirst, so they their need and want, in the eager pursuit of their soules. See 2 *Cor.* 12. 15. *And I will gladly bestow and be bestowed for your soules, though the more I love you the leſſe I am loved.*

Vse 3. Instruction to all Christians, to recompence good for evill, and to heape coales of fire upon our enemies heads.

Christ

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Doct. 3.

Chriſt thirſted after water, but he thirſted more after this womans ſoule, and therefore now opportunitie being offered for that, hee forgets his hunger and thirſt. His ſpirituall thirſt devoures his corporall: As when two diſeaſes meete, as the Stone and Gout, the greater paine takes away the ſenſe of the leſſe; So here in theſe two thirſts. But alas, in us the thirſt after the traſh in the world, devoures the thirſt after grace, the glory of God, and advancement of his kingdome.

Doct. 4. Earthly matters miniſter heavenly meditation to an heavenly mind.

From the Water in this well, Chriſt takes occaſion to diſcourſe of the ſpirituall water. Earthly matters miniſter heavenly meditation to an heavenly minde: As contrariwiſe even heavenly matters will occaſion earthly thoughts in the minde of a worldling. And as the good man will fall out of earthly talke into heavenly, ſo the carnall man will ſlide out of heavenly into earthly: for when he is forced to ſpeake of heaven, and the other of the earth, both are out of their elements. And therefore the fire of the one ſuppreſſed, ſeekes to mount up, and the earth of the other heaved up contrary to his nature, preſſeth downewards. The like ſhall we alſo ſee in Chriſt, *Iohn* 7. 37. 38. uſing their ſuperſtitious pouring forth of water at the feaſt of Tabernacles, as a ſtirrop to mount up to that heavenly meditation of the flowing of ſpirituall waters. Labour we for the like dexteritie.

Now to the particulars. And firſt, *The Names.*

1. *Name. That gift of God.*

Doct.

Chriſt is the maine and principall *gift* of his Father, and hee is tendred as a ſpeciall gift from him

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to us, *Rom.* 3. 20. 8. 32 *Isa.* 9 6. *Iohn* 3. 16. In all Gods treasury no worthier gift than the treasures of grace, hoarded up in Christ: Hee is a collection of all other blessings. God cannot extend his love farther in giving, or we our wishes in desiring more than him: Therefore here called *That gift*, the gift of all gifts, an invaluable and an incomparable gift.

Christ the maine gift of his Father.

Vse. As *Paul*, 1 *Cor.* 12. 31. *Desiring the best gifts.* What a folly when a man may have all things together in one, to let an universall good goe, and choose a particular, to choose this or that petty blessing, and never reach forth the hand or open the mouth for Christ, who is all things, and more than all things; Wine, and Honey, and Milke, and Bread? *Isa.* 55. 1. 2. Nay, what a babish folly is this, God holding forth in his right hand a rich Iewell, *Christ*; and in his left an apple, the belly-blessings of this life, to choose the apple before the Iewell; these earthly blessings, as the *Gadarens* their hogs, before Christ? Let us rather imitate *Paul*, *Phil* 3. accounting all things losse, that hee might winne Christ: If our hands be full of other things, let us cast them all away that we may gaine Christ.

If the King should appoynt a place where great treasures should bee distributed to the poore, what pressing and thronging thither would there bee? Even with such violence should wee presse upon God, for his Christ, being in the number of those *violent ones*, *Mat.* 11. 12. and of those *valiant ones*, *Isa.* 53. 12. amongst whom *this spoyle is divided* seizing on him as the Eagles on their prey, with the clutches of our Faith. It may seeme strange

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that things of ſpeciall worth ſhould goe a begging; yet here Chriſt and his graces come a begging to this Samaritane, offering themſelves to her, and tempting her by their beauty to lay hold on them. So doe they ſtill to us, and yet who regards them?

Vſe 2. As this muſt teach us to lay hold on Chriſt, ſo to keepe our hold of him, to put on the Lord Ieſus, and never to put him off, to weare him, and keepe him cloſe unto us continually, for he *is that gift* of the great King, and meane things are eſteemed being the gifts of Princes. What ſell ſuch a thing? no, though I might have ten times the worth of it. It is my Princes favour, the Kings gift: But now Chriſt is *that gift*, a peereleſſe gift, a ſubſtantiall gift; *My fleſh is meate indeed, and my blood drinke indeed*, *Iohn 6. The Lord giveth* ſubſtance *to the righteous*, ſaith *Salomon*, even Chriſts body and blood. Say then as *Iacob*, *I will not let thee goe*, the gift, yea, *that gift* of God. Sooner will I ſuffer mine owne body to bee taken from my ſoule, than thy body, thy blood.

2. *Name. Living Water*, that is, moving, running, ſpringing: for motion is a ſigne of life, and the ſtanding pooles ſeeme to be dead in compariſon. See *Gen. 26. 19.*

Chriſt, and his Merit, and his Spirit, are compared to *Spring-water*, very fitly.

Chriſts merit and Spirit compared to Spring-water in ſixe reſpects.

1. *Water* is very neceſſary for this life. *Aqua*, ſay ſome, *à qua omnia*. It ſhewes us then how neceſſary Chriſt is for our ſpirituall life: whereunto adde that, *Iohn 6.* that hee is *Bread*: Adde *Bread* to *Water*, and then you ſhall finde a thorow-

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sufficiencie in him for salvation.

2. *Spring-water*, is found by digging deepe into the earth, *Gen.* 26. 19. If thou wouldest find the Spring of Christs Merit, of Christs Spirit, in thine heart, thou must dig deepe with the Spade of the Law, searching, and trying, and breaking up thine heart. So Christ in this place, seeking for this spring in this same dry Desert of the Samaritanes heart, he is faine to dig and delve, to convince her of her sinnes, and to humble her in the sight of them, as wee shall see afterward.

3. *Spring-water*, may be deepe, but yet still, and it runnes with a still murmure, not with the roaring of a violent torrent: The grace of God in his Children makes not such a noyse, as the shewes doe in hypocrites. If a torrent have received but a showre, it will shew it presently.

4. *Spring-water* is alwayes in motion, quicke, nimble, alwayes running and proceeding, and the further it goes, the greater it growes: A lively Image of the Grace of God in his Childrens hearts. This is that which keepes the grace of God in its puritie. When once we begin to be standing pooles, as *David* lying idlely on his bed in the afternoone, then quickly shall we gather filth, as hee the filth of Murther and Adultery.

5. *Spring-water* is of most excellent vertue above all other waters, to refrigerate and coole our heat, and sometimes to heale divers maladies. This is the vertue that is in Christs blood, and therefore he cals the thirsty and tyred traveller to this fountaine, *Matth.* 11. 28. *Is.* 55. 1. Hitherto have all the

Saints reſorted in their drought, *Pſal.* 44. 1. 2. as the Deere in chaſe, or having eaten Serpents, does to the other Fountaine. It is no ciſterne-water, no pond-water, no puddle-water, of our owne mirie merits that can ſlake our thirſt, when ſcorched with the ſenſe of Gods wrath. And yet the Church of Rome gives us ſuch ſwaſh; dealing with the thirſty Chriſtian, as the *Iewes* with thirſty Chriſt; giving us wine mingled with gall: Chriſts merits mingled with our owne. This is to trouble the Fountaine with filth and mudde; nay, this is *to forſake the Fountaine of living Waters, and to dig pits that will hold no water, Ier.* 2. 13.

6. *Spring water* holds out, will not bee drawne dry, no not in the greateſt heate of Summer. So is it with the blood of Chriſt: It is an unemptiable fountaine, of infinite merit, never ceaſes running. *Zachar.* 13. 1. Thou ſeeſt the bloody iſſue of thy corruption alwayes running, and guſhing out at thine eares, eyes, mouth. The iſſue of blood and water, opened in the ſide of Chriſt by the ſpeare, runnes alwayes for waſhing away thy filth: Thou canſt not *commit* more than God can *remit*.

2. The ſecond declaration of the excellencie, is by the effects of Chriſt, and his graces: whereof one onely is laid downe in this verſe.

If thou kneweſt, thou wouldeſt have asked.

Doct. Knowledge, and deſire of Chriſt, goe together.

Our knowing and deſiring of Chriſt, are joyned together: So that a man can neither know Chriſt truely, but he muſt needes deſire and long after him; neither can hee truely deſire and thirſt after him, not knowing him. Here is the tryall of

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our knowledge. It is but a vaine and idle dreaming knowledge, which provokes us not to prayer. If our eyes were opened to see Christ, so would our mouthes also cry after him. Ignorant persons must here take notice of their misery; for not knowing Christ, they cannot desire him; not desiring him, they cannot enjoy him. Away then with the Popish implicite faith, and if ever thou wouldest have thy soule thrive, labour to have thine eyes opened, *Ephes.* 1.18. to see the worth of Christs merit, and spirit. This is the reason that so few prayers, and hearty desires for grace: Men know not the sweetnesse of grace. The hardnesse of their heart in not being affected with that sweetnesse which is in Christ, is from the blindnesse of their mind.

And this is the first Argument, from the *Excellencie* that is in Christ; yea, but though Christ bee so precious a blessing; yet if a matter of extraordinary difficulty to get him, this might discourage, therefore he addes a second Argument, to provoke her thirst, from the easinesse of obtayning him, even by asking onely. *Thou wouldest have asked of him, and he would have given thee the living water.* Withall here is a secret twitting of the woman, with her unkindnesse, in denying him water: As if hee had said, though thou denyest me a little water, asking thee; yet I would have dealt otherwise with thee, if thou hadst asked me spirituall water.

Our asking, and Gods giving, goe together: Our opening the mouth, and Gods filling, *Psal* 81. 10. Our thirsting, and his watering. Our open heart, and his open hand. If Gods hand be shut

Doct. Our asking and Gods giving goe together.

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thine heart is ſhut: God will not give without asking: If thou have no mouth to aske, God hath no hand to give. *Pſal.* 34.15. *Gods eyes are upon the righteous*; but ſo that his *eares* are exerciſed with their *cryes*; the noyſe whereof muſt open his *eyes* otherwiſe ſhut. When God meanes to beſtow his grace on us; then he ſtirres up in us deſires after his grace. If thou wanteſt ought, ſurely thou art wanting to thy ſelfe in prayer. On the contrary, if thou have an heart full of prayer, thou haſt an aſſurance of receiving thy deſire: for as God will not give if thou aske not; ſo neither canſt thou aske, and God not give. Thy prayer can bee no ſooner in Gods eare, but Gods hand is in thine heart; even in our deſires and ſighs for grace, wee find comfort and joy, which ſhewes, that even in asking wee receive.

VERSE 11. *The woman ſaid unto him, Sir, thou haſt nothing to draw with, and the Well is deepe: from whence then haſt thou that water of life?*

VERSE 12. *Art thou greater than our father* Iacob, *which gave us the Well, and he himſelfe dranke thereof, and his children, and his cattell?*

VERSE 13. *Ieſus anſwered, and ſaid unto her, Whoſoever drinketh of this water, ſhall thirſt againe:*

VERSE 14. *But whoſoever drinketh of the water that I ſhall give him, ſhall never be more a thirſt; but the water that I ſhall give him, ſhall bee in him a Well of water, ſpringing up into everlaſting life.*

Here is a reſumption of the firſt argument, from the *excellency* that is in Chriſt, and his grace, and

a further prosecution of it, by a second effect of Christ. Where first the occasion of this resumption is to be considered; namely, the exception of the VVoman against it, *Vers.* 11.12. reasoning very unhappily in this manner. If thou canst give mee living water, then either that in this Well, or some better: Not in this Well, for then either with a Pitcher; but the Well is too deepe to get it so. Better Water than this thou canst not give, for this is *Iacobs* Well, where hee and his Sonnes drunke.

Doctr. Our conversion is not so easily wrought

See what adoe God hath with us in our conversion. Wee are as strong Oakes not hewne downe at the first stroake: wee hold off, and draw backe, when God with the cords of love would draw us to him. Iesus Christ here offers himselfe to this woman; shee makes no more reckoning of him, than a blind man of the Sunne, than a Sow of a Iewell. And as a blind man can put no difference betweene the Sunne and darkenesse; so neither can this woman betweene spirituall water for mens soules, and temporall for bruite beasts: shee thinkes her selfe wise and witty in reasoning against Christ, but she shewes her selfe a foole. Is the water whereof the beasts drinke, such an excellent gift of God? Or was this woman ignorant of this water, that Christ should need to say, if thou kneweſt that gift of God? or if it were such a water Christ meant, would hee have begged of her before? I thinke shee understood Christ spake of a spirituall water, but shee was disposed thus to cavill, not seeing the use of this strange water of

Chriſts; and perhaps thinking that this Well had ſome holineſſe in it, being *Iacobs*; and ſo was as good as Chriſts. So that ſhee doth not onely, not acknowledge and accept this water, but reject it with ſcorne and disdaine; and uſeth her wits unhappily to flout at Chriſt. This ſhewes the vileneſſe of our perverſe nature, much to be lamented. The more parts of nature, of wit and underſtanding we have, the more untoward, and untractable are we, and with this woman, uſe our wit againſt our owne converſion. This commends the wonderfull mercy of God, that loves us, not onely not *exiſting*, but even reſiſting afterward.

Doct. 2. Superſtition brags of, but followes not holy men.

A property of the ſuperſtitious, to bragge of holy men, as of their anceſtors, when they have nothing of their owne to commend them. So the *Turkes* will bee *Saracens* of *Sarah*, though they bee *Agarens* of *Agar*. And theſe Samaritanes will brag of *Iacob*, though indeed they came out of *Aſſiria*. So the *Papiſts* doe bragge of *Peter* and *Paul*, and of the reliques and bones of the Saints; as this woman of the Well of *Iacob*, but want the mind, judgement, faith, good conſcience of the Saints, as theſe *Samaritanes* of *Iacob*. But the mind of *Iacob* is better than his Well, *To turne* the hearts of the fathers *to the children*, ſaith the Prophet, *Mal.* 4.

And thus much of the occaſion. The reſumption it ſelfe of the Argument followes, wherein the excellencie of the *living Water*, is ſet forth further by another effect: That it gives full contentment to our deſires; and ſo ſatisfies the drinker, that he ſhall never thirſt; which is illuſtrated by compariſon

with

with the temporall water, *Vers.* 13.14.

The parts are two:

1. The *defect* of the water in *Iacobs* Well.
2. The *perfection* in Christs water.

The first in these words. *He that drinketh of this water shall thirst againe.*

Doct. No earthly thing can give full content to the soule.

No earthly thing can give true content to the soule, for this is so spoken of this water of *Iacobs* Well, that all other things are in the same included. *Aqua in puteo*, saith *Augustine*, *voluptas est sæculi in profunditate tenebrosa: hinc hauriunt homines hydria cupiditatum.* Hee that drinketh of the water of pleasure, profit, &c. shall thirst more afterward, than before: for before hee drunke, he was satisfied in hope, in conceit, but now after hee hath drunke, not so much as in hope; the event hath corrected the errour of his judgement. Here is a cooler then to the itch of ambition, to the thirst of covetousnesse; *Why lay yee out your money and not for bread, and your labour without being satisfied? Is.* 55. 2. Our soule can find no more rest in any earthly thing, than *Noahs* Dove when out of the Arke, and therefore as shee returned to the Arke, so must thou returne to that God that made thee for himselfe. *Domine fecisti nos ad te, & ideo cor nostrum iniquietum est donec requiescat in te. August. Thou Lord hast made us for thy selfe, therefore findes our heart no rest, untill it rest in thy selfe.* The circular world cannot fill the triangular heart, no more than a circle can fill a triangle, still there will be some empty corners. Nothing can fill the heart, but that fulnesse which is in Iesus: And therefore

fore purſue in thy deſires theſe earthly things as eagerly as thou wilt, and get of them what thou canſt, and delight thy ſelfe in thy fooles Paradiſe, promiſing this and that contentment, in the end thy thirſt will bee greater than it was in the beginning, thy bread will prove gravell, thy honey gall, thy wine vineger, thy fiſh Serpents. All earthly things are ſweeter in the ambition than in the fruition. *Ipſa etiam vota poſt vſum faſtidio ſunt, & quæ mereri optavimus, vbi meruerimus abdicamus: After the uſe, wee even loath the things wee have often deſired, and thoſe things which wee have deſired to obtaine, when wee have obtayned, wee reject: Ambroſ.*

The ſecond point is the perfection of the ſpirituall water: *Hee that drinketh of the water that I ſhall give him, ſhall never thirſt more.* Hee that ſhall bee partaker of my merits and Spirit, ſhall never thirſt againe.

Object. None thirſt more after Chriſt, than they who have taſted of his ſweetneſſe.

Anſ. Thirſt is either want of moyſture, or deſire after it, hee that hath taſted of Chriſts merit and Spirit, ſhall never thirſt, that is, bee in want, and ſo wholly deſtitute, as hee was before hee taſted. And againe, Deſire is either a vaine deſire, that is fruſtrated, or elſe ſuch a deſire as is ſatisfied. Now hee that hath drunke of this water, ſhall never ſo long and deſire after it, as *Dives* in hell, and not obtaine it: But no ſooner ſhall hee deſire, but he ſhall bee refreſhed; for the water once drunke, ſaith Chriſt, ſhall bee a Well, a Fountaine alwayes

ſpring-

ſpringing, and ſo ready to relieve him, when ever hee thirſts.

The Vſe 1. Here is a large comfort for the Saints. Firſt, they can never fall away wholly, and returne to their former drought. Thoſe few drops which flow from the fountaine Chriſt to them, prove a fountaine in them. If a man take a diſhfull of water out of a Fountaine, and put it into another place, it will nõt prove a fountaine, but quickly conſume: But here the water of the fountaine becomes a fountaine. Looke how many meaſures of water are communicated to the Elect, ſo many fountaines. Now fountaines cannot bee exhauſted: Though the rivers flowing from the fountaine may bee brought to a low ebbe, and in ſome places there may bee great ſhelves, yet there will be water at the head of the river, in the fountaine. And what though thou have but a little grace, and thou ſee many that ſeeme to have more, to turne bankerupts: So did many rich men, that had more oyle, more meale, than the *Sareptan* widdow, periſh for famine when ſhee did not, becauſe there was a freſh ſpring in her little cruſe, and in her little barrell. And ſo howſoever the great water brooks of hypocrites faile in ſummers drought, yet the little fountaine waters of Gods children ſtill hold out: Whence it is, that *Tit.* 3. 5. *Paul* ſaies, that God hath ſhed his grace *richly* upon us, (and yet wee complaine of great ſcarſity) becauſe howſoever it bee but a little, as a fountaine is but ſmall, yet ſtill there is a freſh ſucceſſion, a continuall ſpring alwayes running. And in this regard the foun-

Saints doe perſevere.

fountaine hath more water than the torrent. But the Popiſh Interpreters would gladly elude this place: Here is ſhewed, ſay they, the difference betweene this water and the other, in regard of the waters themſelves; that one may bee conſumed with the heat of the ſtomacke, and ſo cannot hinder our thirſt from returning, the other is incorruptible, and ſo of it ſelfe is able to quench thirſt for ever, if we let it alone, and caſt it not up againe.

Anſw. Chriſt doth not only ſhew what this water can doe, but what it ſhall, and muſt needes doe: *Hee ſhall never thirſt, and it ſhall bee a fountaine of water, ſpringing unto everlaſting life:* Let the Devill give Gods child never ſuch vomits, hee may caſt up ſome of the water, but ſtill the fountaine remaines ſpringing at the heart, the fountaine cannot be vomited up. Farther, to take that they ſay of the nature of the waters: what difference ſhould there be twixt theſe two natures, if as the naturall heate of our ſtomackes prevailes againſt temporall waters, ſo the unnaturall heat of our corrupt concupiſcence ſhould likewiſe prevaile againſt all the ſpirituall water? For what elſe is the caſting up of the water? No, the words of Chriſt are too cleare ſo to bee eluded; *The water ſhall bee a fountaine, alwayes ſpringing to eternall life:* which ſpeech were not true, if it might bee caſt up after it is drunke. In conduits and conveyances of waters, looke how farre the water deſcends, ſo farre it aſcends: Now this water it deſcends from heaven, and thither therefore it will returne againe. As the water in the Rocke followed the Iſraelites into the Land

of

of *Canaan*, so this water that comes from Christ, figured by that Rocke, 1 *Cor.* 10. followes us to the heavenly *Canaan*, during our peregrination here in this world. Grace cannot end in shame; it cannot end but in glory.

Secondly, here is further comfort for Gods children, when they are scorched in conscience with the sense of Gods wrath, and are as the parched ground. As wee say in our ordinary Proverbe, That it is good going on foot with an horse in ones hand; so good thirsting with a fountaine of water in ones brest. He shall not thirst so, but that this water shall be a fountaine, springing and sending forth water to relieve his thirst. *Dives* in hell thirsting, could not have one drop of this water vouchsafed him: But the godly in that hell they are in often upon earth, they have. It is a terrible thing this thirst. Christ that here forgot his naturall thirst, pained yet with this thirst on the Crosse, cryed out, *I thrist*: And *David* that overcame the extremity of the other thirst, pouring the water upon the ground, how miserably complaines hee, vexed with this thirst? *Psal.* 38. and 32. and 143. 6. Yet here is comfort in this misery: a fountaine of living water springs in our hearts, to refresh, to refrigerate and revive us, so that we shall never dye of this thirst.

2. Here is a tryall of the grace of God in us: For it is a fountaine springing and ejaculating his water upward, mounting and aspiring to heavenward, to eternall life, *Pro.* 15. *The way of the righteous is on high*: their thoughts and motions fly upward.

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If the ſtreame of thine affections runne head-long downeward, the grace of God is not in thee.

3. Here is inſtruction what to doe in our drought, to runne to Chriſt, to cry to him for this water: He is both the water, and the giver of the water; *The water which I ſhall give.* As *Siſera* to *Iael*, *Give mee drinke, for I am thirſty*, ſo ſay wee to Chriſt, when ſcalded and tyred with the heate of our accuſing conſciences.

4. Grace of God being compared to fountaine water, it muſt teach us carefully to preſerve the ſame, that it bee not troubled nor poyſoned, that we ſuffer not Sathan, as once the Philiſtims did to *Iſaacks* Wels, to ſtop them up with his mud. The Romanes were carefull, by Lawes to maintaine and fence their fountaines: Greater ſhould our care bee to preſerve this fountaine from all annoyance, and to looke that the ſtreame runne freely and clearely. Perhaps Sathans temptations will damme it up for a while, but we muſt ſo reſiſt, that at length getting the victory, it may flow ſo much the more violently.

Thus much of the two firſt Arguments, to provoke this womans thirſt. The third now followeth, from her owne need of it. Where firſt the occaſion of Chriſts vſing it is ſet downe, namely, the womans not profiting by the former arguments, but rejecting all that was ſaid, with ſcorne and diriſion.

VERSE 15. *The woman ſaid unto him, Sir, I pray give mee of that water, that I may not thirſt, neither come hither to draw.*

As

As if shee had said, Thou talkest much of this water, but I see it not,&c. Their conjecture is too weake, that because of the word *Sir*, thinke this woman beganne to hearken after and reverence Christ, and so in some thirst to call for this water: for it was common to call any stranger so, as *Seneca* also writes, *Quomodo obvios quosq; si nomen non succurrit dominos appellamus:* Therefore I take even these words also to bee a continuance in that scoffing veyne shee began. She pleased her selfe in her frumping, and would loose, not her friend, but her Saviour, and so her owne soule, rather than her jest.

Now if Christs doctrine could not scape flouts nor mocks, as here, and by the Pharisees, *Luk.* 16. no marvell if ours now cannot.

VERSE 16. *Then Iesus said, goe call thine husband and come hither.*

VERSE 17. *The woman answered, and said, I have no husband. Iesus said unto her, Thou hast well said, I have no husband.*

VERSE 18. *For thou hast had five husbands, and he whom thou now hast, is not thine husband: that saidst thou truely.*

Here is the last meanes and incentive of this womans thirst used by our Saviour.

Where consider,

1. Our Lords use of this meanes.
2. The Successe of it.

1. The meanes is to let her see in what need shee stood of Christ, and his water, in regard that shee was a filthy harlot living in uncleanesse. This

hee

hee doth, firſt, by bidding her call her husband, occaſioning her to ſay ſhe had none: and ſecondly, hereupon telling her, that hee whom ſhee uſed as her husband, was not indeed her husband, that is to ſay, ſhee lived in uncleanneſſe, which is amplified by this, that ſhee did ſo after ſhee had had five husbands, and in her old age, in all likelihood: though ſome doe thinke that her other five husbands were ſuch as this ſixt.

Doct. 1. Chriſt knew ſhee had no husband, yet bids her call her husband. This was a ſpeech of triall, ſuch as *Ioſephs* to his brethren, and in wiſedome may be lawfully vſed.

Doct. 2. Chriſts intent in this ſpeech, the iſſue declares, but yet he ſeemes to have another pretence, namely, this; That to give a married woman a gift of worth without her husbands privitie, might bee ſubject to interpretation. This is the beſt uſe of politicke dealing, when it is uſed in tempering with ſoules.

Doct. 3. God at length will awaken the conſcience of ſinners. This woman, likely, of a long time had traded in this filthy courſe, and ſlept ſecurely in the ſame, but at length ſhee is here nipped, and hath a privie touch given to her conſcience for it: So the brethren of *Ioſeph*, after twenty yeares ſecurity, were remembred of ſinne againſt their brother: And thoſe men, *Acts* 2. after fifty dayes, were griped for the crucifying of Chriſt. For a while thou maiſt enjoy a falſe peace in ſinne, but a length conſcience ſhall be awakened, and God will ſet thy ſinne in order before thee, here or hereafter. Doe not comfort thy ſelfe in the ſecrecy of thy ſinne; for though

though with this woman thou maist hide thy sinne from man, yet Iesus Christ knowes of it, and will lay it in thy dish, when thou little thinkest of it.

2. The successe of the discovery of this womans sinne followes. Hereby Christ obtayned that, for which hee laboured all this while, namely, her thirsting after this water, which shee thus bewrayes:

VERSE 19, *Sir, I perceive thou art a Prophet.*

VERSE 20. *Our Fathers worshipped in this mountaine, and yee say that in Ierusalem is the place where men ought to worship.*

1. Shee acknowledges him a Prophet, and so all that true and just, which before shee puts off with jests.

2. As of a Prophet shee seekes resolution in a case of conscience; where that living water runnes, whether in *Ierusalem* or *Samaria*.

Doct. 1. Conviction, the way to conversion.

The most compendious way to conversion, is in conscience to be thorowly convicted, and seriously afflicted for our sinnes. Many would onely have the Gospel taught. As long as Christ preached pure Gospell to this woman, concerning the excellency and worth that is in this fountaine of living water, she scoffed, and broke jests upon him, but when he beginnes to mingle the Oyle of the Gospell, with the Vineger of the Law, when he shewes her her secret filthines, and so takes downe her pride, then she sings another tune. Before shee was whole, and contemned the Physician; before shee was moyst enough, and regarded not this

water; but now ſhe is ſicke, and ſeekes to the Phyſician: now ſhe is dry, and opens her mouth, and gapes like the thirſty ground.

Vſe 1. Miniſters muſt learne firſt to preſent men with the ſight of their ſinnes, that ſo feeling their neede of a Saviour, they may hunger and thirſt after him.

2. Hearers that would profit by the Word, muſt labour to be humbled, till then they will not reliſh it; but being full of their owne conceit, they will play with it, as full-fed children doe with their meate, and as here this woman did. *Iob* himſelfe, till Gods ſpeaking once and twiſe out of the whirlewinde, nothing regarded all the gracious and ſweet words of *Elihu*. An heart ſoftned in the ſenſe of ſinne, is eaſily wrought upon by the word; and a touched minde ſeekes for eaſe.

Doct. 2. Her queſtion is about the true worſhip of God. The reaſon hereto moving her, ſeemes to be this: Being touched in conſcience for ſinne, ſhe deſires reconciliation. True reconciliation in a falſe worſhip ſheé knew there could be none: Therefore ſhe ſeekes to know the true worſhip. Many thinke when they have offended God, they may be reconciled by their ignorant, ſenſleſſe, and ceremoniall worſhipping of him: And ſome thinke that all religions doe well, and God may be pacified by any worſhip: But this woman here teaches another leſſon; That there is one onely true worſhip of God, in, and by the which, his favour can be obtained of ſinners that have offended him.

Doct. 3. This woman had beene nuzled in Samaritaniſme, and

and alwayes worshipped in mount *Gerizim*, yet now she makes this worship a matter questionable; which shewes that she never rested truly contented in that worship. So is it in all false worships, *Mat.* 19. A Pharisee holding according to the opinion of his Sect, Iustification by workes, comes yet to enquire concerning the way of salvation: So the Mariners, *Ion.* 1. Distrusting their owne Gods, call upon *Ionas*, to call upon his God. And many Papists distrusting their owne merits, have wholy in death cast themselves upon Christ.

The same consideration shewes likewise, that an heart truely touched for one sinne, makes conscience of all other sinnes: As this woman touched for her Adultery, beginnes to scruple about Idolatry and superstition. *Doct.* 4.

Marke how this woman takes notice of this controversie betwixt the Iewes and Samaritanes, and speakes of it seriously, as of a matter concerning her selfe. Some would have checkt her, and have sent her to her pitcher, or to the spindle, and askt her; what have women to doe with matters of religion? And many men are there that speake of the controversies of Religion, as *Festus. Act.* 25.18. with great neglect, who yet will talke very gravely, and in great good sadnesse, of their fields, of their corne and cattel. *Doct.* 5. Matters of Religion belong to all.

Marke the prop of false religion, The authority and example of our fore-fathers. *Our fathers worshipped in this mountaine*: The same cry is heard in the Papists mouthes. But, first, wee must consider what these fathers are, and admit none for fathers *Doct.* 6

3. Rulers for following our forefathers.

imitable, but ſuch as God admitted to be his ſons: For our fathers might be blinde and ſuperſtitious. Secondly, whether that which they did, though well, be yet lawfull for us. The fathers before *Moſes* might lawfully worſhip in this mountaine, but the caſe was altred now: God had appropriated a place for ſollemne ſervice in ſacrifice, and tyed them to that, namely the Temple at *Ieruſalem*. Thirdly, Specially, heede not what they before us did, but what God before all, who is the *Ancient of dayes*, in compariſon of whom the greateſt father hath not one gray hayre of Antiquity, would have to be done. To the law and to the teſtimony. *Iſa.* 8.

Doct. 7. Notwithſtanding the controverſies in religion, this woman labours to finde the truth. Not like thoſe that will be of no religion, till they ſee the differences amongſt the learned reconciled. As if a man in ſickneſſe ſhould refuſe Phyſicke, till he ſee the Phyſitians to be all of one minde in their profeſſion: Or as if a travayler, becauſe of the many wayes he meetes with, ſhould therefore ſit downe, and refuſe to goe. Nay, rather would he not, as *Ier.* 6. 16. Stand and behold, and caſt in his minde which is the moſt likely? And would he not aske, and enquire of others?

Doct. 8 This alſo is commendable in the woman, that ſhe doth not headily, and raſhly, relinquiſh her falſe religion, but as the Prophet bids, *Ier.* 6. 16. *She ſtands upon the waies, and beholds*; ſhe uſeth her eyes, her judgement, and underſtanding, reaſoning with Ieſus Chriſt, and ſeekes information of him. Whereas many amongſt us, in a fond humour runne

runne headlong into false religions, without any advisement, without any *standing upon the wayes, and beholding*, & suffer themselves to be carried like bruits.

She takes the opportunity very fitly: A Prophet was present, that could resolve her; she will not let him goe unasked. A sickely man lighting upon a Physician, will be conferring with him about the state of his body: One that hath suites in the law, meeting with a Lawyer, will propound his case to him: And yet though we be dayly among Gods Prophets, we make no use of them. *Doct.9*

Marke the strange change that is wrought in a sinner truely touched. This woman before entertained Christ with great scorne, and inhumanity, proudly insulting over him: Now she lyes humbly prostrate at his feete, and acknowledges him as Gods Prophet: The like in those, *Act.2.* And the Iaylour, *Act. 16.* Having whipped them before, now washed and annoynted their stripes. Ministers must looke for no respect from loose persons, that lye wallowing in the myre of this or that filthy pleasure, as this woman of *Samaria* did. None are more distastefull to such, than Ministers; No matter more tedious to them than that of religion: They thinke it concernes them not. But if once with this woman their hearts be touched with the sense of their sinne, then none more welcome than Prophets; then the Dauncer, and the Fidler, the Iester, and the idle, vaine, lascivious, wanton companion, and his talke, will be rejected, and then the language of *Canaan* will bewray them to be of another countrey than before. *Doct.10.*

VERSE 21. *Ieſus ſaid unto her, Woman, beleeve me, the houre commeth, when ye ſhall neither in this mountaine, nor at Ieruſalem, worſhip the Father.*

Here beginneth the ſecond part of this conference; wherein Chriſt having happily provoked this womans thirſt, doth as happily quench it.

1. *Reſolving* her, touching the true worſhip.
2. *Revealing* himſelfe to be the Chriſt.

1. His *Reſolution* concerning the true worſhip, is an anſwere to her doubt, propounded, *Verſe* 20. Whether the Iewiſh or Samaritan worſhip were the right; whereto Chriſt firſt anſwers here, and then proſecutes his anſwer by meeting with two queſtions, that might ariſe out of this anſwer, *Verſe* 22. 23.

The anſwer in effect is this: That it is not much needefull for her to trouble her ſelfe about this, becauſe neither of theſe two worſhips were long to continue, but both were ſhortly to end. For Chriſt ſought rather to make her a Chriſtian than a Iew.

Woman beleeve me.] This is a ſerious preface, wherein Chriſt uſeth that priviledge of his Prophetſhip, acknowledged by her. For Prophets have right to be beleeved, being guided by an infallible aſſiſtance of the ſpirit: But now no Miniſter to be beleved on his bare word.

The houre commeth.] Here three queſtions may be asked.

1. *Queſt.* Did the Samaritans worſhip the Father? For Chriſts words ſeeme to imply ſo much.

Anſ. In their owne intention they worſhipped the God of *Abraham*, *Iſaac*, and *Iacob*, and that was the

the Father: But indeede they did not; for Christ in the next verse, in a kinde of revocation of that he might seeme to speake in this verse, sayes, *ye worship, ye know not.*

2. *Quest.* Why doth he say, *ye shall worship the Father*, rather than God? And so afterward. *ver.*23.

Ans. To shew us how God is to be worshipped. First, not as an absolute God, but in the Trinity of persons, the Father, Sonne, and holy Ghost. Now when the Father is named, the two other persons are included, all subsisting together in one and the same God-head; we are to call upon the name of God the Father, in the name of his Sonne, by the assistance, and motion of his holy Spirit. Here then all the devotion of Turkes, and Iewes, yea, and of many of our common people is marred, that know not the doctrine of the Trinity. Secondly, As a Father loving us as sonnes, and so we should come to him boldly, as sonnes, crying *Abba Father*. Thou that art a sonne, the darling of thy father, never feare to come into his presence: Never seeke to a stranger to be thine intercessour. Here we see that the Papists, and all such as want the assurance of Gods love to them in Christ, cannot truely pray, for they cannot say the first words of prayer; *O our Father.*

3. *Quest.* How doth Christ say his Father will be worshipped no longer in *Ierusalem*, when God sayes. *Ps.* 132. It is his rest for ever.

Ans. It is true, especially of the things signified by *Ierusalem*, the Church. So when circumcision, *Gen.* 17. 46. Is said to be an everlasting

covenant, it is true, eſpecially in regard of the inward Circumciſion of the heart. It is true alſo of *Ieruſalem*, the type, in a limited ſenſe; as when we ſay, I give thee this for ever, that is, during life. So *Ieruſalem*, circumciſion, legall worſhip, were for ever, that is, till Chriſt, and the beginning of the new world in him.

Doct. In the new Teſtament, diſtinction of place for Gods worſhip is taken away. In the old Teſtament, God revealed himſelfe in the Temple, over the Mercy-ſeate. Chriſt is the true Temple, the true propitiatory; the body being come, the ſhadowes are vaniſhed: Wherefore as they directed their prayers towards the Mercy-ſeate; ſo wee now ours towards Chriſt in the heavens.

VERSE 22. *Yee worſhip that yee know not, wee worſhip that wee know: for ſalvation is of the Iewes.*

Here the firſt queſtion that might be made out of the former anſwer is met with, and it is this: Though both theſe worſhips muſt be ſhortly diſſolved, yet while they continue, one onely is the right: I would know then which that is. Chriſt anſwers; Not yours, *ye worſhip ye know not what*: But ours, *we worſhip that we know.*

Yee worſhip that ye know not.] The *Samaritans* worſhipped the God of the *Iewes*: They expected the Meſſiah, as appeares, *Verſ.* 25. Their religion which was groſſer at firſt, was now refined by *Menaſſes* a Iew, a Prieſt, that in the time of King *Alexander* made a defection to him, and brought many

many Iewes with him. *Origen* also writes, that they received the five bookes of *Moses*; and yet because they conceived not aright of God, nor worshipped him in the place appointed; but had a new Temple, and a Priest-hood of their owne deviſing, they are ſaid, *to worſhip they know not what*, that is, a fanſie, an idoll of their owne braine, not the true God.

When God is not rightly conceived of, as he is revealed in the words, and when he is otherwiſe worſhipped than he hath appointed, he is turned into an idoll. *Epheſ.* 3. 12. The *Epheſians* are ſaid to be without God, before their converſion, becauſe they conceived him in a falſe manner, out of the Father, Sonne, and holy Ghoſt. *Deut.* 32. 17. The *Iſraelites* are ſaid, to have offered to Devils, not to God, though they aymed at the true God in their offerings; becauſe they worſhipepd God in images, contrary to his preſcription. So for Prayer, and humiliation. *Hoſ.* 7. 16. *Iſ.* 43. 22, 23. for faſting, *Zach.* 7. 5. for ſacrifices, *Amos* 5. 25. for the Sacrament, 1 *Cor.* 11. 20. being otherwiſe done than God appointed, God would not acknowledge them as ſervices done unto him, though the doers ſo intended them. *Matth.* 15. *In vaine doe they worſhip me, teaching for precepts, the traditions of men.*

Doctr. God falſely worſhipped, is made an idoll.

Vſe. 1. The *Turkes* and *Iewes* then worſhip an idoll, becauſe God is conceived out of Chriſt. Now there is no ſuch God.

2. Papiſts worſhip an idoll: For firſt they conceive amiſſe of God, as though his preſence were tyed

tyed to images in ſpeciall manner: but alas there is no ſuch God. They conceive amiſſe of Chriſt, as though he were held in the hands of the Prieſt, after the words of conſecration: but there is no ſuch Chriſt. They worſhip therefore a God, and a Chriſt, of their owne deviſing. Beſides they have like the *Samaritans* new rites, new formes of worſhip, which God never commanded: All their religion conſiſts of new deviſed rites and Sacraments: And the Sacrifice of the Maſſe, the very marrow of their Religion, is hewne out of the ſame rocke. They may pretend good meanings, and intentions to God, but *love is the fulfilling of the law*, and *love rejoyceth in the truth.* God findeth fault with the *Iewes*, that they had ſet up their poſts by his poſts, and their threſholds by his, *Ezek.* 43. 8. *Socrates* might have taught them, that God is to be worſhipped, as he himſelfe will. The very heathen *Romanes* knew thus much, as *Auſtin* hath obſerved; when therfore they refuſed the God of the *Hebrewes*, who yet entertained the worſhip of other Gods, becauſe they knew that if they worſhipped him not in that manner he would be worſhipped, they ſhould not worſhip him at all, but a fained deviſe of their owne: Now they could not worſhip him according to his owne will, unleſſe they put away all other gods, and that they were loath to doe, fearing more harme by the anger of theſe many falſe gods, than hoping for good, by the good will of the one true God, as *Auſtin* ſayes.

Our ignorant multitude worſhip an idoll, they know

know not what: for they conceive of God and his worſhip, according to their owne ſilly addle heads, not out of the word of God. Their God is made all of Mercy, and no Iuſtice. Their worſhip of God is their good meaning, and their good deling, and mumbling over the ten Commandements, the Creede, the Lords Prayer, without all underſtanding. In ſickeneſſe and danger of death, a prayer-booke is brought forth, and ſomething out of that muſt be read, though perhaps nothing to the preſent purpoſe. Alas what kinde of God is this of theirs, that can be charmed with a few words? What ſtrange conceits have theſe ſilly people of God? A man may well write upon all their devotions, that which was written upon the alter at *Athens*, *To the unknowne God.* God ignorantly worſhipped, according to the direction of mens blinde and braine-ſicke heads, is an idoll, and no God.

4. Every one in divine worſhip, ſeekes after God: if we would finde him, and not miſſe of our marke; then acquaint we our ſelves with his word, and get ſound direction thereout for every particular of his immediate worſhip, that wee may be able to ſay, *Wee worſhip that wee know*; our owne *wiſedome is enmity to God.* It is not fit Gods enemy ſhould appoint Gods worſhip. *Deut.* 10. 20. *Thou ſhalt feare the Lord and cleave to him.* In Gods feare, that is, his ſervice, he muſt be wholly cleaved too. No adding, no detracting, *Deut.* 12. That wee may offer up the true ſervice to God, there muſt be proving what his will is, *Rom.* 12. 1. 2. Whatſoever

ſoeuer is a good worke, is not electitious of our owne choyſe, *Col.* 2. 22. But of Gods preparing, *Eph.* 2. 10. *Mich.* 6. 8. *He hath ſhewed thee, O man, what is good, and what he hath required of thee.* And *Matth.* 28. 20. *Teaching them to obſerve all things, whatſoever I have commanded you.* So *Ier.* 7. 31. grievous things directly forbidden by God in his ſervice, are yet rejected by this reaſon: *when I commanded not.* There is an itch in us, and ſuch is the pride of our fleſh, that wee would faine be medling, but God reſtraines us, *Num.* 15. 39.

We worſhip that we know,] *We.* Therefore ſay the *Arians*, Chriſt is a creature?

Anſ. 1. He ſpeaketh by the figure ἀναχοίνωσις, as *Paul*, 1 *Theſ.* 4. 15. *We which live at the comming of the Lord.* Secondly, Chriſts humanity is a creature, and did worſhip, as when he prayed in the Goſpell.

For ſalvation is of the Iewes.] This is a reaſon proving the Iewiſh worſhip true, becauſe they had the word of God among them; the doctrine of ſalvation, giving them direction how to worſhip God ſavingly. *Is of the Iewes*; of, or from them, not onely among them, but from them flowes to others, as *Iſ.* 2.

Doctr. A triall of the true Church.

Here is an excellent, both note aud priviledge of the Church. Chriſt doth not determine the matter by univerſality, ſucceſſion, &c. But there being a controverſie betwixt the *Samaritans* and the *Iewes*, which was the true Church, who had the true worſhip, he tryes it by this note of the doctrine of ſalvation, when it is ſo among a peo-

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ple that it flowes from them to others for their benefit. Otherwise *Moses* five bookes were among the *Samaritans*, as now the Scriptures among the Papists, and yet salvation is not from them, because they are lockt vp in an vnknowne tongue, and depraved with corrupt interpretations: as Israel is said to be without law, when without lawfull Priests, and so the sound interpretation of the law, 2 *Chron.* 15. 3. *Consanguinitie of doctrine makes the Church Apostolical.* Tertull.

Vse 1. Let those then out of the Church associate themselves thereto, and get themselves matriculated into it: for here onely salvation is to be had, and therefore thither flee all the elect, as Pigeons to their windowes, *Is.* 60. 8. True worship and salvation goe together.

2. To those in the Church. Both to stay them in the same; whither should wee goe? Thou O blessed mother hast the words of eternall life, thou art the pillar and ground of truth. And also to make them know their happinesse, and bee thankfull, and make use of being in this blessed society. There be many barren figge-trees in this garden, that doe but cumber the ground, and make no benefit of the fatnesse of the soyle. Societies, Townes, Cities, Countries, are much commended by the speciall commodities they yeelde: now the Church yeeldes the best commoditie, salvation of our soules; Oh happy priviledge! let us therefore pray to God, and labour with all our might, that his Church may still continue among us, for if that goe downe, farwel salvation: And being

in

in the Church, let us ſucke of her breaſts this ſalvation.

VERSE 23. *But the houre commeth, and now is, when the true worſhippers ſhall worſhip the Father in ſpirit, and in truth: For the Father requireth even ſuch to worſhip him.*

VERSE 24. *God is a Spirit, and they that worſhip him, muſt worſhip him in ſpirit, and truth.*

Here the ſecond queſtion, ariſing out of Chriſts anſwer, is met with: And it is this. If the Iewiſh worſhip it ſelfe muſt expire, what other worſhip muſt ſucceede? Chriſt anſwers, a worſhip that is in *ſpirit and truth.* The ſenſe. *The houre commeth.*] The time is at hand: *And now is,*] to wit, in part; becauſe Chriſt being already come, hee began in part to obſcure the grace of the legall worſhip. *In Spirit.*] Spirit, ſignifies firſt the heart, and ſo is oppoſed to the heartleſſe, and formall devotion of the Samaritans. Secondly, the inward renued, and ſpirituall motions, and affections of the heart, together with ſuch outward actions, as neceſſarily flow from them, and wherein they expreſſe themſelves. And thus *Spirit* is oppoſed to the earthly, and carnall worſhip of the Iewes, which ſtood in meates, and drinkes, and divers waſhings, and carnall rites, *Heb.* 9. 1. 10. and 7. 16. *And Truth.*] Truth being taken for ſincerity, is the ſame with Spirit in the firſt ſenſe, or not much differing; but further it is here oppoſed. Firſt, to the Iewiſh rites that ſtood in figures, and ſhadowes: but now the worſhip of Chriſtians ſtands in the truth of thoſe

figures,

figures, as in mortification, and denyall of our ſelves,&c. figured by the legall Sacrifices, *Ro.* 12.1. This is the reaſonable ſervice of God, and as here Chriſt ſpeakes, the ſpirituall ſervice. Secondly, it is oppoſed to the voluntary worſhip of the Samatanes, deviſed by their owne lying braynes, and ſo was a falſe worſhip, not onely wanting the *truth* of a good heart, for the manner, but the *truth* of Gods word for the matter of the worſhip. This is the full ſenſe.

1. *Object.* The true worſhippers worſhipped God in *Spirit* and *Truth*, in the old Teſtament, in this ſenſe.

Anſ. True, they worſhipped God in *Spirit*, but yet withall in the worldly Sanctuary at *Ieruſalem*: and in *Truth*, but yet withall in ſhadowes and figures; but now we worſhip in *Spirit*, without ſuch Iewiſh carnall worſhip; in *Truth*, without figures.

2. *Object.* Doe not wee worſhip God ſtill with outward Ceremonies, as bowing the knee, lifting up the hands and eyes, uſing the voyce in prayer? and are not our Sacraments outward and earthly elements?

Anſ. The former of theſe Ceremonies are naturall, and ſerve lively to expreſſe the inward motions of our hearts, and ſo belong to the worſhip that is in ſpirit: for the worſhip in ſpirit is not onely the inward affection, but all ſuch outward declarations in action, as a ſound affection muſt needes vent it ſelfe by. The latter are inſtituted by God himſelfe, but they are ſo few, Bread and Wine in the Supper, Water in Baptiſme, that in

comparison

compariſon it may ſeeme meerely ſpirituall worſhip to the Iewiſh.

The Vſe. 1 The Popiſh worſhip is here marked out for a falſe worſhip. When Chriſt here ſaies, *the true worſhippers ſhall worſhip in ſpirit, &c.* Hee implies, there ſhould be falſe worſhippers, that ſhould worſhip otherwiſe: and it ſeemes probable, that hee even aymed at them in theſe words. Surely he hath notably diſcovered them; for their worſhip is as ceremonious, as pompous, and outwardly glorious, as ever was the Iewiſh; meerely ſenſuall, pleaſing the eyes with their golden Images and coſtly furniture, with their richly arayed Prieſts, paralleling the Iewiſh; Pleaſing the eares with their muſicke; the ſmell with their incenſe and perfumes. Their whole Maſſe, what is it but a maſſe of Ceremonies? They revive, and rake out of the aſhes, the Iewiſh and Paganiſh Rites. *Paul* ſhewes, *Gal.4.* that the Iewes were but Children when their Ceremonies were in uſe: The Popiſh religion then is but a babiſh, and an Apiſh religion: The Church is no baby now. *Auguſtine* complained of the unſupportable burden of Ceremonies clogging the Church in his time, inſomuch that the condition of Iewes, ſayes hee, was more tolerable than of Chriſtians. But now the little finger of Popiſh ceremonies is farre heavier to the Church than the whole body was in *Auguſtines* time. Well, if this be a note of the true worſhip, that it ſhall not bee as the Iewiſh, all Ceremonie, but all Spirit, and as little Ceremony as may be, ſurely the Popiſh worſhip, a fardell of Ceremonies, and naught elſe, cannot

not be the true. As in men, the lesse body the more spirit commonly: so in Gods service, the greater the bulke of bodily ceremonies, the lesse spirit of ture Devotion. See *Ier.*3. 16. The true worshippers shall so heede the spirituall worship, that they shall forget the Arke, that is, all those outward Ceremonies; but how have the Papists forgotten them, that have revived them? And *Isa.* 65.5. the false hypocries are brought in, crowing over the true worshippers, glorying in their outward ceremonious worship. Nay, they are here yet further discovered: for the true worshippers *worship the Father.* Wee heare of none else they are to worship. But the Popish worship directs us to Saints, and to Angels. Further, the matter of Gods worship must bee in the word, and according to the truth thereof: But the Popish worship is a voluntary, devised, Samaritane worship, and so is neither in *Spirit*, nor in *Truth.*

Gods service chiefely coosists in the affections of the heart

2. Here we are taught, wherein principally the service of God consisteth, namely, in the inward and spirituall affections and motions of the heart, when our thoughts, our love, our confidence, our joy, and our delight are in God: This is to worship God in spirit. So *Zachary* in his Song, *Luke* 1. 74.75. Many talke of their serving of God, but few know what it meanes: God is not to be served only morning and evening with a few words, but al the day long, as *Zachary* saies, *all the dayes of our lives:* yea, all the houres; *for this is the whole duty of man to feare God, and keepe his commandements, Eccles.*12. There must bee nothing done by man, but it must

belong to this: for even in our eating and drinking we muſt glorifie God; and no glorifying of God, but by obedience, and obedience is better than ſacrifice; it is the higheſt ſervice. Hee that doth not thus ſerve God, doth but mocke him in ſaying of his prayers, and comming to the Church, and deales with him as *Prometheus* with *Iupiter*, in giving him bones covered over with skinne, having eate up all the meate. It is the Devill that men commonly ſerve, when their affections, motions, and actions are ſet on ſinne. Could wee endure to have one glaver on us with faire words, and give us Court-holy-water, and inwardly to conſpire with our enemies againſt us? And yet thus doe we deale with God, and wee thinke wee ſerve him trimly too. As the common drunkard, ſwearer, adulterer, &c. thinke when they have beene at Church, they have ſerved God ſufficiently, though all the weeke long they have ſerved the Devill in the ſtewes, and in the Ale-houſe.

A direction for performance of Gods outward worſhip.

3. Here is an excellent direction for us, in performing outward ſolemne ſervice to God. Theſe two things muſt be conjoyned, *Spirit* and *Truth*: There muſt be a *true matter* of worſhip, grounded on the Word; it muſt bee no deviſed worſhip: There muſt bee alſo a *true manner* of worſhip; it muſt be done with the very ſpirit of the mind, and come from the very heart-roote: it muſt be no formall complementing worſhip. Though it muſt not be will-worſhip, in regard of *preſcription*, yet in regard of *performance* it muſt be will-worſhip: it muſt bee performed with the will, the affections,

and

and all that is within us, *Psal.*103.1. Though our will may be no instrument of *devising*, yet a speciall instrument of *performing* worship. Many mens prayers are onely *wit-worship*: some wit they shew in framing a prayer, but no *will-worship*, no affection, no life, no heate of devotion: These are the too common errours in our worship: Though *Truth* yet no *Spirit*. Though we be no Iewes, and are of the true Church, and have a true worship, yet wee worship with false hearts, full of hypocrisie. Againe, if *Spirit* yet no *Truth*: Though some blind kind of zeale, yet not according to knowledge; though some affection in the service performed, as sometimes in simple and well-meaning Papists, and superstitious persons, yet the worship is in mount *Gerizim*, it wants the truth of Gods word to warrant it. Thus some are Iewes, some Samaritanes: either a false worship, or a true worship with a false heart; few true worshippers. Our common sinne is that, *Isa.* 29. 13. *To draw neare with our lips*, our knees, our eares, *when our hearts are farre from God*, and to give God the shell of outward adoration, without the kernell of spirituall devotion. Outward service is so farre forth service, as it expresseth the inward: Therefore it is the inward that Gods children doe specially stand upon; for bodily exercise profits but little, nay, it hurts much, being severed from the spirituall. Therefore take heed in prayer of wandring minds, cold hearts, heavie and dead affections: All our labour is then lost. It is false which Popish Doctors teach, that Prayer is both *meritoria* and *im-*

petratoria, that it both merits and obtaines, though there be no actuall intention of the minde in praying: So doth *Thomas* 2ª. 2æ. We would pray and worſhip God; but we are no true worſhippers if we worſhip not in ſpirit: Therefore ſaies the Prophet, *Hoſ.* 11.12. *They compaſſe me with a lye.*

4. Here wee ſee the priviledge of the Church of the new Teſtament: *Moſes* his veyle of the Ceremonies is taken away, and now with open face we may behold the face of God, 2. *Cor.* 3.18. Then the ſea about the Altar was braſen, 1. *King.* 7.23. and what eyes could pierce thorow it? But now our ſea about the Throne is glaſſie, *Revel.* 4.6. like unto Chryſtall, clearely conveighing the light and ſight of God to our eyes.

Motions in Gods ſervice muſt be ſpirituall.

5. It is not enough that in Gods worſhip, we feele in our ſelves inward motions and affections, but theſe motions muſt bee ſpirituall, ſtirred up in us by the Spirit of God, or elſe wee cannot truely bee ſaid to worſhip in Spirit. This makes, firſt, againſt all unregenerate perſons, all hypocrites, and temporary beleevers: Though they may feele ſome flaſhings in their devotions otherwhiles, yet theſe motions are not from the ſanctifying Spirit of God, the Spirit of Prayer, *Iude* 20. *praying alwayes in the Holy Ghoſt.* Secondly it makes againſt all ſuperſtitious, idolatrous, and Samaritane worſhippers. Commonly ſuch mens devotions are very dead, and Chriſt oppoſeth true and hearty worſhip to Samaritane worſhip: for commonly falſe worſhip is groſly hypocriticall, *Iſa.* 29.13. *This people draweth neare with their lips, but their hearts are farre*

farre from mee. And why? *Their feare towards me is taught by the precepts of men.* But if not grossely, yet at least closely hypocriticall, for the inward motions, and affections of heart, they feele, are not spirituall, but carnall, arising from their owne deceitfull hearts, meere juglings and illusions of Satan, transforming himselfe into an angell of light. This is a certaine rule: The author of a worship, is in a manner the performer of a worship. But Gods spirit is no author of a superstitious, idolatrous worship. No, mans braine and Sathan are the authors; and therefore he owes their inventions no such service, as to attend upon them, and to helpe them in the performance of such a worship. Let them pretend then as long as they will, that such and such devises of theirs, helpe to stirre up devotion; as to see the Crucifixe in prayer,&c. as they did, *Isa.66.5.* in their false worship; saying, *Let the Lord bee glorified,* by these additaments of ours, incentives of devotion; the truth is, onely the spirit stirres up true devotion; and in stirring it up, hee blowes onely with his owne bellowes: Hee workes onely with his owne tooles, and not with the bungling tooles of popish workemen, which will fit the spirit of God, as well as *Sauls* armour did *David.* Well then may that devotion bee suspected, which is inkindled by such provokements.

6 Here is comfort. Who hath not often experience of a vagrant and fugitive heart in prayer? of much coldnesse, and faintnesse? But here is our comfort. It is not said, the true worshippers,

pers, ſhall worſhip in *ſpirit*, and *perfection*; with a perfect ſpirit, but in *ſpirit* and *truth*; with a true, and honeſt ſpirit, which if thou feele in thy ſelfe, God will cover other imperfections.

For the Father requireth.] Here is the firſt reaſon, proving the former aſſertion, drawne from the will of God. Hee ſtands upon it to have ſuch kind of worſhippers; delights onely in ſuch worſhip, acknowledges, and rewards onely ſuch worſhip. They that would doe ſervice, muſt doe pleaſing ſervice: onely this ſervice pleaſes him; and therefore onely ſuch ſervice to bee performed. A ſtrong argument: As if I ſhould ſay to one that ſeekes a ſervice in ſuch an houſe; The Maſter of this houſe requires paines, fidelity, dexterity in his ſervants, and therefore ſuch as will ſerve him, muſt be ſo qualified.

Vſe 1. To make every man looke to his heart, that it bee ſpirituall, renewed, ſincere in Gods ſervice, for God lookes moſt to this. In doing a peece of worke, the Artificer labours to give contentment to his eye, for whom hee doth it. Now Gods eye in Prayer, will examine the inward man. If God did ſtand upon thy phraſe of ſpeech, the geſture of thy body, or the like; then thou mighteſt make theſe things thy ſpeciall care. In all ſervices among men, we ayme ſpecially to pleaſe them wee ſerve: So ſhould it be in Gods ſervice; and yet at this day, in nothing is God diſpleaſed more. But why takeſt thou ſuch a deale of paines to diſpleaſe him? Thou maieſt diſpleaſe him, in not ſerving him. Diſpleaſing ſervice is a double diſhonour, becauſe

becauſe thou diſpleaſeſt him in that act, wherein hee ſpecially lookes to be pleaſed.

2. Comfort to thoſe that worſhip God in ſpirit, and truth. Though the falſe brethren, in the Church, caſt them out with ſcorne; as though their worſhip were not glorious enough, and therefore cry, *Let God be glorified*, with a more ſtately, and magnificent kinde of worſhip, *Iſ.* 66. 5. yet God applaudes them; he ſmels a ſweet ſavour, and anſwers by the fire of his ſpirit, and turnes their burnt offering into aſhes: for ſo it followes in that place of *Iſaiah*; *But hee ſhall appeare to your joy*: Or as *Tremellius*, *Wee ſhall ſee your joy*; namely, which yee have in your ſpirituall worſhip of God, as a teſtimony of Gods approbation; *When they ſhall be aſhamed. Prov.* 15. 8. *The ſacrifice of the wicked, is an abomination to the Lord; but the prayer of the righteous, is acceptable unto him.* A ſacrifice is ſet out with great pompe, and furniſhed with variety of many glorious ceremonies. And yet the poore naked Prayer of a ſpirituall worſhip, is better accepted of God, than the ſumptuous bravery of the moſt glorious ſacrifice of the formall worſhippers. The *Publicans* one ſhort ejaculated ſentence, *Lord be merciſull to me a ſinner*, is more acceptable, than the moſt flouriſhing Phariſaicall rhetorique. It is no matter what men require in Gods worſhip; they may require this, and that; but God requires ſpirit, and truth: Bring this, and wee ſhall pleaſe him.

VERSE 24. *God is a ſpirit, &c.*] A ſecond reaſon, drawne from the nature of God. He himſelfe

ſelfe is a pure, ſpirituall Eſſence: His worſhip therefore muſt bee anſwerable. *A ſpirit*, namely, uncreated, and uncompounded, moſt ſimple: for Angels are created, and compounded, and ſo are but droſſie, and feculent to God, who is moſt ſimple, void of all compoſition, though never ſo ſubtill, or refined.

Vſe 1. Againſt Imagery. God is ſo ſimple, ſo ſpirituall that no Angels penſill can ſet out his nature. *Whereunto will yee liken mee?* Images are diſgracefull to his ſimplicity, and ſpirituality, as I may ſay, of Eſſence, as alſo to his incircumſcriptible infiniteneſſe.

2. Againſt all fleſhly, formall, hypocriticall worſhip. Theſe kinds of worſhippers deny his ſpirituall nature: make him a God of fleſh, and bone. It is common with men, in their trouble, to goe to God, but yet with ſome outward ceremonies, as this woman, in this perplexity Chriſt had now caſt her into, no doubt was ready to have done, to have runne to Mount *Gerizim*, and there have performed ſome rites: ſuch men ſhew, they have too too groſſe conceits of God: But we muſt learne to proportion our worſhip to Gods nature. Gods nature is ſimple; in that which is ſimple, there is no compoſition, nor diviſion: Therefore in our worſhip there muſt bee no compoſition; it muſt be void of mixture: A linſey-wolſey patcht worſhip, ſauced, ſpiced, ſophiſticated with humane inventions, doth nothing ſort with the ſpirituall ſimplicitie of the divine Eſſence.

Againe, in our worſhip, there muſt be no diviſion,

sion, not an heart, and an heart. As God is one without division; so our worship must bee whole and entyre, heart and head, understanding and affection, body and soule, must harmoniously consspire together, in an heavenly consort. God is a reasonable, and an understanding God; and therefore *Rom.* 12. 1. hee must have *reasonable service.* Bodily service is but an unreasonable service, which even fooles, void of reason, may performe. The Latine service of the Papists, is also an unreasonable service, for the understanding is idle in that service. Where there is this grosse hypocrisie, to give onely a knee, a knocke on the breast, a few words, there God is not apprehended to be a spirit, for then wee would thinke he could see our spirits, and their behaviour.

VERSE 25. *The Woman said to him: I know well that the Messias shall come, which is called Christ: when he is come, he will tell us all things.*

VERSE 26. *Iesus said unto her, I am hee, that speake unto thee.*

Christ having satisfied her thirst, in the matter of divine worship, hee doth now satisfie it also in the matter of the *Messiah.*

Where observe:

1. Her *thirst* after the *Messiah, Vers.* 25.
2. The *satisfaction,* 26.

1. Her *thirst* or desire, after the *Messiah,* is but covertly discovered: *I know well the Messiah shall come.* As if shee had said: It is true indeed which thou speakest, that there must be an alteration of divine.

divine worſhip: for the *Meſsias* muſt come, and then ſhall this alteration bee: Oh that once hee were come, that wee might know theſe points fully of him; *for he will tell us all things.*

Her ſpeech containes a profeſſion of her faith concerning Chriſt. Firſt, that hee ſhould come: and ſecondly, of his office he ſhould execute when come; *Generally* in the word *Chriſt*; Particularly, *teaching all things*: for the firſt, thereout we learne:

Doct. 1. That Gods elect at length, make happy uſe of ſuch things, which at firſt they heard but heedleſly, and without regard. An adultereſſe, ſuch as was this woman, could not heare the report of Chriſt with any great affection; but now ſhee makes excellent uſe of that common report ſhee had heard often before, but negligently. This may comfort Miniſters, when for the preſent their doctrine is but ſlightly regarded.

Doct. 2. Marke how a little before Chriſts comming, the minds of people were rayſed up in expectation. So in the reformation in *Luthers* time, what preſagements did God give to many? How did they ſigh under the Ægyptian bondage, and with how erect an expectation did they deſire deliverance?

For the ſecond, ſhee acknowledges all his offices in generall, in the name *Chriſt*. For Prieſts, Prophets, and Kings were annoynted under the Law, and that as figures of Chriſt in thoſe offices: And theſe offices had met double in ſome others, as *Melchiſedec* was King, and Prieſt; *Samuel* was Prieſt and Prophet; *David* King, and Prophet; but never all three in any, but in Chriſt; and ſo no

perfect

perfect Christ, but hee. The use of this name is.

1. To assure us that Christ is a sufficient Saviour. The name of *Iesus* is not so fully comfortable, unlesse this of *Christ* be added. For this shewes that hee is a Saviour *ex professo*, sealed, appoynted by his father, and by him annoynted with the Holy Ghost. So in this name, there are the three persons consenting to our salvation: The *Sonne*, annoynted by the *Father*, with the *Holy Ghost*.

2. When thou feelest in thy selfe the spirit of heavinesse, and art steeped in salt brine, then come to this *Christ*, who is annoynted with the oyle of gladnesse, for his fellowes, to revive the dejected. *Luk.*4.18. This is the oyle that will make the blurred countenance and furrowed face to shine.

3 When thou feelest thy joynts stiffe that thou canst not stirre, then come to this *Christ*. The oyle powred on him being the head, shall distill downe on thee, being one of his members; and being suppled therewith, thou shalt nimbly runne the wayes of Gods commandements.

2. More particularly, shee acknowledgeth his Propheticall office, *And when hee is come he shall teach us all things*. How many great Doctors are there at this day, that may bee set to schoole to this woman of *Samaria*? The Papists teach, that the Church may still determine and conclude new articles of Faith. In divers poynts of controversie at this day, when we alledge that there is no such thing in scripure, nor in the purer antiquity after the Apostles, they say the Church had then defined nothing of those points: And *Bellarmine* sayes that

No articles of Faith left to the Churches determination.

that when the ſcriptures were written, that the cuſtome of vowing to Saints was not begun. *Scotus* ſayes, as hee is cited by *Bellarmine*, that before the *Lateran* Councell, *Tranſubſtantiation* was no article of Faith: How then is this true, that Chriſt when he came would teach all things? If Chriſt had bin a *Papiſt* he would never have held his peace at this, but have checkt this *Lutheran*, and have told her that Chriſt would have let ſome things alone for the Councell of *Lateran* and *Trent* to determine. But had *Moſes* a patterne in the Mount for every thing, even for the ſnuffers, and hath God leſſe regarded his Church in the new Teſtament? Nay, rather πολυμερῶς, *Heb.* 1.1. by peece-meale, and fractions, God ſpake in the old Teſtament, *but now in theſe laſt dayes hee hath ſpoken by his ſonne.* Which oppoſition ſhewes, that by his ſonne he ſpake perfectly, and tels us all things, and that even concerning the outward worſhip of God. For of that did the *Samaritane* ſpeake to Chriſt.

2. Poynt. The *ſatisfaction* of her thirſt.

VERSE 26. *I am he that ſpeake to thee.*

Doct. 1. God reveales his ſecrets to humble ones.

God deales otherwiſe with poore humble teachable ſinners, than with the proud, and refractory. For the Phariſees more plainely ſhew their deſire to know the *Meſſiah*, and yet can have no anſwere; whereas this woman, but ſecretly implying her deſire in this kind, hath this gracious anſwer returned, *I am hee.* The Iewes, *Ioh.* 7.36. could have no anſwere of that doubt whereof the diſciples have, *Ioh.* 16. 16. 17. &c. *The Lord will teach the humble, and his ſecrets to them that feare him*, *Pſal.* 25. This

is

is the reason, that many hearing the word, profit not by it, because they are unworthy, and unfit to profit by it: they heare with proud and stubborne hearts. Christ will not reveale himselfe to such.

No sooner are there good desires in the godly after Christ, but the desired Christ is at hand, and shewes his face. Thus much appeares by that inward joy they feele in desiring. As it is thus in this life for the spirituall presence, so also for his corporall presence, and comming in person to the last Iudgement. The desires that Gods children feele in themselves, sighing for him, to make an end of all these confusions and disorders here below, are an evident argument that that comming hastens apace.

Hitherto the *Conference.*

Now the *Consequent* followes

VERSE 27. *And upon that came his Disciples, and marvelled that hee talked with a woman: yet no man said unto him, What askest thou? or why talkest thou with her?*

Here is the first Consequent; the Disciples comming and finding him talking with this woman, with their marvell thereat: which marvell is set forth by the *Diverse*, that though they marvelled in their minds, yet they murmured not with their mouthes.

1. As touching the marvell, the reason of it was this, because it was not Christs usuall manner to be alone with women talking. Their marvell shewes so much.

Wee

Wee muſt bee carefull to avoid all ſhewes and ſuſpitions of evill, 1 *Theſſ.* 5. 22. and to procure things honeſt before men, as *Paul*, 2 *Cor.* 8.20.21. in matter of diſtributing almes, he would have one joyned with him, a witneſſe of his dealing, to prevent ſuſpition. It is not enough to ſay, as now too many; Why, I care not what the world ſayes, I am privie to my ſelfe of mine innocency.

Object. Yet Chriſt now did this.

Anſw. It was upon a ſpeciall occaſion. Haſt thou the like? In thy ſuſpicious practiſes doſt thou not rather hazard the corrupting of thine owne ſoule, than the helping of anothers? Or haſt thou the like holineſſe, gravity, integrity, to cleare thee, that Chriſt had?

Yet no man ſaid.]

When wee conceive not all things in Gods dealings, with our ſelves and others, and to fleſh and blood ſome things ſeeme harſh, yet this is the honour we ſhould doe the Lord, not to quarrell, but to aſſure our ſelves hee hath juſt reaſons of his doings, though we ſee them not: though evill thoughts begin to riſe in our minds, yet let us choake, and ſtrangle them in the birth, cruſh them in the ſhell, never ſuffer them to come abroad, but huſh them, with *David*, *My ſoule be ſilent to Iehovah*, *Pſa* 62.1.5. Wicked men may refraine and reſtraine themſelves upon carnall conſiderations, as *Haman*, but onely Chriſts diſciples upon a reverend reſpect of Chriſt.

VERSE 28. *The woman then left her water-pot, and went her way into the Citie, and ſaid to the men.*

VERSE

VERSE 29. *Come, see a man which hath told mee all things that ever I did: is not he the Christ?*

VERSE 30. *Then they went out of the Citie, and came unto him.*

Here is a second consequent, The womans leaving her water-pot for haste, and going to her neighbours to acquaint them with this joyfull newes, and with her good successe. Here,

Doct.1. Zeale followes true conversion.

See the zeale of one truely converted: She had brought her pitcher to the Well, but now she hath gotten a sight of Christ, farewell Well, water, water-pot, and all; she hath other matters to mind now. Let worldlings that have no other treasure than earthly, let them minde and follow these earthly things, let them attend their water-pots: wee with Christ doe walke upon the waves of the Sea, and trample all these inferiour things under our feet, in comparison of the heavenly. After the same manner, *Luke* 2. the shepheards left their flockes. Alas, now we cannot leave our beds, our sports, to come to the house of God. Gods kingdome must attend and wait upon our pitchers: Even on the Sabbath Servants must bee sent about meaner matters than water-pots, when they should bee at the fountaine of living water, with their pitchers to draw, namely, with their eares to attend Gods word, *Is.*55.1.3. But men choose rather to use the pitcher of their owne concupiscence, to draw out of the pudly fountaine of vaine pleasures. If with this woman of *Samaria* wee had once seene Christ, wee would breake these pitchers.

Doct.2.

Those that have truly tasted of the sweet of Gods

mercy

mercy themſelves, commend it to others, and with *Paul*, wiſh that all were as themſelves. As the Lepers revealed the booty in the Tents of the *Aramites*, 2. *Kings* 7. ſo this woman, this rich booty ſhe had met with at the Well: So *Andrew* tils *Peter*, and *Philip* tels *Nathanael* of the *Meſſiah*, *Iohn*. 1.

Her argument whereby ſhee perſwades them to come ſee this man, as in all likelihood the *Meſſiah*, is, becauſe hee had told her all that ever ſhee had done. Onely that one ſinne of uncleanneſſe was mentioned by the Evangeliſt, but it ſeemes Chriſt ſaid more to her than the Evangeliſt related.

Doct. 1. The ſame argument proves the Scripture to bee Gods word, becauſe it diſcovers to us our ſecret corruptions, 1. *Cor.* 14. 24. 25. *Heb.* 4. 12.

Doct. 2. See how this woman to glorifie God, and to doe good to the ſoules of her neighbours, is nothing dainty to ſhame her ſelfe: For ſhe acquaints them with her ſecret ſinnes. Oh our niceneſſe! we ſtand upon our credit in the world, but God can ſet us on the racke, and then draw the truth out of us perforce.

Doct. 3. The good ſucceſſe ſhee had in this her invitation, ſhewes how weake meanes ſhall prevaile, when God will touch the heart.

VERSE 31. *In the meane while the Diſciples prayed him, ſaying, Maſter eate.*

VERSE 32. *But hee ſaid unto them, I have meate to eate, that yee know not of.*

VERSE 33. *Then ſaid the Diſciples betweene themſelves, hath any man brought him meate?*

VERSE

VERSE 34. *Iesus said unto them, My meate is that I may doe the will of him that sent mee, and finish his worke.*

Here is a third consquent, and it is an heavenly discourse of our Saviour, wherein hee provokes their diligence in labouring in Gods harvest.

Where observe:

1. The *Occasions* of this Discourse.
2. The *Matter* it selfe, and the *Arguments* wherewith hee urges them.

The *Occasion* was this: His Disciples, having provided meate, urged him to eate, *Vers.* 31.

Marke in the Disciples the disposition of carnall men, whose mindes are wholly taken up with earthly matters, with eating and drinking, &c. And while the godly are thinking on heavenly matters, then will they be interrupting them with these vaine things, as on the Sabbath day. Christ was now in his meditations, cooking some spirituall meat for the poore hungry Samaritans, that were comming towards him, and now the Disciples come talking of temporall meate.

An heavenly minde makes an heavenly use of earthly things

See in our Saviour the disposition of an heavenly minde, turning all into heaven, as the good stomacke doth even grosser meates in good nourishment, whereas an ill stomacke would turne the finest meats into bad juyce; and so an earthly minde will turne even heaven into earth: But an heavenly minde turnes earth into heaven, like a Bee, that suckes hony out of bitter hearbes, and like unto fire that turnes into fire that which is cast into it. That wee have no such gift to fasten heavenly dis-

courſe upon others, even upon occaſion of their earthly, nay, that when juſt occaſion is offered, we cannot hold out in any ſuch diſcourſe, but grow weary, it ſhewes that we are not heavenly minded. If two travellers went together thorow a ſtrange Land, towards their home, whereof would they talke moſt? Not ſo much of the ſtrange land where thorow they paſt, as of their home. So if indeed we did here travell towards heaven, we would minde and ſpeake of heaven and heavenly things more.

Doct. 3. Our Lord forgot his hunger, as before his thirſt, and preferres the ſoules of the Samaritans before his own belly. How many ſlow-bellies are there in the Miniſtry, that while they ſeeke themſelves, and follow their owne affaires, ſuffer the flock to ſtarve? And our great ones will have their ſervants be abſent from Church, only to attend their bellies. Thus to preferre the baſe belly before the precious ſoule bought with Chriſts bloud, is quite contrary to Chriſts example. *David* called it the water of bloud, gotten with the hazzard of his ſervants life, 2 *Sam.* 23. How bloudy are ſuch meates, as are ſawced with the bloud of mens ſoules?

2. Point. The *Arguments* provoking them, which are ſixe.

1. *Argument*, from his owne example, propounded, firſt, more obſcurely, *Verſe* 32. and then upon occaſion of the Diſciples doubting, *ver.* 33. it is repeated and explained, *Verſ.* 34. *My meate is that I may doe, &c.* Learne in generall.

Doct. 1. The exhorter of others muſt be able to alledge his owne example, and muſt worke as well on the eye,

eye, as on the eare: So *Paul, Acts* 20. 31. Words blush if deedes faile.

The use of Christs holy life is for our imitation, *Iohn* 13. 15. We must therefore with an attentive steddy eye heede his example, as Painters do the face they expresse. In other examples there are defects; Onely Christs is beyond exception: *Therefore be ye followers of me, as I am of Christ*, saith *Paul*, 1 *Cor.* 11. 1. And *Mat.* 5. 48. *Be yee perfect*, not as *Abraham, Moses*, or *David* (for then we might think many of our imperfections priviledged) but *as your Father in heaven is perfect.* The best picture is that which is made by the living face, and not that which is made by another picture: And the best imitation of God and Christ, is to looke upon them themselves, and not in this or that Saint.

Doct. 2. Christ the best patterne for imitation.

More particularly consider here two things:

1. Christs *Action.*
2. The *Account* he made of his *Action.*

1. His *Action. Doing of his will that sent him*, that is, his Fathers will, and not onely doing, but *finishing*, going thorow stitch. He meanes the worke of mediation, where he implyes the ground, *God hath sent him* for this purpose

Doct. 1.

Every man must attend some fruitfull businesse. Christ himselfe had his taske set him: So *Adam* in Paradise. Idlenesse buries a man alive: Standing pooles are full of venemous creatures. The workes of our honest callings are Gods works; *That I may finish* his *worke.* A singular comfort have we when wee are in our lawfull callings: Being about Gods worke, wee are under Gods protection, we shall

have Gods protection, and his pay. Laſcivious Dancers, Players, and all ſuch as are ſet on worke by Sathan, muſt expect their wages from him.

Doct.2. Good workes muſt be finiſhed.

In the workes of our callings, and ſo in all good workes, we muſt hold out conſtantly, till we bring things to perfection. The Scripture ſhames bunglers, with the ſpider, *Prov.* 30.28. which is there commended for her diligence, and painefullneſſe. *That I may* finiſh *his worke*, *Coloſſ.* 4. *Archippus* muſt *fulfill* his Miniſtry: So in all other callings; ſpecially in our generall: and the workes thereof: for the wicked begin in good things, as *Iudas* in the Apoſtle-ſhip, but hold not on: So the ſtony and thorny ground. But the godly ceaſe not, till they have perfected: If Some interruptions hinder them a while in any good worke; yet they returne like good workemen to their worke; as *David* in bringing home of the Arke. Contrarily, becauſe they are no *workers of iniquitie*; they eaſily are broke off in evill; as *David* in his purpoſe of murthering *Nabal*.

2. Point. His *account* of this his Action: *It is my meate.*

Doct.1.

Chriſt performed the worke of our redemption very cheerefully; elſe it had not beene meritorious, for God loves a cheerefull giver.

Doct.2. Obedience muſt be as meat, in eight reſpects.

Obedience, alſo to us, muſt be inſtead of our meate: and that in theſe regards.

1. In regard of our hungring after it, *Mat.* 5.6. *which hunger, and thirſt after righteouſneſſe:* Which hunger muſt be ſuch, that we ſhould not ſleepe till our hunger be ſatisfied. *Pſ.* 132.2. Of the wicked it is ſaid, *That they cannot ſleepe, till they have done evill;*

evill: becauſe they eate the bread of wickednesſe, and drinke the wine of violence, Pro. 4. 16, 17. An empty hungry ſtomacke cannot well ſleepe; for ſleepe is cauſed by the aſcent of the fumes of the meates and drinkes, in the ſtomacke, to the head. So then of the godly it may be ſaid; They cannot ſleepe except they have done good; for they eate the bread of righteouſneſſe, &c. Wee muſt therefore come with an appetite, and longing deſire to hearing, and prayer. An hungry man needes not to be dragged to his meate.

2. In regard of the ſweetneſſe, and our delight in it. *Pſal.* 119. 103. *How ſweete are thy promiſes unto my mouth?* In this regard, it is Gods meate, *Cant.* 5. 1. *Revel.* 3. 20. Much more then ſhould it be ours. This makes againſt the imputation of melancholly, caſt upon Chriſtianity. *A good conſcience is a continuall feaſt, Prov.* 15. It furniſhes the table with exquiſite delicates, the fruits of obedience. *The teares of thoſe that pray, are ſweeter than the joyes of the theater*, ſaith *Auguſtine*. Can a man well be melancholly, that is at a feaſt? yet the pleaſure of the other meate, is but vaniſhing, but here it remaines. Againe, many are diſcouraged, becauſe godlineſſe is no better regarded in the world, but godlineſſe is a reward to it ſelfe. An hungry man neede not to be hyred to eate: Wee muſt not worke with Chriſt for meate, for obedience is both worke and meate. They are baſe workemen that will tyre here, unleſſe they may have victuals to refreſh them. *Pſal.* 128. *Thou ſhalt eate of thy labours.*

3. In ſtrengthning of us to good dueties: For as ſinne fits us to ſinne, ſo obedience to obedience, *Rom.* 6. 22. Being Gods ſervants, *yee have your fruit in holineſſe.* The earth is not nouriſhed, but ſpent with the fruits it brings forth, and the more it beares this yeare, the leſſe able is it to beare the next yeare. But the more we abound in the fruits of obedience, the ſtronger are we for bringing forth further fruit. In earthly meates our ſtomackes are ſoone cloyed, but here obedience is both meate, and ſauce too: The more we eate of this meate, the ſharper is our appetite to it.

4 In regard of dayly and familiar uſe: It is ſo uncouth to many, that it may ſeeme phyſicke rather than foode. A mans ſtomacke will looke for his foode: in moſt, thrice a day, breakefaſt, dinner, ſupper: And to breake cuſtome; often cauſes ſickneſſe. So Gods children ſhould ſo dayly inure themſelves to Gods ſervice; as *Daniel* to his prayers thrice a day, that in the intermiſſion, they ſhould feele faintneſſe, as in the want of foode. A man cannot long forbeare his meate, what ever his buſineſſe bee; and yet the ſlighteſt occaſion makes us neglect Gods ſervice. Manies obedience, is like a niggards feaſt: At Eaſter, or ſome ſuch time, many will be very devout, but all the yeare beſides, alas, but poore doings.

5. In regard of our furniſhing, and providing of it. *Ioſeph* in the yeares of plenty, provided againſt famine; and ſo men that goe to ſea, provide for their journey. So muſt we hoord up in the treaſury of good workes, that we may have where-

with

with to sustaine our selves in the evill day. As Gods statutes must be our songs, our musicke. *Psal.*119. 54. So likewise our meate, and our viands in this our pilgrimage.

6. As the belly in eating hath no eares, but then we minde our meate. So in obedience (as *Gehezi* in his journey) wee must have no eares to heare Sathan, the flesh, or any allurement, specially in hearing of the word, when our soule is feeding it selfe, there should be no eares for Sathan.

7. When wee have a stomacke, specially if weake, we will eate, least staying longer we loose our stomacke: So should it be with us, when we have a minde to doe good.

8. We waite not being hungry, till meate be put into our mouthes, but wee seeke it out. So seeke out occasions of doing good, of giving almes, &c.

VERSE 35. *Say not ye, There are yet foure months, and then commeth harvest? Behold, I say unto you; Lift up your eyes, and looke on the regions: for they are white already unto harvest.*

2. Argument. Because Gods harvest was ripe, and called for the sickle; which he sets forth by the testimony of their owne eyes; *Lift up your eyes*, both bodily, in regard of the Samaritans that were comming by troopes thorow the fields towards him, and of their mindes, in regard of other places. And he urges this argument, by a comparison thus: The other harvest runnes so in your mindes, that you thinke of it long before, carefully casting

the time, counting of it long before it come, *yet foure moneths*, and wiſhing it were at hand. If your care be ſuch in the earthly harveſt, what then in the ſpirituall harveſt? if you ſtand expecting that harveſt, long ere it come; then ought you not to neglect this, when it is come.

Doct. 1. The corruption of our nature, to be more carefull in earthly things, than in heavenly; for our bodies, than for our ſoules. Earthly things we can ſee a farre off: heavenly, though preſent, and before our noſes, we diſcerne not; no, though Chriſt cry, *Lift up your eyes and ſee.* In the leaſt bodily diſtemper the Phyſician is conſulted with, never the Preacher, till at laſt caſt. Covetous ones will defraud their bellies, to follow their markets: not ſo to here a Sermon.

Doct. 2. Readineſſe of people, ought to provoke the Miniſter: Their untowardneſſe is a great diſcouragement. It would make an harveſt-man throw away his ſickle, if there were nothing but greene corne. But here remember,

1. That the Miniſtry, is as well the ſowing of the ſeeede, as the reaping of the increaſe; and as well the latter raine to ripen, and plumpe it, as the ſickle to cut it downe.

2. That this readineſſe, and ripeneſſe, is not onely in regard of the peoples preparation, and forwardneſſe, but ſpecially in regard of Gods election. Now the Miniſtry ſent to a place in an argument of ſome elect there, *1 Theſ.* 1.5. An huſbandman would not ſend his ſervant with his ſickle to reape thiſtles, and nettles.

Vſe 1.

Vse 1. To people. To be like these Samaritans, that their desire to learne, may even constraine the Minister: As a father, if his children should come hanging on him, and crying for foode, would be even forced to provide for them. But alas, such are our defections to Popery, that Antichrist, seeing how many come in troops unto him, may now use these words; *The regions are white*, blacke rather, to the harvest, or else, the regions are white to the harvest of Gods justice, and call for the sickle of justice.

2. To Ministers, to take the opportunitie of the good desires, and affections of the people. Corne if it be not taken when it is ripe, it is lost.

VERSE 36. *And he that reapeth, receiveth wages, and gathereth fruit unto life eternall, that both hee that soweth, and hee that reapeth, might rejoyce together.*

3. *Argument.* In the beginning of the verse, from the reward of their labours: Harvest-men have greater wages than other labourers; So shall faithfull Minister.

Faithfull service to God is rewarded by him, with eternall life. *Doct.*

Object. This makes for Popish merit: Wages is earned, and merited.

Ans. Not alwaies, *Mat.* 20. The penny given to him that wrought but one houre in the vineyard was wages; but an houres worke could not deserve an whole dayes pay. So *Rom.* 4. 4. Reward and mercy are joyned together in the second Comman-

Commandement, and *Pſal.* 62. 12. *And to thee O Lord, belongs mercy, for thou rewardeſt every one according to his worke.*

Reaſons againſt merit.

Reaſons againſt merit of workes may be theſe.

1. Our workes are debts. *Luk.* 17. 7, 8, 9, 10. It is no merit for a man to pay his debts.

2. They are no way beneficiall to God, but profitable to our ſelves, *Iob* 22. 2, 3. It were ridiculous for a man to put up a bill for allowance out of the exchequer, becauſe he hath kept himſelfe warme and healthfull in the winter time, or becauſe he hath beene painefull, and maintaines his charge by his worke.

3. They have no proportion to an infinite, eternall, pure, perfect, undefiled inheritance; themſelves being finite, temporall, impure, & imperfect.

4. They are of Gods grace: he crownes his owne gifts, not our merits.

Vſe. 1. To quicken our obedience, 1 *Cor.* 15. 58. *Gen.* 17. 1. *Philip.* 3. 14. This did beare out *Moſes* againſt *Pharaoh. Heb.* 11. 26. The ſweetneſſe of the honey makes the Beares breake in upon the Hives contemning the ſtings. The ſweetneſſe of Gods face, though to be ſeene onely in the obſcure glaſſe of ceremonies, comforted the Iewes in their tedious and difficult travel to Zion. *Pſ* 84. 6, 7 much more ſhould the ſight of God in heaven do it.

2. More eſpecially for Miniſters. One would not thinke them harveſt-men by the wages the world gives them: Other idle vaine callings, may ſeeme rather to be harveſt worke. But here is their comfort againſt the heate of the day, Gods large pay. 1 *Cor.* 9. 10.

9, 10, 11. *Dan.* 12. 3. *They shall shine*, though here they shine not in worldly glory: No matter for the world, we receive our wages from God.

Object 1. I, but it is long ere it come.

Ans. Yet it is certaine, *He that reapes* receiveth wages, the pledge in this life, as it were some of the grapes of *Canaan*. Baser graine is quickly reaped after it is sowen, not so with wheate. Baser wares are bought with ready-money, when the more precious are taken upon trust, and are paide for afterwards. Hypocriticall obedience is presently rewarded. *Matth.* 6. 2. but the faithfull must tarry longer, though yet with full assurance, as *Paul* 1 *Tim.* 4. 8. and Christ, *Ioh.* 17. 4, 5.

4. *Argument* followes, drawne from the good they doe to others, in the following words of the verse. *And gathereth fruit to life eternall.* Referre *life* to *fruit*, that is the soules of men gathered into Gods garner by the Minister, and not to the gatherer.

Beside the reward, the worke it selfe of the Ministery must provoke to faithfull diligence. *A worthie worke.* 2 *Tim.* 3. 1. Gods wheate would be lost. Thou gatherest it in, not to be consumed and spent, but to live; and that for ever, as *Ioh.* 15. 16. *That you goe, and bring forth fruit, and that your fruit remaine*, alwayes presenting it selfe to the gatherers eye. The other wheat is alive in the field, dead in the barne and garner, and quickly comes to nought: This wheate is dead in the field, but alive when gathered in. *He gathereth unto life.*

Doct. The worke of the Ministery should prouoke to worke.

Vse 1. Against idle, carelesse, and tith-monging Ministers, invited only by the hope of corruptible fruits

fruits, not as *Paul. Rom.* 1. 10. Baſe worke craves not ſuch heede: But *worthy worke* how carefully is it to be handled? And how precious are mens ſoules? Therefore *Paul* conſidering the honour God did him, thus imploying him, thankes him for counting him worthy, and putting him in his ſervice. And *Rom.* 1.5. *of whom we have received grace, and Apoſtleſhip.* If he had appointed me but a doore-keeper in his houſe, I muſt have acquitted my ſelfe, how much more then now being a ſteward? As when a Prince deſignes a Subject to ſome honourable ſervice, the very nature of the buſineſſe is ſufficient provocation: So here no leſſe.

2. It muſt teach people not to feare the ſharpneſſe of the ſickle, but willingly to be gathered in; for they are gathered unto life eternall. Thinke not then that it is better ſtanding ſtill in the open field.

5. *Argument* followes in the latter end of the *Verſe, That he that ſoweth and reapeth may rejoyce together.* It is taken from the joy, the Apoſtles, *the reapers*, ſhould bring to *the ſowers*, the Prophets before Chriſt, when in heaven they ſhall ſee the fruits of their labours, the harveſt of their ſeedes, the perfection of that building whereof they laid the foundation.

Doct. 1. The Saints in heaven rejoyce in the fruits of their holy labours on earth, and therefore take notice of them. The reapers thinke, we brought theſe men into the Church, 1 *Theſſ.* 2.19. The ſowers, this corne ariſes of that ſeede we ſowed: Thus, *Rev.* 14. their workes follow them in regard of their joyfull remembrance: The contrary is true in hell.

Though

Though wee live not then to see the fruit of our labours here, yet we shall see it in heaven, and that is our comfort.

Doct. 2. Saints rejoyce each in others societie in heaven.

Though the principall joy of heaven be in the sight of God, yet also is their joy in the sight of the rest of the Saints. As it is a joy for the seedsmen to meete with the reapers, and the reapers with the seedesmen, and both of them with the corne, which the one sowed, the other housed. Contrarily in hell the sight of their companions, or schollers in wickednesse increases torment. Therefore the rich man, *Luk. 16.* Desires his brethren might not come to Hell, rather out of a respect unto himselfe than unto them. There is no charity in Hell.

Doct. 3. Mutuall joy among the Saints in heaven without envy.

Sweet is the fellowship of the heavenly Saints in joy: There is no falling out. The seeds-man repines not against the reaper, nor the reaper insults not over the seeds-man. The former saies not, I began, and you have had the advantage of my labours: nor the latter sayes not, yea, but I made an end. No, though there were diversity of labours, yet all that is forgotten, and in that God is glorified, the Church edyfied, heaven filled, herein they rejoyce. So should it be on earth, no contention, no envy, but co-rejoycing in the imployment of our talents.

VERSE 37. *For herein is the saying true, that one soweth, and another reapeth.*

VERSE 38. *I sent you to reape that, whereon ye bestowed no labour: other men laboured, and ye are entred into their labours.*

6. *Argument*; from the easinesse of their labours in

in compariſon of the ſeedeſ-men the Prophets: for ſeed-time is the foundation of harveſt, and that is lowring, but the harveſt is joyfull.

Doct. 1. The more helpes, and greater advantages Miniſters have for the performance of their callings, the greater is their ſhame if they be negligent. And ſo in other callings. The greateſt difficulty of any worke is in the beginning, and when the ice is once broken, then it is eaſie to follow after: the foregoers make the way more eaſie for the after-commers. As it ſhould have beene a ſhame therefore for the Apoſtles, having the benefit of the Prophets labours, making their burden farre eaſier, to have beene negligent: ſo for us much more, after the labours of both Prophets and Apoſtles, and their ſucceſſours in ſo many ages, and ſpecially of the reſtorers of the Goſpell, *Luther*, *Calvin*, and their ſucceſſours to this day.

Doct. 2. God will not have the ſame men ſowers and reapers. He will not have one age to have all, but ſtill will have ſomething left for the after-diligence of ſucceſſors, *Heb.* 11. 40. *That they without us ſhould not be perfect.*

Vſe. Let not the preſent age glory over-much: Our ſucceſſors ſhall adde to that we have. And let us not contemne our predeceſſors, if we goe beyond them: What marvell? We are entred upon their labours. What harveſt ſhould wee have had now, had it not beene for the ſeedes of *Luther* and *Calvin*? and yet how are they vilified by new upſtarts?

The preſent age ſowes ſeedes for the ſucceeding:

Arbores

Arbores serit quæ alteri prosint sæculo. The conclusion of the old Testament was an harvest, in regard of the time going before; but yet a seedes-time, in regard of us. What then shall the harvest be hereafter, when the *Iewes* shall be called, the *Turke* and *Pope* be overthrowne? Let every one have a care both to make good vse of the seedes of our predecessors, and to leave good seeds for our successors.

The excellency of the new Testament. We see the corne eared, flowred, ripened, cut downe: They of the old Testament were but in the seedes-time, and saw but the first sproutings. They therefore but children to us, *Gal.* 4. Which must be understood of the body of our Church, compared with the body of theirs: otherwise some particular persons there were then, to which the best of us all are but children. *Doct.* 4.

VERSE 39. *Now many of the Samaritanes of the Citie beleeved in him, for the saying of the woman, which testified, He hath told me all things that ever I did.*

VERSE 40. *Then when the Samaritanes were come unto him, they besought him that hee would tarry with them: and he abode there two dayes.*

Here is the fourth Consequent, the Samaritanes entreating Christ to tarry with them. It is set forth, first, by the Ground, *Verse* 39: *They beleeved*: secondly, by the effect, *Verse* 40. Christ stayed.

They beleeved.]

God makes much of the small beginnings of grace: *He that is not against me is with me.* He will not quench the smoaking flaxe. The teachable

disposition

diſpoſition of the Samaritanes is here honoured with the name of Faith.

Vſe 1. Againſt the rigour of many cenſurers, that diſgrace even excellent graces, if but a little blemiſhed.

2. Comfort to Gods Children grieved for the ſmalneſſe of grace: they in their humilitie call their weake faith, unbeliefe, as hee, *Mark.* 9. 24. but here God cals a ſmall inclination to beleeve, Faith.

For the ſaying.]

Doct. One ſentence proſeeding from a touched and a broken heart doth mightily prevaile, and deepely pierce, thought it be but a ſaying of a ſilly weake woman. Nay, the very ſilence of ſuch an heart is powerfull. *Origen* after his fall, reading that for his Text, *Pſal.* 50. *What haſt thou to doe to take my words into thy mouth?* and not able to ſpeake for teares, ſet all the Church on weeping. If Preachers could ſpeake to their auditories, as this woman to her neighbours, out of hearts truly humbled, oh how effectuall would their preaching be?

Beſought him.]

Doct. New borne babes deſire the ſincere milke of the word, and runne to the teat, as heere theſe Samaritanes to the breſt of Chriſt. A ſigne we have not taſted of Chriſts ſweetneſſe, when wee deſire not after him. The lovers of vanitie keepe the profeſſours and doctors of vanitie: So contrarily. But alas! Many *Gadarens*, *Mat.* 8. and *Nazarites Luk.* 4. are there, but few *Samaritans.*

And he abode there two dayes.]

Chriſt abides there onely, where hee is invited, deſired,

desired, welcommed, and made much of. Christ will not be wanting to the soule desiring after him. If thou lay hold on him hee will stay with thee, *Cant.* 3.4.

VERSE 41. *And many moe beleeved, because of his owne word.*

VERSE 42. *And they said unto the woman, Now wee beleeve, not because of thy saying: for we have heard him our selves, and know that this is indeed the Christ the Saviour of the world.*

A fift Consequent, Christs preaching among the Samaritanes; with the successe, their Faith, and the profession thereof to the woman. *Doct.* 1.

The testimony of the Church may prepare, but it is Christs owne voyce that strikes all sure, 1 *John* 5.6. *The Spirit beares witnesse that the Spirit is Truth.*

Strangers, and those of lesse meanes oftentimes out-strip Gops household, and those of greater meanes; as here these Samaritanes in this excellent confession put downe the Iewes. *Doct.* 2.

In Faith there is a certaine and grounded knowledge; *Wee have heard our selves and know, &c. Ioh.* 6.69. *Wee beleeve and know.* Hence Knowledge put for Faith, *Iohn* 17.3. This makes against both the implicite Romish faith, and the staggering wavering faith of many among our selves. *Doct.* 3.

And thus much for the first History laid downe in this Chapter.

The second followes, concerning *Christs comming into Galilee*, and *his miraculous healing of the Rulers sonne*, from the 43. *Verse* to th end.

The Rulers Sonnes healing.

IN this Hiſtory obſerve:
1. The *Reaſon* of Chriſts going into *Galile*, *V*.44.
2. His *Entertainement* there, *Ver*.45.
3. His *Miracle* there wrought, *V*.48. to the end.

VERSE 43. *So two dayes after, Ieſus departed from thence, and went into Galile.*

VERSR 44. *For Ieſus himſelfe had teſtified, that a Prophet hath noe honour in his owne Countrey.*

Here is the *Reaſon* of his going into *Galile*. Vnderſtand it of *Cana*, and ſome other places of *Galile*, oppoſed to *Nazaret*, the Citie of his education, which he left, though in his way, and choſe rather to goe to other places, *becauſe a Prophet hath no honour, &c.* This is to bee underſtood, as other Proverbes, for the moſt part, and ordinarily.

*Doct.*1. VVhy a Prophet is without honour among his owne.

The corruption of our nature, to loath the moſt excellent gifts of God, ſuch as are our Prophets, *Eph.*4.11. They are reckoned among the gifts that Chriſt beſtowed upon his Church, at the day of his Coronation, and ſolemne Inauguration into his Throne, at the time of his Aſcenſion.

Reaſons hereof.

1. Envie at the preferment and riſe of ſuch as have lived as our equals and inferiours. What? I knew him a boy, and ſhall he teach me?

2. Miniſters where they daily live, cannot but diſcover ſome infirmities.

3. Daily preſence even of the beſt things quickly gluts. The Sunne and Moone are not ſo much admired

admired as ſome other meaner, but leſſe ordinary workes: and ſo ſtrange Miniſters preferred before our owne, though inferiour unto them. There be three good mothers that have ill daughters; *Truth* hatred, *Peace* ſecurity, *Familiarity* contempt. We contemne not fire and water, though of daily uſe, becauſe we know how neceſſary they be: no more ſhould wee Miniſters if we knew the right uſe of them.

Doct. 2. Honour due to Gods Miniſters.

Honour is due to Gods Miniſters; yea, *double honour*, 1 *Tim.* 5.17. Honour thy Father, even thy ſpirituall Father: for in their honour and diſhonour God is incloſed, they being his Embaſſadors. Miniſters therefore may juſtly looke for it: without it no good can bee done. If the veſſell be loathed, then will the liquor bee loathed too: if the Miniſter, the earthen veſſell, be deſpiſed, will the golden treaſure incloſed bee reſpected? Therefore Chriſt forſooke his owne citie, becauſe his perſon being there deſpiſed, hee could not looke to have his doctrine honoured. Miſerable are theſe times wherein men, otherwiſe free enough from contempt, are yet contemned becauſe Miniſters. The very weed of a Miniſter is enough to procure contempt. This diſhonour of the Miniſtry threatens the departure. If diſhonour keepe Chriſt from comming to *Nazaret*, much more will it drive him thence when he is come.

VERSE 45. *Then when hee was come into Galile, the Galileans received him, which had ſeene al the things that he did at Ieruſalem, at the feaſt: for they went alſo unto the feaſt.*

Here is the ſecond Point, the *Entertainement* Chriſt found among the *Galilæans*; *They received him*, namely, honourably, and with reſpect; with the ground of it, *Being at the feaſt at Ieruſalem, they ſaw his miracles.*

Doct.1. God will comfort his diſhonoured ſervants, and ſo vexes their adverſaries, who would have all deſpiſe them as themſelves. They of *Nazaret* deſpiſed Chriſt, but the *Galilæans* magnified him. So while the Iewes contradict and raile upon *Paul* and *Barnabas*, the Gentiles receive them with joy, and glorifie the word of God, *Acts* 13.48.

Doct.2. The miſchiefe of envie & prejudice: For the men of *Nazaret* were at the feaſt, and ſaw Chriſts Miracles, as well as the *Galilæans*: but Envie and Malice blinded them, and ſo ſtill it doth the wicked, that they cannot reverence the godly, though never ſo excellent graces ſhine in them.

Doct.3. Diſtance of place muſt not keepe us from Gods worſhip, *They alſo were at the feaſt*; *They alſo*, though in the remote parts of the Land: There is an *Emphaſis* in the word *alſo*.

VERSE 46. *And Ieſus came againe into Cana, a towne of Galile[e] where he had made of water wine: And there was a cer[tai]ne Ruler, whoſe ſonne was ſicke at Capernaum.*

Here followes the third Point. The *Miracle.*

In which conſider:
1. The *Place.*
2. The *Occaſion.*
3. The *Manner* and *Meanes.*
4. The *Conſequents.*
5. The *Order* of it.

1. The

1. The *Place* where Chriſt wrought it, at *Cana*, deſcribed by Chriſts miracle formerly wrought there, *Iohn* 2.1.

Where Chriſt hath begunne hee goes forward, and after planting the waters. He deales with places as with perſons, *Phil.* 1. 6. So ſhould Miniſters doe alſo. So did *Paul*, *Act.*15.36. *Let us returne, and viſit our brethren in every Citie, where we have preached the word of the Lord, and ſee how they doe.* People alſo muſt be content to bee plied and followed, and to have one Sermon pegged in with another. *Doctr.*

2. The *Occaſion.* The ſickneſſe of a young man, deſcribed by his father, a Courtier, one pertaining to the King, *to wit*, to *Herod:* and his ſickneſſe is ſet forth afterward by the grievouſneſſe of it, inſomuch *that he was even ready to dye*, *Verſ* 47.

When mans helpe failes, then Gods begins: when the knife was at *Iſaacks* throat, then God interpoſed himſelf: When this mans ſonne was deadly ſicke, and no helpe in Phyſicke, then Chriſt is at hand to heale him, *Ier.*20.13. *He delivers the ſoule of the poore from the hand of the wicked.* But what poore? even ſuch as were almoſt over-whelmed in deſpaire, and thorow extremity of affliction began to ſay, *Verſe* 14. *Curſed bee the day wherein I was borne.* See *Iſ* 33.9.10. Mans extremity is Gods opportunitie. This is great comfort when things are moſt deſperate: then moſt of all looke for Gods helpe; Then is his time, *Pſal.*119.126. *It is time for thee Lord to worke, for they have deſtroyed thy Law.* *Doct.*1. Extremity is Gods time of helpe.

Sore croſſes drive to Chriſt, eſpecially in our children. This was the croſſe that ſubdued Ægypt:

Doct. 2. Croſſes drive to Chriſt.

And to great men, ſuch as this Ruler was, who have much to leave to their children, this croſſe is the greater: Therefore even this Courtier, though otherwiſe blinded with worldly glory, is made to come unto Chriſt, now his ſonne is a dying. *Ionas* ſleeping in the ſhip, prayes in the Whales belly. *Hoſ.* 5. 15. *in their affliction they will ſeeke me.* Onely it is ſuſpicious when wee ſeeke unto God onely in affliction: And ſuch ſeekers are rejected with ſcorne. *Ier.* 2. 27. 28.

3. Point. The *Manner* and *Meanes.*

The *Manner* two-fold. { 1. Hee heales not the ſonne without his fathers requeſt. 2. But yet not at the firſt requeſt.

Doct. 1.

Chriſt helpes us not without our prayers and deſires. It is true alſo in things ſpirituall. Looke not for Chriſt whilſt thou lieſt ſtill, & ſtirreſt not thy ſelfe.

In his requeſt there are two errours, firſt he preſcribes Chriſt the meanes; *Goe downe and heale, Ver.* 47. 2. He preſcribes the time *before he dye. Verſ* 49. as though Chriſt could not have raiſed him from the dead.

Doct. VVe muſt not limit God.

Our corruption is ſuch, that we limit God in like manner: Wee beleeve, but we muſt be holpen by meanes, and thoſe of our owne, and in our owne time, *Pſal.* 78. 41. 2 *King.* 5. 11. *Matth.* 8. 25. *Ioh.* 11. 32. Learne we to cloſe up our eyes, and leave all to God, & know that Gods help never comes too late.

2. Chriſt heales not at firſt requeſt, but gives him a ſhrewd checke.

VERSE 48. *Except yee ſee ſignes and wonders, yee will not beleeve.*

Object.

Object. He did not demand this miracle that he might beleeve, but becauſe he did beleeve: What meanes then this checke?

Anſw. Maldonate will not have it a checke at all, but as if Chriſt ſhould have ſaid, I will heale thy ſonne, not for thy requeſt, but becauſe without ſuch miracles men will not beleeve in me. But if Chriſt had graunted his ſuite in this ſpeech, he needed not have renewed it the ſecond time. His reiterating of it argues a deniall, and that to this purpoſe; ye ſhall have no more miracles: Ye ſaw water turned into wine before, and that is not enough to make you beleeve in me as you ſhould, but you muſt limit me to your owne time, and meanes, and you muſt ſee the ſignes wrought in your preſence.

Chriſt ſhewes himſelfe oftentimes as an enemy to his, when hee meanes to deale friendly. Hee frownes and ſpeakes harſhly, when he meanes in the end to graunt our prayer. As *Matth.*8.26. hee did with his diſciples, and *Matth.*15. with the woman of *Canaan*, and with his mother before, *Ioh.*2. Hee hides himſelfe when hee meanes to bee found, hee kils, when he will make alive, hee throwes downe, when he meanes to lift up, when hee will eaſe us of our burthens, he will ſeeme to lay on heavier.

*Doct.*1. Chriſt often appeares as an enemy, when he intends greateſt friendſhip.

Vſe. Truſt in God killing, and love God chiding. It is a good ſigne, his anger alwayes ends in love, and by it he prepares us for the enjoyment of his love. See *Ioh.* 11.5.6. Hee loves *Lazarus*, and yet hearing of his ſickneſſe comes not at him: poore love one would thinke.

The beginning of helpe and health in the body

*Doct.*2.

Doct. 2. Spirituall health, is the beginning of bodily.

is in the ſoule. Chriſt being to heale the body of this mans ſonne, firſt ſhewes him the ſickneſſe of his owne ſoule. So dealt hee with the ſicke of the palſey, *Matth.* 9. 2. It is good for ſuch as would be delivered from bodily evils, to bee touched with the ſenſe of ſpirituall ones. And happy are wee when our temporall bleſſings are mixed with ſome ſpeciall teſtification of Gods love in ſpirituall. As here Chriſt in curing this mans ſonne, ſhewes great love to his ſoule in this ſevere reprehenſion.

This checke is ſet forth, by the effect it wrought in this man; namely, a re-inforcing of his ſuite the ſecond time.

VERSE 49. *The Ruler ſaid unto him, Sir, goe downe, before my Sonne dye.*

Doct. 1. Impudency of Faith.

Faith is impudently importunate in prayer; it will take no nay: It will cleave to Chriſt frowning, and follow him running away. As children will runne into their mothers laps, though threatning them. So was it with blind *Bartimæus*, *Luke* 18. 39. *Iſ.* 45. 15. *Verily thou, O God, hideſt thy ſelfe*; and yet marke what followes: *O God the Saviour of Iſrael.* For all he hides himſelfe, the Church acknowledges him her Saviour.

Doct. 2. Affliction makes men patient in bearing reproofes.

Affliction taming and meekening our ſpirits, makes us ſilent at Gods rebukes; as here in this Courtier, patiently taking Chriſts rebuke, *Iob.* 39. 37. 38. *The wilde Aſſe that ſnuffes up the winde, and cannot bee turned backe*, yet *ſhee ſhall bee found*, and taken *in her moneth. Ier.* 2. 24. In what ſnuffe doe many in their proſperity, take a reproofe? but when God tames them by affliction, then *in their*

moneth

moneth a Miniſter may ſpeake, and then hee ſhall happily be heard.

A mind diſtracted with griefe and feare, heedes not the inſtructions of the word: As here this man minded not Chriſts upbraiding of him with unbeliefe, in regard of his preſent ſorrow. So was it with the *Iſraelites*, *Exod.* 6 9. It is a good thing, ſo to moderate our affections, as that we wilfully bar not out that which may comfort us, *Mat.* 2. *Rahel weeping, and* would *not bee comforted.* This is a ſhrewd thing, when men ſuffer their griefes, feares, ſorrowes, &c. ſo to poſſeſſe them, as that they *will not* bee eaſed, when the want of eaſe, lyes not in the inſufficiencie of the remedies, but in the wilfulneſſe of our owne diſtempered ſoules.

Doct. 3. Diſtraction of mind, an hinderance to the efficacie of the word.

The *meanes* whereby the ſicke party was healed by Chriſt, were two:

1. His word.
2. His fathers faith in that word.

Both laid downe.

VERSE 50. *Ieſus ſaid unto him, Goe thy way: thy Sonne liveth: and the man beleeved the word that Ieſus had ſpoken unto him and went his way.*

1. His word. *Goe thy way, thy ſonne liveth,* an whole, and a ſound man.

Doct. 1. The victory of Faith.

See the victory that faith holding out in wreſtling with God, doth in the end get of him. Though God hide himſelfe, yet Faith will bring him out. *Mar.* 7. 24. *Hee could not bee hid; for there was a certaine woman, &c.* As *David*, *Pſ.* 139. ſaies to God; ſo may God ſay to the faithfull Chriſtian; Whither

ſhall

ſhall I goe from thy ſight? ſtill thou followeſt me, and findeſt me out.

Vſe 1. Comfort, when God diſſembleth his affections, as *Ioſeph* to his brethren, in the end, hee muſt needs diſcover himſelfe, as *Ioſeph* did: Hee departs for a ſeaſon, that hee may returne for ever, as *Paul* ſpeakes of *Oneſimus* his departure. See *Iſ.* 54. 7. 8.

2. Never feare Sathan, nor all the power of hell: for if Faith bee ſtrong enough for God, it cannot be too weake for the devill: If it get the bleſſing from God wreſtling, much more will it keepe the bleſſing thus gotten from Sathan wreſtling with it.

Doct. 2. God honours weake Faith.

Weake Faith is yet accepted and honoured by God. Weake was this mans Faith, even in his ſecond requeſt, ſtinting Chriſt to his owne time, *Before he dye*; yet Chriſt is overcome by it. So a father delights more in the ſtammering of his little child, than in the eloquence of the beſt Oratour.

Doct. 3. God grants out prayers in denying them.

God in denying our prayers, often grants them, hearing us according to our profit, and not according to our will. His requeſt was, that hee would goe downe and heale him: So all that while, his ſonne muſt have beene in paine, and perhaps have ſuffered the pangs of death before Chriſts comming: Chriſt vſes a ſhorter cut, and heales him preſently. In Prayer there are two things. Firſt, a deſire of good, alwayes in our judgement. Secondly, an errour oftentimes in judging this or that to bee good. Now God heares us according to the integrity of our affections, and not according to the errour and ignorance of our judgement.

2. Meanes.

2. Meanes. His fathers Faith. *And the man beleeved the word that Ieſus ſpake to him.*

Though Gods word be mighty, yet he will have it mingled with our faith, that the power thereof may be beneficiall to us, *Heb.* 4.2. As wine a ſtrong remedy againſt hemlocke, yet mingled with it, doubles the force of the poyſon: So it is with the word, when it is mingled with our unbeliefe.

Doct. 1.

The nature of Faith, to beleeve God, upon his bare word, and that againſt ſenſe, in things inviſible; and againſt reaſon, in things incredible, *Heb.* 11.1. This man ſaw nothing, he onely heard the bare word of Chriſt; and though hee had left his Sonne in deadly danger, yet he reſts fully ſatisfied in the word of Chriſt. So *David, Pſal.* 56. 10. though ſorely afflicted, yet rejoyces in God, becauſe of his naked promiſe. So *Abraham beleeved againſt hope, Rom.* 4.18. So *Ioſeph* in the dungeon ſtuck cloſe to the dreame of the ſheaves, and the Sunne, and Moone. So muſt we, when wee feele nothing, but our ſinnes ſticke to the promiſe of mercy, and to the promiſe of glory, when wee feele nothing but miſery and mortality.

Doct. 2. Faith beleeves God upon his bare word.

Vſe Againſt thoſe of *Thomas* his Faith, that will not beleeve unleſſe they may ſee, Gods naked word cannot prevaile: It muſt bee cloathed with ſome likelihoods of performance. Hee that made the World with a word, cannot winne credit with a word in the World: So it coſts God more to be beleeved in the World, than to make the World, *Auguſt.* It is heard, when we will not give ſo much to God, as to an honeſt man; namely, to beleeve him

on

on his word, much more, when not ſo much as to the devill, who in Paradiſe was, nay, and ſtill is beleeved on his bare word.

Doct. 3. Fruite of reprehenſion.

The fruit of ſeverer reprehenſion here appeares. Chriſt had checkt him, becauſe hee would not beleeve, unleſſe he ſaw ſignes. Now without any ſeeing, onely hearing Chriſt ſpeake the word, hee beleeves. We muſt bee glad then, to be reprehended by the Miniſters. The Bees paſſe by Roſes and Violets, and ſit upon Time. So ſhould we rather heed ſound rebukes, though hot and biting, then quirkes, flowers, ſimilitudes.

4. Point. The conſequents of the miracle; they are foure.

1. *He goes his* way homeward, leaſurely enough. For though it were but five Germane miles from *Cana* to *Capernaum*, and it was now but one of the clocke, when he left Ieſus; and no doubt, but a man of his place, in ſuch a buſineſſe as this, rode, yet it was the next day, ere hee got home, as appeares, *Ver.* 52. whereas he might eaſily have beene at home that night.

Doct. Faith quiets the mind.

Faith ſtils and quiets our diſtempered affections. *Iſ* 28. 16. *He that beeleeveth will not make haſte.* This mans mind is as well contented, as if he had beene at home, and ſeene his ſonne revived. Impatience, haſtineſſe, tumult of affection argues little, or no Faith.

2. Conſequent. In the way, hee is confirmed in his Faith, by two meanes.

1. By relation of his ſervants, that came forth to meet him.

VERSE 51. *And as hee was going downe, his servants met him, saying, Thy sonne liveth.*

Those that simply beleeve God upon his bare word, shall have further meanes of confirmation, *Ps.* 119.66. *Teach mee good judgement and knowledge, for I have* beleeved *thy commandements.* So the wise men, *Mat.*2. comming to *Ierusalem* upon the sight of the Star, to enquire for Christ, their faith is confirmed by the Scripture from the Priests; after that departing from *Ierusalem* to *Bethlehem*, they are againe confirmed by the sight of the Starre againe, given them for their conduct and convoy to the very house where Christ was.

Doctr. Faith resting upon Gods bare word, shall have further confirmation.

2. *Meanes* whereby his faith was confirmed, was by his questioning with his servants.

VERSE 52. *Then hee enquired of them the houre when hee beganne to amend: And they said unto him, Yesterday the seventh houre the Fever left him.*

Hee enquires not by way of doubt, but to confirme himselfe the more.

True Faith seekes its owne confirmation. So did the wise-men come to *Ierusalem* to enquire of Christ, for a further confirmation of their Faith. Every thing in nature seekes it owne preservation: It is no otherwise in grace. True Faith loves to be often in prayer, in hearing, and receiving the Sacrament, that it may bee further strengthened in the use of these holy meanes: it argues a want of faith, where no care of enquiring after Christ in the meanes.

Doct. Faith seekes its owne confirmation.

3. *Consequent.* He seeing the truth of the Miracle so

long the Iewes had the benefit of their prophecying. 2 *Cor.* 13.1. *This is the* third *time I come unto you,* 2 *Pet.* 3.1. *This ſecond Epiſtle I now write unto you, wherewith I ſtirre up and warne your pure minds.* So will the Lord ſay one day: So many ſeverall Miniſters lived amongſt you and warned you, ſo many hundred ſermons you heard, to ſtirre you up. Since therefore God keepes ſuch a preciſe account of the meanes hee vouchſafes, let it ſtirre us up to make better account and uſe of them; for otherwiſe God keepes the account of them to no other end, but to make our account and reckoning the heavier. As happily here to this end, this might be ſpecified, to aggravate the infidelitie of the Iewes, that though Chriſt had now done another and a ſecond miracle, yet but the Ruler and his houſhold beleeved. Two miracles wrought, and but one houſhold converted. God keepes an account, as of how many men are wonne by a Sermon, *Acts* 2.41. ſo of how many Sermons are loſt by men. Where much is given, much is required: If Chriſts double paines in *Cana*, bee not anſwered with their double care and obedience, his double paines in working, will but increaſe their double paines in ſuffering.

Gratias Domine Ieſu.

FINIS.

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